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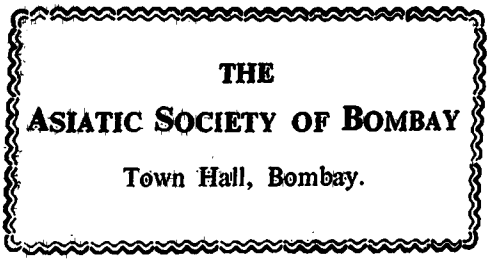

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GOVERNMENT
1884
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STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. VIII.

PART I.—MUTTRA.

60152

BY

H. C. CONYBEARE,

F. H. FISHER, B.A., LOND.,

AND

J. P. HEWETT,

ALL OF THE BENGAL CIVIL SERVICE.

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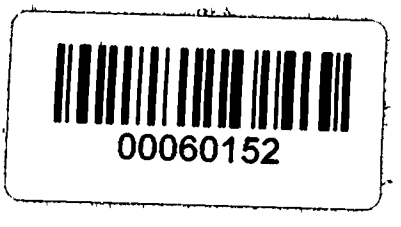
ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS

1884.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PREFACE TO MUTTRA.

PART I of this notice was compiled by Mr. H. C. Conybeare, and printed off as early as April, 1882. When Mr. F. H. Fisher left, the whole of Part III. and a portion of Part IV. had been compiled, but only half the volume had been passed through the press. The authors, to whom obligations are chiefly due, are mentioned in the note on page 2. It remains only to add that Part IV. has been in the main compiled from Mr. F. S. Growse's *Mathurá*, and that Mr. Growse has himself assisted in passing the proof-sheets of this volume through the press.

ALLAHABAD:
The 26th January, 1884. } J. P. H.

ERRATA TO MUTTRA.

Page.	Line.	For	Read
2	10 of foot-note ...	there	these
3	Last line of column 3 of table.	29,737	929,737
4	12 ...	S'adabad	Sa'dabad
4	3 of foot-note ...	believers	believers"
4	ditto ...	sueh	such
5	14 ...	that Jalesar	Jalesar
6	13 ...	rsverting	reverting
7	16 ...	anthority	authority
10	2 of foot-note ...	*articluata*	*articulata*
12	5 ...	Dhabala	Dibhála
12	12 ...	Annákut	Annakut
14	10 and 11 ...	*Delete* "the food perhaps of the Lotus-eaters."	
14	5 of foot-note ...	well-natured	well-nurtured
14	6 of foot-note ...	chur	churn
19	3 ...	Koela	Koila
25	23 ...	a affected	affected
26	8 from bottom ...	Koela-jhíl	Koila-jhíl
27	4 ditto ...	Jalesar-roads	Jalesar-road
27	ditto ...	Háthras-roads	Háthras-road
32	3 ditto ...	Delete "while the rest of the broad area is nearly deserted."	
32	2 of foot-note ...	*hotellerries*	*hotellerrie*
33	5 from bottom ...	Bhángáon	Bhángáon
33	4 ditto ...	Koela	Koila
38	4 of column 3 of table...	Fistua	Fistula
49	8 ...	16	14
64	18 from bottom ...	fled	flee.
64	4 ditto ...	Vís	Vis.
78	12 ...	*alia*	*alios.*
80	5 from bottom ...	Bábú) who...	Bábú (who
104	10 ...	*Chaurási*	*Chaurási*
105	15 ...	(*Paramátmá* and	(*Paramátmá*) and
107	9 from bottom ...	Sádabad	Sa'dabad
108	12 ...	Sádabad	Sa'dabad
114	2 ...	80—5—75	80 — 5 = 75
158	1st indentation ...	Mathurá	Mathurá
163	11 from bottom ...	Sindhia Ranjít	Síndhia, Ranjít
173	9 ditto ...	Sanád	Sanádh
178	1 ditto ...	exacvators...	excavators
191	10 and 11 from bottom,	*Delete* "Though the Játs settled here muster so strong in numbers, the proprietors of the land are and always have been Brahmans."	
195	4 ...	1882	1822
200	15 ...	Ar Laskárpur	Ár Laskarpur
202	9 from bottom ...	a name	its name
213	14 ditto ...	Mán Sinh s	Mán Sinh's

For table on page 34 substitute the following :—

Place.	*Distance in miles.*
Aríng	12
Baldeo	10
Barahna (railway station) ...	12
Barsána	31
Bathan, Great	30
Bhainsa (railway station) ...	9
Brindában	9
Chaumúha	12
Chháta	21
Farah	12
Gobardhan	16
Gokul	4
Jait	9
Jalesar-road (railway station) ...	33
Kámar	33
Khaira	25
Kosi	27
Kursanda	20

Place.	*Distance in miles.*
Mahában	1
Majhoi	2
Mát	1
Nandgáon	2
Noh Jhíl	3
Ol	1
Palson	2
Phálen	2
Parkham (railway station) ...	1
Rál	1
Ráya	1
Rasúlpur	1
Sa'dabad	24
Sahár	1
Sahpau	3
Shergarh	2
Sonkh	1
Surír	2

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

MUTTRA (MATHURÁ) DISTRICT.

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GAZETTEER OF THE DISTRICT, page 171.

PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

MUTTRA, or more correctly Mathurá,[1] a district of the Agra division, forms part of the Jumna basin. It is bounded on the east by tahsíl Jalesar of Eta; on the north-east by tahsíls Háthras, Iglás, and Khair of the Alígarh district. On north-west-by-north it marches with the tahsíl last named and with the Gurgaon district of the Panjáb; on south-west-by-west with the native state of Bhartpur. Its south-south-eastern boundary is supplied by tahsíls Kiráoli, Agra, and Itimádpur of the Agra district. Muttra extends from 27°-13′-35″ to 27°-58′-0″ north latitude, and from 77°-20′-30″ to 78°-17′-0″ east longitude. It is in shape like an imperfect crescent whose convex side swells out south-eastwards, whose horns and hollow centre look up towards the north-east. Its length along its lengthiest section, from the junction of the Gurgaon and Bhartpur to the junction of the Eta and Agra frontiers, is about 60 miles; its greatest breadth, along a section at right angles to that just taken, is about 40. The total area of the district, according to the latest official statement,[2] is 929,737 acres, or 1,452·7 square miles. Its total population according to the census of the present year (1881) is 671,690, or about 462·9 to the square mile. But of both area and population further details will be given in Part III. of this notice. Enough here to add that in parganah Muttra lie imbedded several villages belonging to Bhartpur.

Administrative sub-divisions.

For purposes of administration, general and fiscal, the district or collectorate is divided into six tahsíls or sub-collectorates. In these have been merged and lost 16 of the ancient sub-divisions known as parganas or baronies. The jurisdictions of civil and criminal justice are the two *munsifis* or petty judgeships and the 24 *thánas* or police-circles[3] respectively. The relative position of the various tahsíls, munsifis, and thánas; the area, population, and revenue of the tahsíls; and the names of

[1] The former is the official spelling; the latter the correct transliteration according to the system officially adopted in other cases. This notice cannot claim to be much more than a compilation from the scholarly *Mathura Memoir* (1880) of Mr. F. S. Growse, C.S., C.I.E., and from the *Settlement Report* (1879) of Mr. R. S. Whiteway, C.S. But the compiler has also to record his obligations to the tahsíl *Rent-rate Reports* of Mr. M. A. McConaghey, C.S.; to the yearly administration reports of the North-Western Provinces Government and its subordinate departments; to the records of the Board of Revenue, North-Western Provinces; to the *Archæological Survey Reports* of Major-General A. Cunningham, R.E., C.S.I.; and to brief notes, which in their places will be duly acknowledged, by various officers now or formerly posted in the district. But these have not been the only authorities. References to several well-known works, such as the *Supplemental Glossary* and *Indian Historians* of Sir H. Elliot, C.S., K.C.B., and the *Hand-book to Agra* (1878) of Mr. H. G. Keene, C.S., will be found scattered through the footnotes.

[2] Government Circular No. 64, dated 15th October, 1880.

[3] To the police-stations of some circles are attached outposts (*chauki*). The total number of the latter is seven. But see below, sections on police.

the sixteenth-century parganahs from which those tahsíls are descended, may be gathered at a glance from the following table:—

Modern tahsíl or sub-collectorate (1881).	Ancient pargana or barony as entered in *Akbar's Institutes* (1596).	*Area in* 1880.		Population in 1881.	Land revenue, 1880-81 (excluding cesses).	Police-circle or thána (1881).	Munsifi or petty judgeship (1881).
		Acres.	Square miles.		Rs.		
1. Sádabad...	Mahában, Jalesar, and Khandauli of sarkár Agra.	115,378	180·2	89,217	3,15,966	Sádabad, Sahpau.	Mahában.
2. Mahában,	Mahában and Jalesar.[1]	152,817	238·7	116,829	3,14,228	Mahában, Ráya, Baldeo.	
3. Mát ...	Mahában of sarkár Agra and Nohjhíl of sarkár Kol.	142,696	222·9	95,446	2,67,382	Mát, Nohjhíl, Surír.	
4. Muttra ...	Mangotla or Mangora, Mathurá and Maholi of sarkár Agra; Sahár of sarkár Sahár.[2]	256,451	400·7	220,307	3,42,734	Muttra city, Muttra cantonments, Gobardhan, Aring, Sonkh, Ol, Farah, Brindában, Rasúlpur, Jait.	Muttra.
5. Chháta ...	Sahár ...	163,660	255·7	84,598	2,01,278	Chháta, Shergarh, Sahár, Barsana.	
6. Kosi ...	„ ...	98,735	154·2	65,293	1,67,207	Kosi, Majhoi.	
	Total ...	29,737	1,452·7	671,690	16,08,795		

Changes in those sub-divisions.

From the second column it will be seen that towards the close of Akbar's reign the district was divided between the Agra, the Kol, and the Sahár prefectures (*sarkár*) of the Agra province (*súba*). While giving briefly the later history of their sub-divisions in Muttra, we shall italicize the names of those 16 tracts which had remained or become separate parganahs when parganahs were finally merged in tahsíls.

The Agra sarkár included, amongst others, the six *maháls* or parganahs of *Mathurá*, Maholi, Mangotla, *Mahában*, Jalesar, and Khandauli. The existence of a Maholi parganah within the very suburbs of the district capital tends to

[1] The tahsíl includes a portion of parganah Mursán (see Alígarh notice), which was formed chiefly out of Jalesar. [2] Tahsíl Muttra has absorbed parganah Gobardhan which contained a few villages from Sahár.

show how small must have been the parganah named after the latter. Maholi, the Madhupuri of Sanskrit literature, but now an insignificant village, is four miles only from Mathurá or Muttra city. The place which gave its title to parganah Mangotla was still, in Sir Henry Elliot's day (1844), the site of a police-station. It has since, however, been divided into four shares (*patti*), of which each is accounted a separate village; and from the revenue-roll its name has been erased. The single parganah was afterwards cleft into three, called *Sonkh*, *Sonsa*, and *Aring*; the last, a creation of early British rule, containing also parts of Sahár. Mahában contained the whole of the later parganahs, *Mát*, *Sonai*, and *Ráya*, besides 80 villages[1] of the later parganah *Sádabad*. Sádabad was formed in the reign of Sháhjahán (1628-58), when his famous minister, S'ad-ullah Khán, founded S'adabad town and subordinated to it all the surrounding country. That surrounding country comprised a few villages of Khandauli and 200 of Jalesar. The greater portions of Khandauli and Jálesar now lie in Agra and Eta respectively. But from Jalesar were detached also parganahs *Sahpau* and *Mursán*. Part of the last is now included in tahsíl Mahában and part in the Alígarh district.

Of sarkár Kol or Koil the only part which now lies in Muttra is Noh or *Noh-jhíl*. The latter name, which means Noah's-lake, might be applied to any large flooded surface; and is actually given to the great sheet of water from which the parganah capital derived its name. The parganah itself was in later days always known as Noh-jhíl; and the Noh of the *Institutes* can therefore be regarded as an abbreviation only. In Gurgáon, however, not far distant from the Muttra border, stands a salt-making town which bears the name of Noh *tout court*.

Like Kol, the Sahár prefecture had but one parganah in this district, and that was the home parganah *Sahár*. At some time during the long reign of Aurangzeb (1658-1707) the sarkár itself disappeared, being superseded as an administrative division by the new sarkár of Mathurá.[2] But the parganah remained; and till after Aurangzeb's death, till the dissolution of Muhammadan and the rise of Ját power, it remained undivided. The Játs (1712-76) dissolved it, however, into four parts. Of these one continued to bear the name of Sahár; two more became parganahs *Shergarh* and *Kosí*; while the fourth, afterwards reunited with that last named, was called parganah Sháhpur. The Sháhpur

[1] Thus Sir Henry Elliot and Mr. Whiteway, but Mr. Growse says 10. [2] After 1669 courtly historians were in the habit of calling Mathurá Islámpur or Islámabad. In the same way Brindában became Múminabad, "the town of true believers. But such names, imposed by the arrogance of a sometime bigoted minority, have seldom stuck. Dehli is seldom Sháhjahánabad, Agra rarely Akbarabad, and Gorakhpur no longer Muazzamabad. The title of Allahabad or Iláhabás has perhaps remained only because the old Hindu Prayág had, before its Muslim refoundation, been deserted.

village from which it took its title adjoins the Gurgáon frontier, and was the field of a half-forgotten battle (1720) between the emperor Muhammad Sháh and the rebel Sayyids of Bárha. From Sahár and a few villages of Sonkh was formed, late in the last century, parganah *Gobardhan*. This was, after the expulsion of the Játs, created by Sháh Álam's minister, Najaf Khán, as a fief for Raza Quli Beg. After the Great Rebellion (1857-58) the name of Sahár fell into desuetude, as the head-quarters of the tahsíl which then included it were removed, for greater safety, to the large fort-like hostel (*sarái*) at Chháta.

On the death (1782) of Najaf Khán the sway of Delhi was once more overthrown, this time by the Marhattas under Síndhia. Síndhia in turn succumbed to Lord Lake; and by the treaty of Anjangáon, ratified on the penultimate day of 1803, most of what is now Muttra passed into the hands of the British. Of the sixteen parganahs above italicized all save Aríng were now in existence; of the remaining fifteen, and of that Jalesar, which till lately formed part of this district, the conquerors disposed in the following way:— Nohjhíl was included in the British district of Fatehgarh; Sádabad, Sahpau, Jalesar, Ráya, Mát, Mahában, Sonai, and Mursán, in the British district of Etáwa; and Muttra in the British district of Agra. But Gobardhan was granted free of assessment to Lachhman Singh, Ját, whose father, Ranjít, rája of Bhartpur, had assisted Lord Lake with 5,000 horses.

To favoured grantees passed also Kosi, Shergarh, Sonkh, and Sonsa, but who were their actual recipients is a rather doubtful question. In 1819[1] Mr. Holt Mackenzie mentions them as relinquished by Síndhia in 1808. Regulation XII. of 1806 annexes Sonkh, Sonsa, and Sahár to the district of Agra, setting forth that after the treaty of Anjangáon they had been a British gift to the Bhartpur rája, and that under treaty dated April 7th, 1805, he had restored them. But in Mr. Aitchison's copy of this treaty none of the said parganahs is even named. In 1808, when they were finally surrendered to the English Government, the Resident with Síndhia tells the Collector of Agra that they had been the untaxed domain of the Marhatta princesses Balla Bai, Baiza Bai, and Chumna Bai. In the treaty of Mustafápur again, which the British struck with Síndhia on the 22nd November, 1805, the former promise[2] to grant to the second lady an untaxed domain similar to that held by the first, and to make a smaller landed concession to the third. Both grants were to be in Hindústán. That to Baiza Bai, Síndhia's wife, was to be worth Rs. 2,00,000, and that to Chumna Bai, his daughter, Rs. 1,00,000 yearly. From all these facts Mr. Whiteway infers that, on the conclusion of the Anjangáon treaty, Sonkh,

[1] Para. 145 of his Minute dated July 1st of that year. [2] Article 9.

Sahár, and Sonsa were at once granted to the rája of Bhartpur, while Kosi and Shergarh were soon afterwards restored to Síndhia as provision for Balla Bai. After the defeat of Bhartpur by Lord Lake in 1805 the three former parganahs were probably resumed by the English and bestowed on Síndhia as a dower for Baiza Bai and Chumna Bai; while in 1808 all five tracts were probably restored to the British Government in lieu of a money compensation. But it would appear that, though paying no British land-tax, Shergarh and Kosi were considered part of British territory from 1803; Sonkh, Sahár, and Sonsa from 1806 onwards.

Gobardhan was annexed to the Agra district by Regulation V. of 1826. The preamble of that enactment records that the parganah was resumed in consequence of Lachhman Singh's death. But in the first Settlement Report, dated July 9th, 1828, the Agra Collector described this tract as reverting to English rule after the fall of Bhartpur in 1825. It seems probable, therefore, that the grant was resumed less by reason of Lachhman Singh's death than by reason of that year's war. In 1804 was formed the Alígarh district, and to it, from Fatehgarh and Etáwa, were transferred parganahs Nohjhíl, Sádabad, Sahpau, Ráya, Mát, Mursán, Jalesar, Mahában, and Sonai. Mursán excepted, they were all in 1824 retransferred to the new district, which took its name from Sádabad. In 1832 the civil head-quarters of this district were removed to Muttra, which, from the outset of British sway, had remained a military station.

Formation of the Sádabad (1824) and Muttra (1832) districts.

To the eight Sádabad parganahs were now added from Agra those seven others called Muttra, Gobardhan, Sonkh, Sahár, Sonsa, and Shergarh. From Sonkh and Sahár was formed parganah Aríng. A slight alteration of the frontier with Gurgáon was effected, the domain named Kharaut being received in exchange for that named Biríki. The tahsíls of Nohjhíl, Mát, Jalesar, Mahában, and Sádabad had seemingly existed before; now were created those of Sahár, Aríng, and Kosi. Thus, from parts of the older Sádabad and Agra districts, was formed in 1832 the subject of this notice, its 16 parganahs being distributed amongst eight tahsíls.

In 1840 a border tract, including part of parganah Mursán, was annexed from Alígarh. It comprised, amongst other lands, the domains of Madím, Dunetia, Ár-Lashkarpur, and Sonkh; but this last, Sonkh, must not be confused with that already mentioned, which lies on the opposite or Bhartpur side of the district. Until 1874[1] no further changes of area took place. But in 1859

[1] By a clerical error the settlement report makes this date 1872. Jalesar was, however, transferred on the first day of the financial year 1874-75.

tahsíls Nohjhíl and Mát were united under head-quarters at Mát; while the removal of tahsíl Sahár's head-quarters caused it to be renamed Chháta. For a similar reason tahsíl Aríng became in 1867 tahsíl Muttra. In 1874 parganah and tahsíl Jalesar was transferred to Agra, but for the purposes of the land assessment then in progress continued to be considered part of this district. Muttra received no compensation until 1878, when to its home tahsíl were annexed 84 villages from tahsíl Farah of Agra.[1] At the opening (1872) of the operations which resulted in the current assessment, the parganahs became obsolete; and the only sub-divisions recognised were the six existing tahsíls.

District staff.

In the last column of the above table were shown the limits within which original civil jurisdiction is exercised by the two munsifs. The court of first instance east of the Jumna is the Mahában, that west of the Jumna the Muttra tribunal. But, from both sides of that sacred stream, claims, whose value exceeds Rs. 1,000, travel to the court of the Sub-Judge at Agra. The highest judicial authority is the Agra Judge, who decides appeals, both civil and criminal, and tries criminal cases on commitment from the Magistrates. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of one covenanted officer, two deputy magistrate-collectors, the six tahsíldárs, and a bench of honorary native magistrates. These last, who one and all sit at Brindában, number in the present year nine. The principal civil officials remaining to be mentioned are the civil surgeon and his native assistant, the district engineer, the canal engineer, the district superintendent of police, the assistant sub-deputy opium agent, the deputy-inspector of schools, the headmaster of the high school and the postmaster. It need hardly, perhaps, be mentioned that the chief executive officer of the district is the magistrate-collector. The local representative of the Empress, he exerts a more or less perfect control over almost every branch of the administration.

And military force.

But the capital, Muttra, is a military as well as a civil station. In its cantonments is quartered a regiment of British cavalry. There is a chaplain, and the usual staff of an Indian garrison is in other respects complete. The civil district lies within the military district commanded by the brigadier-general at Agra.

General scenery. The Braj-mandal.

If we exclude its eastern corner comprising Sádabad and those parts of the adjoining Mahában which lie east of Baldeo village, modern Muttra coincides almost exactly with the Braj-

[1] On the same date (1st October) the bulk of tahsíl Jalesar was transferred from Agra to Etah; *see* Gazetteer, VII., 400.

mandal of Hindu topography. The Braj-mandal or Herd-circle is the country round Gokul and Brindában, where the divine brothers Krishna and Balarám grazed their cattle; and to make the tour of its circuit, which measures 84 *kos* (about 168 miles), is still a meritorious act of pilgrimage. The first aspect of this Holy Land is a little disappointing to the student of Sanskrit literature, who has been led by the glowing praises of the poets to anticipate a second vale of Tempe. A similarly unfavourable impression is produced upon the mind of any chance traveller who is whirled along the dusty high road, and can scarcely see beyond the hideous strip of broken ground reserved on either side to supply the soil required for annual repairs. "Nothing," writes Jacquemont in 1829-30, "can be less picturesque."[1] The general flatness of the land is as depressing as elsewhere in the plains of these provinces. The soil, being sandy and thin, is unfavourable to the growth of large trees. For the same reason the dust is, in most months, deep on all the thoroughfares; and, if the slightest air is stirring, rises to blur the landscape in a dense and cloudy haze. The Jumna for two-thirds of the year meanders sullenly, a mere rivulet, between wide expanses of sand bounded by monotonous flats of cultivation, or by high banks which the soon-spent force of contributory runnels has cracked into unlovely chasms and ravines naked of all verdure.

The general poverty of Braj-mandal is the inspiration of a popular Hindi couplet, in which Krishna's neglect to enrich the land of his birth with any choicer product than the wild caper[2] is cited as an instance of his wilfulness. Mr. Growse translates as follows:—

> 'Krishna, you see, will never lose his wayward whims and vapours;
> For Kábul teems with luscious fruit, while Braj boasts only capers.'

In the rains, however, when all pilgrimages are made, the Jumna is a mighty stream, a mile or more broad. Its many tributary watercourses as well as all the ponds are filled to overflowing. The rocks and hills are clothed with foliage; the dusty plain is transformed into a green sward; and the smiling prospect goes far to justify the warmest panegyrics of the Hindu poets, whose appreciation of the scenery, it must be remembered, has been intensified by religious enthusiasm. But at all seasons of the year, perhaps, the landscape has a quiet charm of its own. A sudden turn in the winding lane reveals a grassy knoll with stone-built well and overhanging *pípal*;[3] or some sacred grove, where gleaming tufts of capers and the white-blossomed *arúsa* weed are dotted about between the groups of weird *pílu*[4] trees with their clusters of tiny berries and strangely gnarled and twisted

[1] His description applies, however, rather to the west-Jumna than to the east-Jumna part of Braj-mandal. [2] Karíl, *Capparis aphylla*. [3] *Ficus religiosa*. [4] *Salvadora persica*.

trunks, all entangled in a dense undergrowth of prickly bushes; while in the centre, bordered with flowering oleander and *nivára*, a still cool pond reflects the modest shrine and well-fenced bush of holy basil that surmount the raised terrace, from which a broad flight of steps, gift of some thankful pilgrim from afar, leads down to the water's edge.

Physical features.

Having said so much for general scenery, we pass to the preciser but less readable details of geographical description. Muttra lies, as already mentioned, in the basin of the Jumna. Visible from almost every part of the Bhartpur and Gurgáon borders, low hills in a few scattered spots protrude across the former to invade the district itself. But that district may, nevertheless, be described as a plain, sloping, at the rate of about 1·28 feet per mile, in the direction of the river's course. The descent is therefore from north-north-west to south-south-east, and the elevation above sea-level, about 620 feet in the former quarter, falls to about 566 in the latter. The hills nowhere rise more than 200 feet above the plain. Walled by ravines and sand-dunes, the broad Jumna-cutting rarely sinks more than 30 feet below it. The lowlands beside the river are as usual called *khádir;* and the upland plains above it, *bángar*. The country is now everywhere cultivated and cannot even boast the usual allowance of plantations. But here and there linger a few patches of scrubwood tending to justify the accusation of wildness which in 1825 Bishop Heber brought against it. The herds of antelope are so numerous that one seldom travels many miles along a bye-road without seeing a black-buck, followed by his harem, bound across the path. The chief natural peculiarity of the district is, however, the want of rivers. Its one perennial stream, the Jumna, divides it into two not very unequal portions, the eastern of about 641 and the western of about 810 square miles.

Eastern Muttra.

The eastern portion, which contains in south-eastward order tahsíls Mát, Mahában, and Sádabad, is a fair sample of the scenery usually found in the tract (Dúáb) between the Jumna and Ganges. Abundantly watered by both wells and rivers, it is also carefully cultivated. Its luxuriant crops and fine mango-groves indicate the fertility of the soil, and render the landscape not unpleasing to the eye. Though of little interest to the historian and the antiquary, it is to the farmer and the economist by far the most important part of the district. The agricultural population is denser than in western Muttra, and its predilection for living in scattered hamlets gives the country a less solitary air. Two intermittent streams, the Pathwáha and the Jhirna, carry towards the Jumna the drainage of northern Mát and central Sádabad respectively. A few villages of the former are watered by a

distributary from the Mát branch of the Ganges canal. Above Bhadaura of tahsíl Mát several old beds of the Jumna have transformed themselves into lagoons. The wavy ridges of sand which flank the stream stretch further inland than on the opposite side of the water. Isolated dunes may be seen miles eastwards, on the uplands, whither they were probably blown by the wind. Below Bhadaura the river-bank becomes gnawed into ravines, which are dwarf likenesses of those in the trans-Jumna tract of Agra.[1]

Western Muttra.

The western part of the district includes in south-eastward order the Kosi, Chháta, and Head-quarters tahsíls. Its surface is perhaps less uneven than that of eastern Muttra; but it is slightly hog-backed, its line of highest elevation lying, though parallel to the Jumna, at some distance from both river and Bhartpur border. The rural inhabitants eschew hamlets and sleep in semi-fortified villages. This centralization is partly due to the quality of the water, which in outlying spots is often undrinkable; partly to the great sanctity of some of the village sites as compared with those on the east of the river; but chiefly to historical causes dating from the last century, when such strongholds were needed to protect the husbandman from the onslaughts of the Játs and the Marhattas. Most of the larger villages, as well as the large towns of Muttra, Brindában, and Kosi, lie on this side of the Jumna. Except that boundary river, the tract can boast no stream. It has no marshy spots beyond the hollows (*dahar*) where the rain-water stands for a few days. The only well-marked lines of drainage are those two known as the "Western Depressions." Rounding the Barsána hills, the first or northernmost drains the western edge of tahsíl Chháta and the north-western corner of tahsíl Muttra. The second or southern line starts from Gobardhan and passes through Sonkh and Bhartpur into Agra.[2] Down both, after heavy rain, speeds an occasional flood.

Save along its very banks, no mangoes shade this side of the river. The untilled spaces would be almost bare but for their stunted coating of wild jujubes,[3] or their sparsely scattered acacias and tamarisks.[4] Perched on natural mounds or heaps of ancient ruins, many of the villages rise bleak and devoid of trees. But near others, especially near those of older standing, lie large commons known as reserved lands (*rakhya*) or kadamb plantations (*kadamb-khandi*).

The commons.

The poorer specimens are merely unreclaimed patches covered with wild capers,[5] pilu, and other stunted growths; but on the better may be seen fine trees, such as *kadambs*,[6]

[1] Gazetteer, VII., 411-12. [2] See preceding volume, pp. 412, 430. [3] Jharber, *Zizyphus nummularia*. [4] *Acacia Arabica* (babúl); *Tamarix articulata* (farás). [5] Karíl, already mentioned; hins, *Capparis horrida*. [6] *Anthocephalus cadamba*.

which make these reserved lands look like bits cut out of a real forest. Thus shaded, they are often the pleasantest camping-grounds in the district. Many are of considerable size. The largest in Kosi, Kámar, covers 513 acres; Pisaya, the largest in Chháta, 122. In some cases, such as those of the numerous waste lands about Nandgáon and of the Cuckoo forest (*Kokilaban*) at Great Bathen, the woods are preserved because they are sacred as places of pilgrimage But in all instances these scraps of wilderness are regarded with strong religious veneration, and an awful curse is supposed to fall on those who reclaim and plough them.

The one great need of the west-Jumna tract is water. The rainfall has indeed few channels by which to escape, and the fields are given the advantage of its almost every drop. But the generally saline character of the wells prevents, when no rain falls to freshen them, their use. Where water is plentiful, as round Sonkh of tahsíl Muttra, the industry of the Ját culitivators is amply repaid; and the construction of the Agra canal, which pierces the tract from end to end, has therefore proved a vast advantage. The only large lagoon is an old bed of the Jumna, in the south of tahsíl Muttra. Below this lagoon the banks of the river are scored by ravines resembling those on the opposite bank; but there is a long stretch of such erosions higher up, between Shergarh and Brindában. Elsewhere the shore consists of sandy downs, in some places sparsely cultivated, but in most producing only tall *sarpat* grass.

In the three western tahsíls just described lie the only hills of the district.

Hills.

These petty eminences belong to several distinct ranges. The most northerly is the Charanpahár in Little Bathen of Kosi—a low heap of stones about 400 yards long and 10 feet high, with a temple on its ridge. The elevation nearest to this ridge is the Nandgáon hill, some six miles further south-west. About 880 yards long, the latter is covered by the hovels of Nandgáon, the home of Krishna's foster-father; and crowned by a temple sacred to that adoptive parent of divinity. Four miles south again lies the chief range of hills in Muttra. Beginning at the village of Unchágáon, the main line runs along the Bhartpur frontier; and for four or five miles, as far as Nahra, the hill crest forms the district boundary. The range is covered with rough boulders of the same character as the hills themselves. It is for the most part entirely barren, even of trees. Rising suddenly to a general height of about 200 feet above the plain, it is impassable except to unladen ponies or persons on foot. The denudation from the hills has produced at their base a broad belt of sand which, locally known as *wal*, is devoted almost wholly to inferior autumn crops. Beneath it lie boulders, the continuation

of the neighbouring range, which in composition they resemble. About three-quarters of a mile from the main chain, and parallel to it, rise three detached hills. The southernmost, on which stands the village of Rankauli, is some 440 yards only in length. About half a mile beyond is a smaller hill, severed by a narrow pass from another which rises abruptly at Dhabala, to end as abruptly at Barsána, two miles further north. The Barsána height is crowned by several temples sacred to Rádha, the favourite mistress of Krishna; and the village of Mánpur occupies a depression in its centre. From this Mánpur northwards half the hill is densely wooded with the curious *dhó*,[1] and herein affords a contrast to the Rankauli elevation, which has but few trees. Between these outlying hills and the main range the soil is almost pure sand.

In tahsíl Muttra the principal range is the Rájgiri or Annákut of Gobardhan. This, which Krishna is fabled to have supported for a whole week on the tip of one of his rather numerous little fingers, is about five miles long. At its northern end hardly more than a heap of stones, it rises at the southern to some 100 feet above the plain. The rock is according to Mr. Whiteway quartzose, according to Mr. Growse limestone. The former is more likely to be right; for, as northern outliers of the Upper Vindhyan series, all the hills in the district are presumably of more or less siliceous structure. Near Gopálpur, in the south of the same tahsíl, is a curious elevation of the hard red earth seamed with ravines and containing nodules of quartz. It is far from any hills, but in formation resembles the hillocks at the foot of the Chháta ranges. The Charanpahár and the Rájgiri consist chiefly of boulders; the other ranges, of rock *in situ*.

Soils.

The soils of Muttra much resemble those already described in the Agra notice.[2] On the uplands they vary from *dúmat* or loam to *bhúr* or sand. Dúmat is found sparsely, but least sparsely in Mát, Sádabad, and Kosi.[3] The better descriptions are of a rich brown colour, differing from this to lighter shades; the latter, though still excellent, being not quite so fertile as the first. The area of dúmat is however small as compared with that of *píliya* or light loam, in which the prevailing soil there is a large admixture of sand. Píliya is, as its name denotes, rather yellow in hue; and it differs from dúmat in that it becomes lighter and more workable after rain, whereas dúmat becomes sticky and greasy. Like most things this píliya varies much in quality. The better kinds are equal to perfect loam, the inferior approach

Uplands and

[1] *Anogeissus latifolia.* [2] Gazr., VII., 416-17. [3] In Kosi loam is known as *kari*, *i.e.*, *kari mitti* or firm earth. Though here fitting matter for a footnote only, this fact shall duly find its way into the text of the article on the tahsíl itself.

nearly to sand. Clay or *mattiyár* is found only in those depressions known as *tarái* or *dahar*. Hard and unyielding, it cannot, save in years of ample rain, be worked by native ploughs ; its favourite growth is gram.[1] Bhúr is pure sand, but the name is applied also to those lighter kinds of píliya wherein sand predominates. Sand rising unevenly in hillocks is called *púth;* and the level spaces between such hillocks are known as *púlaj*. It is worthy of remark how universally the real bhúr and púth are accompanied by lowlying tarái or river-beds. It would seem that the action of drainage into such lowlands is to carry away the alumina from the upper soil, leaving only the sandy particles. Where this drainage has been long continued and the soil has become pure sand, the force of the wind blowing steadily in one direction drifts it into the *púth* hillocks just mentioned. In the ravines (*behar*) of the Jumna the cultivation is not extensive ; and the soil, being largely mixed with nodular limestone (*kankar*) as well as denuded by drainage, is poor. On the uplands are no great tracts distinguished from one another by natural difference of soil ; the want of rivers, and other striking physical features, combine to render the surface singularly uniform. In valuing the capacities of soils, other points besides their mere productiveness must be weighed. Thus, the soils that are pure sand are not only less fertile in themselves than the various loams and clays ; but, from their greater readiness to part with moisture, are found wanting in years when the rainfall is scanty or ceases so early as to endanger the sowings for the spring harvest.

Lowlands.

In the cutting of the Jumna the main soil divisions differ little from those on the uplands. Clay is the groundwork of all the firmer soils. In the bed of the Noh lagoon, and in other places where this soil is subject to the influence of stagnant water, the clay remains clay. Where, however, it is subject to the action of the main stream, the sand and vegetable matter suspended in the water mixes with the clay to produce a rich steel-grey loam. In the *katris*, or fertile deposits on the edges of the river-bed, which are liable to yearly flooding, this is found in its highest excellence. On the pure sand of the river-bed itself are grown in the dry season very good melons.

Their artificial distinction.

But, here as elsewhere in the Agra division, more importance is attached to the artificial advantages than to the natural composition of the soil.[2] The land may be watered or dry, near or distant from the homestead. Throughout the district, therefore, all arable soil is classed under two heads :—*first*, according to its opportunities of

[1] Chana, *Cicer arietinum*, the *Cece* of Italy.

[2] *See* preceding vol., pp. 10-11.

irrigation ; *secondly*, according to its accessibility. The fields capable of artificial watering are styled *cháhí* ; all others *kháki*.[1] Those nearest the village are known as *bára*, those rather more remote as *manjha*, and the furthest away as *bárha*. The combinations of the two classes give six varieties, and ordinarily no others are recognized.

It is in truth artificial advantages, such as greater facilities of irrigation, and the rather greater prevalence of careful Ját husbandmen, which render eastern more fertile than western Muttra. The soil of the cis-Jumna is on the whole quite as good as that of the trans-Jumna tahsíls ;[2] and the weed *baisuri*, the pest of the latter, is in the former replaced by the useful wild jujube, the food perhaps of the Lotus-eaters. The prevailing natural mould of both tracts is an easily worked and productive Píliya, rising in places to the dignity of a rich brown loam. On the west of western Muttra, the proximity of the hills produces a line of lighter soil ; on the west of eastern Muttra the Jumna sands stretch further inland than on the opposite bank ; but in both parts of the district the cultivated crust is very similar.

Of the total area 114·3 square miles, or 7·8 per cent., is recorded as barren.

Barren lands, pasturages, plantations.

Small proportions of this area are occupied by houses and by water other than that of the Jumna. But by far the greater part consists of the ravines which fringe that river. On its left bank lie a few patches of slightly brackish soil ; but the district might be fruitlessly searched for any true example of a salt-blotched[3] plain. Such plains elsewhere afford good pasturage ; but here the principal grazing-grounds are the Jumna ravines and the leafy commons of the three western tahsíls. In eastern Muttra, too, when a larger border than usual of the Noh lagoon is left dry, the villagers leave that border fallow, driving their cattle to browze on its short sweet turf. Droughts may destroy all fodder elsewhere, but the grass of this oasis is ever green. In famine years people travel from Muttra, 30 miles distant, to collect bundles for sale. But the glory of the district as a pasturage has departed. To show that Muttra was once far more pastoral than agricultural, no recourse to the legends of Krishna's early life is needed. That fact is fully attested by many a place-name. Thus Braj[4] signifies "a herd ;" Mathurá probably means "the town of churns ;" Gobardhan is "the nurse of cattle ;" Gokul, "the cow-pen ;" Mát, "the milkpail ;" Bathen, "the

[1] Persian *cháh*, a well, and *khák*, dust. [2] By the cis-Jumna tahsíls is here and hereafter meant those which lie on the same side of the river as the district capital. [3] Gazetteer, VII., pp. 11-13. [4] Mr. Growse quotes from the *Harivansa* the following lines relating to Braj :—

"(*a*) A fine country of many pasture-lands and well-natured people, full of ropes for tethering cattle, resonant with the voice of the sputtering churn and flowing with buttermilk ; where the soil is ever moist with milky froth, and the stick with its circling cord sputters merrily in the pail as the girls spin it round."

"(*b*) In homesteads gladdened by the sputtering churn."

cattle-pasture;" and Dahgáon or Dadhigáon, "the village of curds." Historically, moreover, we know that 250 years ago very little of the land was tilled; while as late as the final quarter of the last century the *forest* of Barsána plays an important part in a battle between Imperialists and Játs. There are now no forests. The only woodlands are the better timbered specimens of the western commons and the small artificial plantations of fruit-bearing or other trees. Such plantations cover the insignificant area of 4,344 acres. But they show no signs of diminishing. In Sádabad, the only tahsíl where perfect statistics on this point are forthcoming, they increased during the last term of the land assessment from 299 to 519 acres.

Water-level.

Though it differs much from place to place, the depth of the water-level is everywhere too great to make much difference in the number and size of the trees. Whilst averaging about 30 feet in tahsíl Mát, this depth varies from 40 to 45 feet below the surface in tahsíls Mahában and Sádabad In western Muttra, near the Jumna ravines and along the Chháta hills, it is again about 30 feet. But on the central plateau of the same tract it is far greater. Thus in the southern parts of that plateau it ranges from 45 to 60 feet, but in the north of Chháta and Kosi exceeds seldom 50. The water-level of neighbouring wells has been slightly raised by the construction of the Agra canal. The lowest rise, 3·2 feet, took place in Kosi and in wells between 8,000 and 10,000 feet distant from the canal or distributary; the highest, 7·4 feet, in Chháta and in wells at a distance of under 2,000 feet. Several disturbing circumstances, such as the time of year and the propensity of water to percolate along natural drainage lines, prevent such statistics from attaining universal accuracy. But the fact remains that in the vicinity of canals the distance of water from the surface diminishes. Percolation from the canal tends, moreover, to retain the water-level at a uniform height in both hot weather and cold, in seasons both of drought and of heavy rainfall. In years of defective rain and in wells unaffected by the canal, the distance from the surface of course increases. The measurements of 63 wells, after the drought of 1877, showed that the average fall was 2·7 feet.

Character of the water-supply.

It has been above noted that in the west Jumna tahsíls the well-water is often brackish. But, though less frequently, the pure element is sometimes found impure in the east Jumna tahsíls also. Its quality is unluckily a question which can rarely be solved until the well shaft is actually sunk. There are some long stretches of country whose wells will be always alike; but it is more usual to find, in the same village, water of every variety. In the deep diggings for the Agra canal it

was curious to remark how often and how completely the nature of the substrata differed. In one place would be exposed a vein of pure clay mixed with nodular limestone; whilst, hard by, the whole undersoil would be impregnated with salt. A well sunk in the first locality would yield sweet, in the second, brackish and perhaps injurious water. Well-sinking is therefore a lottery. No statistics can show the prevalence of bad or good water, because more wells are dug where the chance of tapping good water is greatest. But the proportion of existing wells recorded as absolutely sweet is 54 per cent. on the left and 51 per cent. on the right bank of the Jumna. The weed baisuri, already mentioned as harassing eastern Muttra, rarely appears on the surface below which sweet water lies. But as it does not always accompany bad water, and as it does not grow west of the river, its presence or absence is not a completely satisfactory test. The worst liquid probably is that found in the north-west of the Muttra and the south-west of the Chhâta tahsíls. Here, in one or two places, drinking-water can be obtained only from the village-pond or from shallow percolation wells sunk close by. And when summer has dried their pond, the residents must travel, often some distance, to the next village blessed with sweet water.

Local classification of waters.

The experience of the natives, who must be recognized as *connoisseurs* of what is their almost only drink, has divided water into twelve classes. And, for what it is worth, this somewhat empirical classification may be shown as follows. The water may be—

1. *Mitha* or sweet.

2. *Khâri* or brackish.—This kind leaves a slight white deposit in the little irrigation conduits and on the fields watered therefrom. When the rains have been heavy it is excellent drink for wheat, barley, tobacco, cotton, and juár millet; but when the rains have failed, the produce is poor. To other crops such water is not applied.

3. *Karwa* or bitter.—After irrigation with this variety the field turns a rusty colour, while the top-soil becomes light and feathery. The spring crops sown in that field look yellow and bilious, and their outturn of straw is small. The water is given after good rains to the same crops as is the kind last mentioned, but without rains is useless.

4. *Teliya* or oily.—This has an unpleasant taste, and strongly reflects the yellow of any brass vessel in which it may stand. Watered with this, the land blossoms out into a yellowish efflorescence; and becomes so firmly

caked that the rainfall lingers long on its surface. Teliya has, however, an improving effect on wheat, cotton, and juár.

5. *Marmara* or *sakhar*, that is, perhaps, marbly or rocky.[1]—In this the brackish element is so slight that the water tastes almost sweet. It leaves on the land which it irrigates a few white spots.

6. *Mítha bánga* or *matwára*, which is described as highly nutritious. As in the last case, the suspicion of salt is trifling. The water is good for land cropped twice yearly; but the sugarcane, which on rare occasions is planted therein, yields thin and poor syrup (*gur*).

7. *Khári-bánga.*—This also is a fair water of slightly brackish taste, The fields which it irrigates become infected with a white rash. After good rains it may be applied to twice-cropped lands; and, if watering before ploughing[2] has been made from a sweet well, quickly advances the growth of the staples watered. But for sugarcane, vegetables or indigo, it is useless.

8. *Mítha-teliya* or oily-sweet.—Like teliya proper, this cakes the soil, preventing the rapid absorption of rainfall. When allowed to stand in a vessel, it exhibits on its surface an oily scum, and the soil watered with it displays a slight yellow efflorescence. For the crops last mentioned this water also is worthless.

9. *Khári-teliya.*—Except that it has a salt taste and leaves an efflorescence like *reh*, this water differs little from No. 8. It is not, however, quite so good.

10. *Khári jarel.*—A disgustingly saltish liquid, that to ground watered therewith imparts a feathery rusty-white efflorescence. The best that can be said of this water is that after good rains it does not utterly ruin some crops.

11. *Karwa teliya.*—This too is a horribly bitter water which, save that it has an oily scum if allowed to stand for any time, differs but little from the last.

12. *Marmara-teliya*, *sakhar-teliya*, or oily brackish.—This in quality intervenes between Nos. 8 and 9, but produces very fair crops if the rains have been good.

"The worst kinds," writes Mr. Whiteway, "are of course uncommon, though in a village it is common enough to be told that the very birds if they drank the water would die (*"chhiriya pîwe to marjáe."*) I have seen cases in which the use of a well for a single season some years ago burnt all the heart out

[1] *Marmar* (marble) is one of the Greek words which has found its way through Arabic and Persian into Urdu. *Sakhra* is an Arabic, Persian, and Urdu word, sometimes meaning "rock." [2] This watering before ploughing is called *pareh*.

of the land, turning it into *úsar*; but this is also not common. Sometimes, however, the autumn crop is a failure, because in the previous spring harvest the water of a particular well was used. It will be noticed how many of the above kinds of water are only useful when the rains are good. As a fact none of them except *mítha* and *mítha-bánga* are good for the germination of the seed; but when once this has happened, *khári*, *khári-bánga*, *marmara*, *mítha-bánga*, and even *marmara teliya*, are better for wheat and barley than purely sweet water. There is another thing against these wells. If the water be not absolutely sweet, in a year of drought its qualities become exaggerated. The salt well becomes salter and the oily well oilier."

Streams; the Jumna.

The one river of Muttra is, as already written, the Jumna. Its ancient name, Yamuna, means the sister of Yama, god of Hell.[1] Of this sacred stream much has been said in other notices;[2] and, save some account of the banks between which it here flows, little remains to be added. First touching the district at Chaundras of Kosi, on the right bank, it after a winding course of about 100 miles, leaves Muttra at Mandaur of Sádabad on the left. It has meanwhile divided the Mát from the Kosi, Chháta, and Muttra tahsíls; tahsíl Mahában from Muttra and the Agra district; and tahsíl Sádabad from the Agra district alone. On or near its banks stand nearly all the larger towns: Muttra, Brindában, and Shergarh on the right, on the left shore Mahában and Mát. The banks of the river are at first sandy and low; but as it advances in its course the sides of the cutting become steeper, and ravine cliffs begin to intermingle with the sand-slopes. The manner in which ravines and sandhills alternate depends on certain conditions in the direction of the stream. Where the Jumna flows in a sweep or curve, ravines are almost invariably found on the concave side, whilst on the opposite or convex side sandhills are as invariably met with. On a change in the direction of the curve

Its banks.

[1] Yama (who derives his name from *yam*, to restrain or coerce) is regarded in post-Vedic mythology as the appointed judge and restrainer or punisher of the dead. He corresponds therefore to Pluto and to Minos. Yamuna personified as Yami is Yama's twin sister, and hence regarded as a daughter of the sun. In the 10th book of the Rig Veda occurs a dialogue in which Yama endeavours to seduce her, while she very naturally rejects his offers. A Pauránik legend says that Balaráma, the brother of Krishna, once ordered Yamuna to come to him and that she disobeyed. He therefore plunged his ploughshare into her banks, compelling her to quit her ordinary course and follow him whithersoever he went. At last, after she had watered all the country, he let her go. Professor Wilson thinks that this legend alludes to the construction of irrigation canals from the Jumna. Hindu princes had probably anticipated the Musalmáns in the excavation of such works. See *As. Res.*, VIII., 402 (Colebrooke); or Moor's *Hindu Pantheon*, 305; *Williams's Dictionary*, art. "Yama" and "Yamuna"; and *Chambers's Cyclopædia* (Goldstucker), art. "Yamuna."

[2] See Gazr., I., 68-69 (Bánda), 142-43 (Hamirpur), and 195-96 (Jalaun); II., 148 (Saháranpur) and 354 (Aligarh); III., 8-9 (Bulandshahr), 210-11 (Meerut), and 453-54 (Muzaffarnagar); IV., 229-30 (Etáwa) and 477-78 (Mainpuri); VI., 11-13, 16-18 (Cawnpore); and VII., 421-22 (Agra).

ravines and sandhills change places also; and, in the few instances where the river preserves a straight course for any distance, ravines and sandhills occur on both banks. On the right bank at Koela of Muttra, and on the left at Bhadaura of Mát, the ravines finally oust the sandhills and begin a career which, so far as concerns this district, is unending. From the ravines there is a sudden drop of 15 or 20 feet to the saucer intersected by the Jumna. But in very few places does the river run directly under this bluff. Between the water and the cliff intervenes as a rule a wider or thinner strip of alluvial soil. In some villages this strip, covered by every rise of the stream, changes yearly in shape and character; in others the deposit, being older, is raised above all save the highest floods; whilst elsewhere old trees, masonry wells, and inhabited homesteads show how long since the soil was thrown up. But the most ancient of these *khádir* lands are not altogether secure. The dilution, in late years and in Jaitpur of Chháta, of houses, trees, and wells, proves that the river can be fickle even after long flowing in one course. Large areas have been marked off as subject to fluvial action. To the rule of *dhár dhurra*, or deepstream boundary, there are but two exceptions: Chaundras of Kosi has some land on the left bank, and Jahángírpur of Mát on the right. This latter exception was caused by a sudden and recent change of the stream, which, sweeping through the midst of the Jahángírpur lowlands, attached one half thereof to the opposite shore. As it flows on the river becomes more closely confined between its bluffs, and the edge of culturable land on either side grows more narrow and precarious. Towards the north from bluff to bluff averages two miles or more; towards the south hardly half a mile. The cultivation on the banks, where serried by ravines, is poor. The ravines themselves are of the usual unculturable character — scoured of all vegetable mould and rough with knobs of nodular limestone. But the lowlands beside the river are often exceptionally fertile. Their soil varies from sand to rich loam, the richest of the latter being found in the *katri* or yearly-flooded fields along the lip of the stream. Such land is of course found chiefly in Kosi, Chháta, Mát, and the north of Muttra and Mahában; for here the Jumna-cutting is still of ample breadth. The commonest growths are spring crops and melons, both the birth of seasons when floods are impossible. But in the less exposed fields autumn produce, such as cotton, maize, and juár millet, is raised.

Old beds: the Noh lagoon.

On its left or eastern bank lie several fertile depressions once occupied by the river itself. Of these the most important is the parabola-shaped hollow in which lies the Noh lagoon. The bulge of its curve is north-easterly. Leaving the modern bed of the river

between Musmina and Faridampur on the north, it travels round by Kaulána and Noh, to rejoin that bed between Lána-Makhdúmpur and Fírozpur on the south. The length round the outer edge of the curve is about 10 miles linear, and the area of the included lowlands about 13 miles square. From the local traditions and the look of the country it is clear that the Jumna has deserted this bed within comparatively recent times. The soils still very plainly mark where ran the old course of the river and where lay the sandbanks. Round the outer edge of the curve rises a steep cliff about 20 feet high, which is in many places hollowed out into rugged ravines. The inner curve encloses a mass of sand-hills, such as are usually found in re-entering bends of the Jumna itself. All the villages round this great depression were colonized by Nohwár Játs; and except in six cases[1] where the partition of ancient villages has resulted in a different arrangement, the cultivable fringe belongs to the adjoining village on the uplands. The lowland is uninhabited and almost devoid of trees or bushes. Dotted over it are many long serpentine ponds, which in flooded seasons unite into one connected sheet of water. But marsh there is none, as the surface is uneven and well-drained. During the last few years the Jumna has seemed to be yearning after its old bed. The Musmina mouth of the depression was once closed with an embankment, over which in the highest floods but little water trickled. Even this, before reaching the lowest part of the depression, was stopped by rising ground. At the other end of that depression, near Fírozpur, was an old cut called the Dhundar nála; and up this in times of flood ascended a backwater which, useful in supplying the ponds with drinking-water for the cattle, was insufficient to damage the autumn crops. But by the shifting of the stream the Musmina embankment has been cut away; and through the gap, during even moderate floods, a large body of water rushes into the lagoon. As a consequence much valuable land has been submerged, and remains submerged too long to be sown with a spring crop; while much has been so soured by excess of water that some years of good cultivation will be needed to restore it. Of late years many remissions of land-tax have therefore been found necessary. But the Jumna floods are not always injurious to the soil. Where that soil is a stiff clay, the sand suspended in the water combines with it to form a rich loam that without irrigation will bear wheat, but without the flood could have borne chickpea[2] only. A field thus enriched is said

[1] Dalu-patti, Sehú-patti, Sultán-patti, and Parsauli, formed by the disruption of Bajna; Lána-Kasba and Lána-Kaulána severed from Bhenrai. *Lána* means, according to Mr. Whiteway, (1) a long narrow field, such as is often thrown up by alluvion; (2) a *patti* or share. But he is probably mistaken in asserting that the word is peculiar to this part of the country. In Bijnor the tenure elsewhere called *bhaiyáchára* is usually styled *lánádári*. See Gazr., V., 321.

[2] The gram or chaná above mentioned.

pahs par jána. But before the centre of the depression is reached the water has parted with its suspended soil, and *pahs* is hardly known more than one mile from the modern bed of the river.

In years of drought the whole surface of this tract, except the grassy lands just surrounding the lagoon itself, become iron-bound with the baking heat. Unless there has been sufficient moisture to loosen the soil, native ploughs make little impression thereon. During the famine period of 1877-78 shallow wells were in places dug, and with the aid of the water thus obtained a small acreage was tilled and sown. The efforts yet made to grapple with the evil of the floods have failed. These efforts took the form of spurs which Government built at Musmina to recall the river to its proper course; and of deepening the Dhundar-núla, a process paid for by the surrounding landholders and intended to afford a quicker drainage from the centre of the lagoon. But the stream has swept away the spurs. And even had they stood, they would have proved of little service, unless accompanied by a restoration of the embankment.

From this first great depression a second branches near the town of Nohjhíl;[1] and, passing eastward between Mubárakpur and Baghára into Barauth, crosses in the last village the bed of the Pathwáha rivulet. Down to its mouth at Sultánpur the Pathwáha still flows in this hollow. Along the left bank of the cutting runs a line of ravines. According to the traditions of the Nohwár Játs, the Jumna was leaving this depression when, some five hundred years ago, they colonized Palkhera. A third old bed quits the present course of the river near Uháwa of Mát; and, curving eastward by Akbarpur and Harnaul, rejoins the Jumna at Ilauli-Guzar, not far from the point of departure. This hollow also is scored on its left bank by small ravines; but the river would seem to have deserted it many centuries ago, as the legends relating to its origin are very faint. In neither of the two old beds last mentioned does the soil differ from that of the uplands. On both sides of the river lie other and smaller specimens of its discarded courses. But these, being in the rainy season filled for the most part with water, will be mentioned under the head of lakes.

The two remaining streams of Muttra are streams only after heavy rain.

Other streams; the Pathwáha and Jhirna.

Entering from Alígarh, the Pathwáha or Pathwáya joins the great river after a short course through the north of Mát. Its basin is narrow, and its general direction southerly. The

[1] Thus Mr. Whiteway, but according to Captain Wroughton's Revenue Survey map (1833-34) this second depression branches from the modern bed of the Jumna itself at a place called Chhinpahári.

Jhirna or Karwan is a more important channel. Though dry soon after the close of the rains, it during the rains themselves conveys down country a large body of water. On quitting Alígarh it runs south-eastward across Sádabad, passing the chief town of that tahsíl; and thence issues into Agra, where it joins the Jumna. This Jhirna drains a tiny vale from four to six miles wide; whose sides, like those of the Pathwáha basin, are bounded by denuded sandy slopes. Neither Jhirna nor Pathwáha retains in its pools sufficient water for the purposes of irrigation.

Canals; the Agra.

The only running water extensively used in irrigation is indeed that of the canals. Rolling along the ridge or backbone of the western Muttra plain, in a course roughly parallel to that of the Jumna, the Agra canal[1] pierces the hearts of tahsíls Kosi, Chháta, and Muttra. It is prized not only as an irrigator but as a water route; and in the latter capacity has added some importance to the towns of Kosi, Sahár, and Aríng, which stand near its banks. Its total length in this district is 51 miles, but its offshoots measure 177¾ more. Of this latter total 169 are contributed by the distributaries and 8¾ by the Muttra navigation channel. The distributaries on the right or western bank are the Kosi, which, quitting the canal in Kosi, waters that tahsíl and Chháta; the Bhartpur, which begins and at present ends in the latter tahsíl; the Aríng, whose course lies within tahsíls Chháta and Muttra; the Sonsa Minor, which in the latter sub-division leaves the Aríng and joins the main channel; the Fatehpur-Síkri and its branch, the Matakpur Minor, which, commencing in tahsíl Muttra, pass on into Agra. The left or eastern distributaries are more numerous. Flowing out of Gurgáon, and passing across the extreme northern corner of Kosí to end in the Jumna, the Hasnpur acts as both an escape-channel and an irrigator. The Shergarh, too, enters the district from Gurgáon, watering tahsíls Kosí, Chháta, and Muttra. It is quitted on the eastern bank by the Shergarh left, on the western by the Chháta and Ajinauti "minor" branches. Starting in Kosi, the Sahár distributary traverses the same tahsíls as the Shergarh, and, like the Shergarh, tails into the Muttra navigation channel. The Muttra and Farah distributaries begin and end in the Home tahsíl; the former throwing out, on its left bank, branches known as the Muttra left and Dhangáon Minor. The Agra distributary quits the canal on the right; the Agra navigation channel and the Kitham escape on the left bank, all in tahsíl Muttra; but from these there is in this district no irrigation. From the main channel, in the same tahsíl, the Muttra navigation channel (*Kishti-núla*) flows eastwards

[1] See preceding vol., p. 426.

to within a short distance of Muttra city; but does not as yet join the Jumna. It should be mentioned that, in order to avoid waste, a distributary usually discharges its surplus waters into the next distributary which taps the canal.

The following statement shows the area which, during 1879-80, this canal watered in each tahsíl :—

Tahsíl.	*Acreage of land irrigated for*		Total irrigation of year in acres.	Number of villages watered.
	Autumn harvest.	Spring harvest.		
Kosi	155	1,120	1,275	42
Chháta	2,068	2,771	4,839	84
Muttra	6,551	9,392	15,943	243
Total	8,774	13,283	22,057	369

Though falling far below those of the famine years 1877-79, the total shows that since the opening of the canal there has been on the whole a marked increase in the area watered. During the first year in which the canal was open for both harvests, 1875-76, the irrigation amounted to 9,007 acres. It was 13,152 in 1876-77, 51,857 in 1877-78, and 49,620 in 1878-79. In 1879-80 the crops chiefly watered by flow or lift, for the autumn or the spring harvest, were cotton (4,461 acres), *bejhar*[1] (4,294), barley (4,095), wheat (3,503), indigo (1,300), and sugarcane (1,295). In the nature of the staples sown within its reach the canal has worked and is working great changes. Good water being now at his command, the cultivator finds it pay to produce the more precious crops. Indigo has been introduced, the area of sugarcane has greatly extended, and the coarse autumn millets[2] have been largely superseded by cotton. In the course of years poppy will probably become familiar and vegetables more widely cultivated; while the same land will, as a rule, be expected to bear two crops yearly. But to convert the Rájputs, Gújars, and Ahivásis of western Muttra from careless to careful husbandry much time will be needed.

If the canal has great advantages, it has also slight drawbacks. The rise which it has produced in the water-level has caused all the earthen (*kachcha*)

[1] Bejhar is a mixture of barley or wheat or both with gram or peas or both. [2] *Juár, bájra*, &c. . . .

wells in villages, through which the main channel passes, to fall in. Owing to the scarcity of bridges over that channel, cultivators must sometimes travel four or five miles to reach their work. Though the main distributaries are made by Government, their branches or minor distributaries must be made by the landlords. A powerful proprietor has of course no scruple in applying for leave to take up the necessary land; but for a petty holder to incur the odium of procuring an excavation through the next village, or through his neighbour's field, is practically impossible. In spite, however, of this last obstacle the irrigation must infallibly spread. Where the water has once advanced it will rarely retreat. And the drought of 1877-79 gave its advance a great impetus.

As the accounts of the canal are not kept by district, it is impossible to compute, for Muttra alone, the receipts and expenditure. But the water-rate for irrigation is levied by the Collector, and this can be separately shown. It in 1879-80 amounted to Rs. 1,66,713, of which Rs. 31,830 were paid by owners and the rest by occupiers.

Mát branch extension of Ganges Canal.

A distributary from the Mát branch of the Ganges canal at present waters six villages in the north of tahsíl Mát. Its irrigation in 1879-80 covered somewhat more than 333 acres, whereof over 269 were sown for the spring harvest with wheat alone. The crops watered in autumn were cotton (40 acres), indigo (21), and garden or miscellaneous (3).[1] But eastern Muttra is not unlikely to some day obtain larger gifts from the Ganges canal. The branch of which the distributary just named is an offshoot starts at Dehra, in Meerut, and, though its irrigation now stops short in parganah Tappal of Alígarh, has been termed by anticipation the Mát branch. The water-supply in the Ganges canal is limited and would not formerly have sufficed for any further extension. But now that the Cawnpore branch is supplied by the Lower Ganges canal, there has become available a certain volume of which a portion has been prospectively allotted to the Mát branch. About five miles of the proposed extension were dug as a famine relief work in 1878;[2] but financial difficulties have postponed the completion of the project. The branch is planned to traverse the whole length of the Mát, Mahában, and Sádabad tahsíls, from the Pathwáha to the Jhirna. It will perhaps end in three distributaries, which will carry its water as far as the Agra and Alígarh road.

[1] *Irrigation Revenue Report*, 1880. The Settlement Report gives a somewhat different account, saying that only those crops which do not need constant watering, such as mixed barley and gram, are grown. [2] If, as is possible, the Mát branch never reaches the district, these five miles will not be the first memorial of famine-labour vainly wasted on projected canals. During the famine of 1868-69, and in the Murádabad district, 18 miles of the Sambhal branch of an impossible Eastern Ganges canal were excavated. See Gazetteer, V., 256.

But the greater portion of the tract which it will command is already commanded by wells. By the latter can be watered 71 per cent. of Mát, 80 of Mahában, and 88 of Sádabad. "The soil of many of the villages," writes Mr. Whiteway, "is of that light character which does not bring out the full value of canal water as a productive agent. It is true that much of the well water now used is undrinkable, but it must be remembered how excellent much of this undrinkable water is for spring crops. Let the winter rains be never so good, a Sádabad or Mahában Ját will not be satisfied unless he has given his crop one or two waterings from his well. At the same time, so diverse are the qualities of the water of different wells that there are some villages which would greatly benefit by the introduction of canal-water."

Influence of canals on health.

On the sanitary consequences of canals the same writer makes remarks which deserve notice. A canal, he says, can affect health in three ways: *first*, by its effect on the climate generally, through surface irrigation; *secondly*, by interfering with natural drainage; and *thirdly*, by subsoil percolation. Though less obvious than the others, the influence of subsoil percolation is perhaps the most important. From the character of the well supply in this district, it is clear that in many layers of the undercrust exist certain salts or other soluble matters which, carried by percolation into the wells, render the water in those wells noxious to drinkers. So much will be allowed. It will be allowed also that if canal water soaks through a stratum impregnated with such salts or other matters, the liquid filtrating into the wells must be a affected.

It has been mentioned that canals tend to raise the spring-level of the surrounding country. Plain it is that the rise of this level, by connecting the drainage-basins and bringing the water through strata formerly untouched by any percolation save that of the rainfall, must increase the chance of deleterious matter reaching the drinking-wells and affecting the general health. The effects would show themselves, not in the form of any special disease, but in so lowering the constitution as to render it more susceptible to any epidemic that might be raging. These effects would be most evident after heavy rain, when the spring-level rises and sickness is usually great; and least evident after drought, when the general health is notoriously good. In the cis-Jumna tahsíls the rainy autumn of 1878 was one of the most unhealthy on record. On this part of the district the fever epidemic made a most searching attack. It showed special virulence in many isolated villages; but in no continuous tract did it show itself so destructive as along the line of the canal. Here too, though without accusing the canal, the people complained that their drinking-water

seemed changed. To test the mortality a census was taken of certain villages in tahsíls Chháta and Muttra. In 14 villages through which the canal passed the deaths had amounted to 9·3 per cent., or 93 per mille of the original population. In 12 others altogether unirrigated the centesimal and millesimal proportions had been but 4·0 and 40 respectively.

The two sets of villages were not more than five miles apart; and, except as regarded the canal, their conditions seemed precisely similar. Concluded, therefore, that the canal was a cause predisposing to the spread of the disease. In those villages of Chháta through which the canal passed there was little or no canal irrigation; and here at least surface watering cannot have been the predisposing cause. The levels of the surrounding country show that there has been no interference with natural lines of drainage. Of Mr. Whiteway's three affecting processes there remains, by exhaustion, only the subsoil percolation from the canal; or in other words, perhaps, the rise which that canal causes in the spring-level. In but one of the canal villages was the rate of mortality less than in the non-canal villages; and in that one village the water-level had, for some cause unknown, remained stationary.

Lakes or lagoons.

By its lakes or lagoons the salubrity of the district is little disturbed. Those reservoirs are as a rule discarded beds of the Jumna, and are therefore too deeply engraved to be surrounded by any large fringe of that malarious swamp which elsewhere and in the rains forms the debateable belt between land and water. The principal lagoon or *jhíl* is that known as the Noh-jhíl, in the north of tahsíl Mát. The depression in which it lies has been already described. Situated about two miles east of the Jumna and one north of Nohjhíl town, it is about 2½ miles long by 1½ broad, but in the rains swells to dimensions considerably greater. The only other large sheets of water in eastern Muttra are the Moti-jhíl or Pearl-lagoon[1] near Mát and the jhíl at Pánigáon., close by. Across the Jumna, in tahsíl Muttra, lies the Koela-jhíl; which, like all those hitherto mentioned, was probably scooped out by that river. On the uplands, where there was no river to form them, there are no lakes. The few ponds of Sádabad are small and dry up early in the cold season. Irrigation from lagoons or ponds is everywhere rare.

Navigation.

The only navigable waters are the Jumna and the Agra canal. The former used within the memory of children to bear from the north large quantities of salt and cleaned

[1] This title is very common. A Nawáb of Oudh bestowed it for instance, on the Bakhira Tál of Basti and Gorakhpur, the finest sheet of water in these provinces.

cotton; from the east large quantities of sugar, rice, tobacco, and spices. But the road of iron ever in Upper India beats the road of water out of the market; and this traffic has been greatly checked by the opening of the Muttra and Háthras Railway. In 1878 about 130 boatloads of wood and cowdung-fuel, sugarcane, melons, and other goods, were carried from Muttra to Brindában or the reverse; while between 30 and 40 of wheat and other food-grains were brought to Muttra from the north. The present merchant navigation is therefore extremely small. The whole length of the Agra main canal is navigable; and a special navigation channel, about eight miles long, connects the main canal with the town of Muttra. This navigation branch quits the trunk at Aríng, and may some day, perhaps, be continued into the Jumna. Large sums have been spent on rendering the canal navigable. The bridges have been built high, so that boats may pass beneath them; and locks have been constructed at the falls. But it seems more than doubtful if the receipts will ever cover the interest on the outlay; and it seems almost certain that the lately opened cut to Muttra will be very little used. What little traffic exists is through traffic between Dehli and Agra or places beyond; for at both Agra and Dehli ends the canal opens for navigation purposes into the Jumna. In 1877-78 Kosi exported some grain and imported some stone. Muttra imported a little grain, *bhang*,[1] and sugar; and Aríng a little grain for re-importation into the native states. The traffic in grain is not a constant one, and depends entirely on the difference of prices at the different marts. But the traffic in stone from Agra is steady and likely to increase. On the canal a few Government boats carry goods at fixed rates. Private boat-owners pay Government a quarterly rent of Rs. 20, and carry goods from Agra to Dehli at the rate of Rs. 6 per hundred maunds. In 1877-78 there plied on the canal 20 Government and 72 private boats.[2]

Communications; rail;

Enough has been said to show that it is on shore, and not on water, that we must look for the principal highways. Of these the most important are the railroads. Northwards through the eastern corner of the district of tahsíl Sádabad runs the East Indian line. It has at Mánikpur a station which, lying on the route from Sádabad to Jalesar, is called Jalesar-roads. From the Mendu or Háthras-roads station of this line, in Alígarh, branches a light state railway to Muttra city. Opened in 1875, this latter line runs along the older metalled road between the two points just mentioned. It is on the metre-gauge

The East Indian,

Muttra-Háthras,

[1] An intoxicating decoction from the wild hemp plant.

[2] See preceding vol., p. 432.

and its length is 29½ miles. Its construction cost 10½ lákhs,[1] of which 3¼ were contributed by local shareholders.[2] On the shares Government guarantees interest at the rate of 4 per cent. per annum. It promises, moreover, a division of the surplus earnings, should such at any time be realized. "But it is highly improbable," writes Mr. Growse, "that the shareholders will, for at least a very long time, ever draw more than the minimum of 4 per cent. Nor was any such hope entertained when the project was first started. The principal shareholders, including the Seth, who invested as much as a lákh and a half in it, were certainly not attracted by the largeness of the pecuniary profit. Twelve per cent. is the lowest return which Indian capitalists ordinarily receive for their money. The investors were entirely influenced by a highly commendable public spirit, and by a desire to support the local European authorities, who had shown themselves personally interested in the matter. As yet the line labours under very serious disadvantages: from being so very short; from the want of a depôt on the city side of the river at Muttra; and from the necessity of breaking bulk at the little wayside station of Mendu. Consequently, traders who have goods to despatch to Háthras find it cheaper and more expeditious to send them all the way by road rather than to hire carts to take them over the pontoon-bridge and then unlade them at the Muttra station and wait hours, or it may be days, before a truck is available to carry them on. Thus the goods traffic is very small, and it is only the passengers who make the line pay. These are mostly pilgrims, who rather prefer to loiter on the way, and do not object to spending two hours and fifty minutes in travelling a distance of 29½ miles. As the train runs along the side of the road, there are daily opportunities of challenging it to a race; and it must be a very indifferent pony which does not succeed in beating it."

As a goods-carrier this line is chiefly utilized for the import of grain and sugar; and but little for any exports from Muttra itself. It has stations at Mendu, Háthras, and Mursán of Alígarh; and at Barahna, Ráya, and Muttra in tahsíl Mahában of this district. From it, at Muttra, has been constructed a continuation to Achhnera of Agra, the distance between the two places being 23 miles. This continuation connects Muttra with the Rájputána state line, which has a station at Achhnera.[3] Agra can be reached in less than 3½ hours, and direct communication with Bombay is now secured. But before this line actually joins the terminus of the Háthras-Muttra line several years at least

and Muttra-Achnera lines.

[1] A lákh = Rs. 1,00,000, or, let us say, £6,330.
[2] Whiteway, *Settlement Report.*
[3] Preceding vol., p. 433.

must elapse. Between the two railways is fixed the great gulf of the Jumna. A design has been prepared for a bridge having 12 spans of 98 feet each; passage for both road and railway traffic; and two foot-paths. The estimated cost amounts to 3 lákhs, but is as usual likely to be exceeded. A larger expenditure might safely be incurred, as the receipts from tolls on the existing pontoon bridge are above Rs. 45,000 yearly. Cross-sections of the river and a series of borings show that the width of the flood-channel is 1,000 feet, and that good clay foundations underlie, at 33 feet, the sandy bottom. The site is in every way well suited for the purpose, and presents no special engineering difficulties. But it is probable that, before the completion of so large a bridge, the Muttra-Háthras line will, from its Háthras terminus, have extended to Farukhabad; and from Farukhabad to Cawnpore, the great centre of North Indian commerce. The stations of the Muttra-Achhnera railway are at Muttra, Bhainsa, and Perkham, all in tahsíl Muttra.

Roads.

In roads the district is rich. From Muttra metalled or macadamized highways run to Agra, Dehli, Alígarh, Háthras, Brindában, Bhartpur, and Díg (*viâ* Gobardhan). Another metalled road passes through tahsíl Sádabad on its way from Agra to Aligarh, and another quits the capital of that tahsíl for Jalesar. The lines from Chháta to Shergarh and from Muttra to Sádabad may still be called metalled, though their metal is no longer renewed, and though they must therefore, in a few years, degenerate into ordinary earthen roads. "It is extremely unfortunate," writes Mr. Whiteway, "that these lines should have been given up, and that the road to Alígarh should have been rendered almost useless by the removal of the metal for some distance beyond the border of this district." Mát alone, of all the tahsíls, is unprovided with a metalled highway. The unmetalled communications are numerous. The chief are those from Muttra to Sonkh, Jait to Sahár, Chháta by way of Sahár to Gobardhan, Shergarh by way of Nohjhíl to Bajna, Nohjhíl by way of Sarír to Mát, Mát to Ráya, and Ráya to Baldeo. There are besides these many unmetalled "village roads" or cross-country tracks which, except where they pass through sandhills or have been cleft by canal-works, may be called excellent. But the mileage in Muttra of the different roads may be seen from the following statement, which divides them into *first class*, or raised, bridged and metalled; *second class*, or raised and bridged, but not metalled; and *third class*, neither raised nor metalled, but occasionally bridged. The village roads, neither metalled, bridged, nor raised, are in some districts termed *fourth class*. But as they obtain no repair, and are

not recognized by the Public Works Department, they may be here excluded from consideration:—

First Class Roads.	Length within District. Miles.	Furlongs.
Muttra to Brindában ...	5	4
Branch to *Díg*-gate police-station	2	2
Muttra to Dehlí ...	30	6
Do. to Díg ...	17	2
Do. to Bhartpur ...	14	1
Do. to Agra ...	8	5
Do. to Jalesar ...	13	1
Alígarh branch ...	1	3
Agra and Alígarh ...	10	1
Bhartpur branch ...	0	7
Muttra to Háthras ...	14	4
Jalesar road to Jalesar-roads railway station ...	0	5
Total ...	119	1
Second Class Roads.		
Chháta to Shergarh ...	8	1
Kosi to ditto ...	11	0
Jait to ditto ...	13	2
Shergarh to Nohjhíl ...	5	0
Jait to Sahár ...	8	0
Chháta to Gobardhan ...	15	7
Muttra to Sonkh ...	13	5
Do. to Jalesar ...	20	0
Total ...	94	7

Third Class Roads.	Length within District. Miles.	Furlongs.
Kosi to Nohjhíl ...	14	0
Do. to Sháhpur ...	10	0
Do. to Punahana ...	6	0
Do. to Firozpur ...	7	0
Do. to Sahár ...	10	0
Shergarh to Kaman ...	20	0
Chháta to Barsána ...	10	0
Brindában to Jait ...	6	0
Ditto to Khaira ...	20	0
Gobardhan to Brindában ...	16	0
Ditto to Sonkh ...	7	0
Muttra to Sakráya ...	10	0
Do. to Kaman ...	30	0
Little Kosi, Muresi, and Sahár...	21	0
Aring to Agra ...	11	0
Nohjhíl to Tappal ...	8	0
Do. to Khair ...	8	0
Ráya to Mát ...	8	0
Mát to Somna ...	11	0
Mahában to Agra ...	24	0
Ditto to Khandauli ...	21	0
Hánsganj to Gokul ...	5	0
Káshi-ghát to Nohjhíl ...	22	0
Total ...	305	0
Grand total of all roads ...	519	0

Road-avenues and ancient road-hostels.

The alignment of the Muttra-Agra and Muttra-Dehli roads almost coincides with that of the ancient highway which, during the rule of the Dehli emperors, connected the capitals of Dehli and Láhor. This fact is proved by the ponderous mile-stones (*kos-minár*) which are found still standing at intervals of about three miles, and nowhere at any great distance from the wayside. Here was the "delectable alley of trees, the most incomparable ever beheld," which the emperor Jahángír enjoys the credit of having planted. That it was truly a fine avenue is attested by the language of the sober Dutch topographer, John de Laet, who, in his *India Vera*, written early during the reign of Sháhjahán (1631), speaks thus:—"The whole of the country between Agra and Láhor is well watered and by far the most fertile part of India. It abounds in all kinds of produce, especially sugar. The highway is bordered on either side by trees which bear a fruit not unlike the mulberry,[1] and," as he adds in

[1] In the original Latin text the word is *morus*, which Mr. Lethbridge, in his English edition, translates "fig." Mr. Growse, from whose work this paragraph has been taken, thinks that "mulberry" is a correcter rendering. The mulberry "is to this day largely used for roadside planting at Lalior, and still more so in the Peshawar valley and in Kábul and on the Oxus. De Laet says it was only *like* the mulberry, and not that it was positively the mulberry, on account of the difference of the two varieties of the fruit, the Indian and the European, which is very considerable. In the Kashmir valley both are to be seen."

another place, "form a beautiful avenue." "At intervals of five or six *kos*," he continues, "there are hostels (*saráí*) built either by the king or by some of the nobles. In these travellers can find bed and lodging. When a person has once taken possession he cannot be turned out by any one." But the glory of the road seems to have been of short duration; for Bernier, writing about 30 years later, in 1663, says:—"Between Dehli and Agra, a distance of 50 or 60 leagues, the whole road is cheerless and uninteresting." So late, moreover, as 1825 Bishop Heber, on his way down to Calcutta, was apparently much struck with what he calls "the wildness of the country;" but mentions no avenue, as he certainly would have done had one then existed. Thus it is clear that the more recent administrators of the district, since its incorporation in British territory, are the only persons entitled to the traveller's blessing for the magnificent and almost unbroken canopy of over-arching boughs which now extends for more than 30 miles from the city of Muttra to the border of the Gurgáon district, and forms a sufficient protection from even the glare of an Indian summer's noon.

It should be mentioned, with regard to the extract from de Laet, that his descriptions were not always, perhaps, drawn from actual observation. The quantity of sugar produced is still, even after the opening of the Agra canal, inconsiderable. Some Muhammadan tombs which he places at Akbarpur really lie in the next village, Dotána. The road hostel which he locates at Bád, an intruding village of Bhartpur, stands some six miles further on, at Jamálpur. And of the large hostels at Kosi and Chháta he says nothing.

These hostels are fine fort-like buildings, with massive battlemented walls, flanking turrets,[1] and high-arched gateways. They are five in number: one at Jamálpur, that is, at the entrance to the civil station of Muttra; the second at Ázamabad, two miles beyond the city on the Dehli road; another at Chaumuha; the fourth at Chháta, and the fifth at Kosi. The three latter are generally ascribed by local tradition to Sher Sháh, whose reign extended from 1540 to 1545. But it is also said that Itibár Sher Khán[2] was the founder of the two at Muttra and Kosi, Ásaf Khán of the one at Chháta. It is probable that both traditions are based on facts. A glance shows that both the gateways at Chháta are double buildings, half dating from one period and half from another. The inner front, which is plain and heavy, may be referred to Sher Sháh, while the lighter and more elabarate stone front, looking towards the town, is a later

[1] The term bastion, sometimes applied to such defences, seems incorrect. The true bastion is in this country an European introduction. [2] For some account of this ennobled eunuch see Gazr., VI., p. 249, note.

addition. As Ásaf Khán (the "Asaph the Recorder" of the Old Testament) was simply a title of honour, borne by several persons in succession, some doubt arises at first as to the precise individual intended. The presumption, however, is strongly in favour of Abd-ul-majíd, who, after being Humáyún's finance minister, was, on Akbar's accession, appointed Governor of Dehli. The same post was held later on by Khwája Itibár Khán, the reputed founder of the Kosi hostel. The general style of architecture is in exact conformity with that of similar buildings known to have been erected in Akbar's reign, such, for example, as the fort at Agra. The Chaumuha sarai[1] is, moreover, always described in the old topographies as at Akbarpur. This latter name is now restricted to a village some three miles distant. But in the sixteenth century local divisions were few and wide; and beyond doubt the foundation of the imperial hostel was the origin of the village name. The separate existence of Chaumuha is known to date from a very recent period, when the name was bestowed in consequence of the discovery of an ancient Jain sculpture, supposed by the ignorant rustics to represent the four-headed (*chaumuha*) god Brahma.

Though these saráis were primarily built mainly from selfish motives on the line of road traversed by the imperial camp, they were at the same time enormous boons to the general public. The highway was then beset with gangs of robbers, with whose vocation the law either dared not, or cared not, to interfere. On one occasion, in the reign of Jahángír, we read of a caravan waiting six weeks at Muttra before it was thought strong enough to proceed to Delhi; no smaller force than 500 or 600 men being deemed adequate to encounter the dangers of the road. Now the solitary traveller is so confident of protection that, rather than drive his cart up the steep ascent that conducts to the portals of the fortified enclosure, he prefers to spend the night unguarded on the open plain. Hence it comes that not one of the hostels is now applied to the precise purpose for which it was constructed. Smaller than the rest and much modernized, the Jamálpur rest-house has for many years been known as the Damdama,[2] and occupied by the police reserves. At Chháta, one corner of the building is occupied by the school, and another by the offices of the tahsíldár and local police, while the rest of the broad area is nearly deserted. At Chaumuha the solid walls have in past years been undermined and carted away piecemeal for building materials; while at Kosi, the principal

[1] Tieffenthaler (see Gazr., V., 182, note) distorts Chaumuha into Tschaomao. He speaks of its sarái as "*hotellerries belle et commode.*" [2] The name Damdama or Dum-Dum is common enough in the neighbourhood of British cantonments, and appears to mean a park of artillery.

market-street runs between the two gateways and forms the nucleus of the town.

Still more complete destruction has overtaken the Ázamabad sarái, which seems to have been the largest, as it certainly was the plainest and most modern of the series. Its erection is locally ascribed to prince Ázam, the son of Aurangzeb; this being the only historical Ázam with whom the people are acquainted. But, as with the other buildings of the same character, its real founder was a local governor, Ázam Khán Mír Muhammad Bákir, also called Irádat Khán, who was Military Governor of Muttra from 1642 to 1645. In the latter year he was superseded in office, as his age had rendered him unequal to the task of suppressing the constant outbreaks against the Government; and in 1648 he died. As the new road does not pass immediately under the walls of the hostel, it had ceased to be of any use to travellers. So a few years ago it was to a great extent demolished, while its materials were used in paving the streets of the adjoining city. Though there was little or no architectural embellishment, the foundations were most securely laid, reaching down below the ground as many feet as the superstructure which they supported stood above it. Of this, ocular demonstration was lately afforded when one of the villagers, in digging, came upon what he hoped would prove the entrance to a subterranean treasure chamber. But deeper excavations showed it to be only one of the line of arches forming the foundation of the hostel wall. The original mosque is still standing, but is little used for religious purposes. The village numbers only nine Muhammadans in a population of 343, all of whom live within the old ruinous enclosure.

Bridges, ferries, and other river-crossings.

Until the completion of the railway-viaduct across the Jumna, the district will be able to boast no important bridges. The Jumna is at present spanned, at Muttra, by a pontoon which is kept open all the year round. The bridges of boats on the Muttra-Jalesar road at Gokul, on the Brindában-Khaira line at Brindában, and on the Shergarh-Nohjhíl line, at Shergarh, are maintained during the eight dry months only. In the rains they are replaced by ferries. Of other ferries across the Jumna the chief are those at Sháhpur, Kharál, and Majhoi in tahsíl Kosi; at Bahta, Siyára, and Bhángáon in tahsíl Chhátá; and at Sakráya, Pánigáon, Koela, Narhauli, Garáya, Bhadáya and Churmura in tahsíl Muttra. The sum yearly credited to provincial funds on account of boat-bridges and ferries is about Rs. 12,335. The Jhirna, the Pathwáha, and the smaller watercourses are all fordable except after heavy rain.

Table of distances.

In the following table will be found the distances from the capital to the other principal places of the district. The figures in every case represent mileage by road, and not distance as the crow flies:—

Place.	Distance in miles from Muttra.	Place.	Distance in miles from Muttra.
Aring	9	Mahában	6½
Baldeo	10	Majhoi	36
Barahna (railway station) ...	11	Mát	10¾
Barsána	27	Nandgáon	30
Bathen, Great	29	Nohjhíl	28½
Bhainsa (railway station) ...	9	Ol	12
Brindában	6	Palson	20
Chaumohan	11	Phalen	27
Chháta	19	Perkham (railway station) ...	16½
Farah	15	Rál	10½
Gobardhan	13	Ráya	8
Gokul	4	Rasúlpur	14
Jait	7½	Sádabad	26
Jalesar-roads (railway station) ...	35	Sahár	15½
Kámar	31	Sáhpáu	33
Khaira	24¾	Shergarh	26½
Kosi	25	Sonkh	14
Kursanda	28	Surír	18

Climate and rainfall.

To the general remarks on climate, in the Agra notice,[1] little need here be added. Though Muttra lies some degrees outside the tropics, though its air is in summer slightly cooled by the periodical rains, the heat in spring is excessive. In the beginning of March, Jacquemont found the atmosphere remarkably dry and the warmth so

[1] Gazr., VII., 439-40.

great as to prevent his travelling after nine in the forenoon. As the season advances the temperature becomes as usual oppressive. The burning wind, writes Major Thorn,[1] "after passing over the great sandy desert, imparts to the atmosphere in these regions an intensity of heat scarcely to be conceived, even by those who have been seasoned to the fury of a vertical sun. In every direction where this pestiferous current has any influence, the effects are painful to those who have the misfortune of being exposed to it. But westward of the Jumna the fiery blast is still more distressing, from the want of rivers and lakes to temper its severity, the nearest resemblance to which, perhaps, is the extreme glow of an iron-foundry in the height of summer."

The heat is probably less on the whole than that of Agra.[2] But the following observations, taken many years ago in the cavalry lines at Muttra, agree very fairly with those nowadays recorded at Agra and Dehli. Later readings are not forthcoming. No register of temperature is kept in the District Jail:—

Month.	1852.	1853.	1854.	Average.
January	...	57·2	63·7	60·4
February	...	69·3	65·7	67·5
March	71·7	77·4	74·2	74·4
April	81·6	84·3	86·5	84·1
May	86·7	90·8	91·1	89·5
June	9·08	95·3	94·0	93·4
July	86·1	86·2	88·2	86·8
August	83·8	90·8	85·0	86·5
September	83·8	89·2	84·9	86·0
October	8 6 79·6	80·6	...	80·1
November	71·7	73·5	70·7	72·0
December	...	65·1	60·4	62·7
Average ...	...	...	...	78·6

[1] *Memoir of the Marhatta War in India*, 345.

[2] See preceding vol., p. 43.

Rainfall.

The following statement gives the average rainfall for the last fifteen years. In this period there was one year of excessive rainfall (1873-74) and two years of failure (1868-69 and 1877-78):—

Year.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.	Total.
1863-64 ...	4·05	15·42	7 53	0·13	0·22	...	...	...	0·22	0·08	0·16	0·7	28·51
1864-65 ...	0·1	5·23	7·1	4·91	...	...	...	0·13	0·23	0·51	0·4	0·87	19·48
1865-66 ...	0·5	1·42	9 07	3·81	...	...	...	0·01	...	...	0·35	0·5	16·66
1866-67 ...	0·9	8·18	10·92	6·95	...	...	...	0·1	...	0·53	0·1	0·22	27·9
1867-68 ...	0·9	12·43	11·63	0 97	0·25	...	0·95	0·61	0 56	0·35	0·08	0 11	28·84
1868-69 ...	1·48	8·83	0·35	1·5	...	...	...	1·15	0·2	1·8	...	...	15.31
1869-70 ...	0·32	7·5	5·62	4·85	1·68	...	...	0·47	...	1·57	0 42	...	22·43
1870 71 ...	5·82	8·75	4·85	1·7	...	...	0·65	0·73	0·82	0 07	0·17	1·97	25·53
1871-72 ...	6·2	9·68	6 08	2·47	...	...	0·95	0·73	0·35	0·1	0·02	0 57	27·15
1872-73 ...	2·87	10·27	9 9	3 12	...	...	0·32	0·18	...	0·35	...	1·32	28·33
1873-74 ...	0·73	20·43	11·95	7·89	0·11	...	0·02	...	...	0·23	0·05	0·61	42·02
1874-75 ...	4·87	10·8	10·17	2·71	...	...	...	0·37	1·3	...	...	0·37	30·59
1875-76 ...	0·27	7·01	6·55	13 03	0·9	...	0·53	...	...	0·41	0 05	0·35	29 ·1
1876-77 ...	0·38	8·93	2·88	6·13	1·05	...	...	0·28	0·89	0 25	0·5	0 31	21·55
1877-78 ...	0·97	2·45	0·8	0·08	4·55	...	3·91	0·45	0 32	0·23	0·72	1·18	13·66
Average ...	2·02	9·16	7·02	4·01	0·59	...	0·36	0·4	0·33	0·44	0·2	0 6	25·13

But in such matters even fifteen years are an insufficient basis for the formation of a correct average. Covering, in different months, from 31 to 33 years, Mr. S. A. Hill's figures yield an annual downpour of 26·18 inches. They show for November a yearly average of 0·13; but it will be seen that, during the years above noted, no rain fell in that month. Judged by these fifteen years, the rainiest tahsíl is Muttra, the driest Mát; and the fall of the cis-Jumna is about two inches greater than that of the trans-Jumna tract. But the annual quantity of the downpour is often of less importance than its occurrence in the right month. On the winter showers (*mahdwath*) of December, January, and February depends to a great extent the outturn of the spring harvest. The rain of March, April, and May is, so far as concerns agriculture, wasted. If in March, as often happens, hail takes the place of rain, the ripening crops are seriously damaged. The great hailstorm of 1841 is still remembered in Kosi.

PART II.

PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE AND MINERAL.

Animal kingdom.

THE fauna of the district is the same as that of Agra and the description of it given in the memoir of that district[1] will suffice equally for Muttra. Leopards, wolves, hyænas, wild-boar, and *nílgái* are found chiefly in the hilly tracts to the west near the Bhartpur frontier.

Deaths by wild animals appear to be rare, thirteen only being reported during the six years 1876-81, of which eleven occurred in 1880 and two in 1881 : so that for four years in succession no cases were reported.[2]

Domestic animals.

The usual domestic animals of Northern India are represented. The milch-cows of Kosi and the north of Chhâta are famous for a considerable distance round, the pasturage both in the grass-lands (*rakhyas*) of those parganahs and in the large fallow area of the Noh Jhíl being excellent. Sheep and goats are chiefly pastured among the Jumna ravines. Horses are bred to some extent all over the district, but most largely in the Mát *tahsíl*, where some Government stallions are kept.

During the recent settlement an estimate was made of the number of cattle in the district and the result is as follows: 102,523 plough-cattle, 254,628 other cattle, 6,300 sheep and goats, and 15,400 horses.[3]

Fish.

The fish of the Jumna and its tributaries have been sufficiently described in former volumes. A very insignificant proportion of the population entirely supports itself by catching them—so small that in 1873 there were reported to be only 141 fishermen altogether in the district, of whom only a few, called Machhúas, were engaged in no other occupation. The supply of fish is said to be deficient in the cold season, but to be equal to the demand in the hot weather and rains, especially just after the latter have ceased. The consumers of fish are reported to be few, the greater part of the Hindu population abstaining from this food, either from its being prohibited to them by their caste rules or in deference to the prejudices of their neighbours. In Brindában, for example, even the Bengális, who are notorious fish-eaters elsewhere, are reported to be so far brought under the sacred influence of the place as to have abandoned fish as an article of diet. On a rough estimate one-fifth only of the population eat fish.[4]

[1] Gaz. VII. [2] From a statement furnished by the Collector of Muttra. [3] Mr. Whiteway's Settlement Report. [4] Dr. Day's report, page clxxviii.

The canals have much to answer for as regards the wholesale destruction of fish, which have, however, other enemies than man, the fish-eating crocodile (*Gavialis Gangeticus*) living entirely upon them.

Trees.

Mr. Growse has given a long list of trees that grow in the district. It cannot be stated which (if any) of these are peculiar to Muttra, but Mr. Whiteway remarks that many of those found on the right bank of the Jumna do not grow on the left. Little more than the native and scientific names need be given here, as ample descriptions are contained in the Manual of Indian Timbers recently published[1] :—

Name in vernacular.	English name.	Botanical name.
Agasti[2]	...	Sesbania grandiflora.
Akol[3]	...	Alangium Lamarckii.
Ám	Mango	Mangifera indica.
Amaltás	Indian laburnum ...	Cassia Fistua.
Ámlá[4]	...	Phyllanthus Emblica.
Arni	...	Clerodendron phlomoides.
Arua[5]	...	Ailanthus excelsa.
Asok	...	Saraca indica.
Bábirang	...	Embelia robusta.
Babúl[6] ...	Thorny acacia ...	Acacia arabica.
Bahera	...	Terminalia belerica.
Bakáyan	...	Melia semper-virens.
Bar	Banyan	Ficus bengalensis.
Barná[7]	...	Cratœva religiosa.
Bel[8]	Wood-apple ...	Ægle Marmelos.
Ber[9]	...	Zizyphus Jujuba.
Champá	...	Michelia Champaka.
Chhonkar	...	Prosopis spicigera.
Dhák[10]	...	Butea frondosa.
Dho[11]	...	Anogeissus latifolia.
Farás	...	Tamarix indica.
Gondi	...	Cordia angustifolia.
Gorak imli[12] ...	Baobab or monkey-bread,	Adansonia digitata.
Gúlar	Wild-fig	Ficus glomerata.
Hingot	...	Balanites Roxburghii.
Hins	...	Caparis sepiaria.
Imli	Tamarind	Tamarindus indica.
Indrajau	...	Wrightia tinctoria.
Jáman	Wild plum	Eugenia Jambolana.
Jhau	...	Tamarix dioica.
Kachnár	...	Bauhinia variegata.
Kadamb	...	Nauclea Cadamba. / Stephegyne parvifolia.
Kait	Elephant-tree ...	Feronia Elephantum.
Katnaiya	...	Celtis australis.

[1] The scientific names in this list have been kindly furnished by Mr. J. F. Duthie, Superintendent, Botanical Gardens, Saháranpur. [2] From a Hindu saint of that name; also called *basna* (according to Gamble). [3] Sans. *ankola*, also called *thaila*. [4] Sans. *amla*; Lat. *amara*. [5] Sans. *aralu*. [6] Also *kikar*. [7] Sans. *varana*. [8] Sans. *vilva*. [9] Sans. *badara*. [10] Sans. *dagdka*, 'on fire'. [11] Sans. *dhava*. [12] Gamble, p. 42. Mr. Growse says it has no native name.

Name in vernacular.	English name.	Botanical name.
Katiyári	...	Xylosma longifolium.
Karíl[1]	...	Capparis aphylla.
Khajur[2]	Wild date palm ...	Phœnix sylvestris.
Khirni[3]	...	Mimusops indica.
Khandár	...	Salvadora persica.
Labera and lasora ...	...	Cordia Myxa. „ Latifolia.
Mahua[4]	...	Bassia latifolia.
Mulsári or maulsiri ...	...	Mimusops Elengi.
Nausath	...	Erythrina indica.
Nim[5]	...	Melia indica.
Nim chambeli ...	...	Millingtonia hortensis.
Pápri	...	Ulmus integrifolia.
Pasendu	...	Diospyros montana.
Pílu[6]	...	Salvadora oleoides.
Pilúkhan	...	Ficus cordifolia.
Pípal	...	Ficus religiosa.
Remja	...	Acacia leucophlæa.
Rítha	Soap-berry	Sapindus detergens.
Sahajna	Horse-radish ...	Moringa pterygosperma.
Sahora	...	Streblus asper.
Shah-tut	Mulberry	Morus indica.
Semal	Cotton tree ...	Bombax malabaricum.
Siris[7]	...	Albizzia Lebbek. „ Odoratissima.

The *Agasti* is a small soft-wooded tree with large handsome flowers: the tender leaves, pods and flowers are eaten as a vegetable, and the tree is grown as a support for the betel pepper vine. The *Ákol* is a small tree with yellow flowers; the wood is used for oil-mills, &c., and the bark in native medicine; the fruit is eaten. The Indian laburnum (*Amaltás*) is a very handsome tree, having long pendulous racemes of bright yellow flowers: the wood is very durable, the pulp of the pods is a strong purgative, the bark is used in dyeing and tanning and the gum as an astringent. The fruit of the *Amla* is the emblic myrobolum, used as a medicine, for dyeing, tanning and for food. The *Arni* is a tall white-flowered shrub and the *Arua* a fine forest tree. The bark of the latter is aromatic and is used as a febrifuge and tonic. Good furniture-wood is obtained from the *Gondi*. The *Hins* is a very strong thorny creeper; and the *Jhau* a dwarf variety of the *Farás*, which springs up after the rains on *khádar* land and forms a dense jungle.

Timber woods are with rare exceptions absent and all wood found in the district (writes Mr. Growse) may be classed as fuel. The area under groves is very insignificant, being 4,120 acres only, or 5 per cent. of the whole area. Grass for thatching—both *gandar* and *sarpata*—is plentiful.

[1] Sans. *karira*. [2] Sans. *khajúra*. [3] Sans. *kshirini*, the milky. [4] Sans. *madhuka*. [5] Sans. *nimba*. [6] Also *dungar*. [7] Sans. *sirisha*.

Acreage occupied by various crops.

The following statement shows for three recent years the acreage occupied by the different crops of the autumn and spring harvests. The years taken are the harvest years 1286, 1287, and 1288, corresponding with the years 1878-79, 1879-80, and 1880-81.

		1286 fasli.	1287 fasli.	1288 fasli.
Spring (Rabi) Crops.		Acres.	Acres.	Acres.
Wheat	Irrigated	51,293	46,075	55,267
	Dry	4,130	3,609	4,778
Wheat and barley	Irrigated	7,909	7,436	9,084
	Dry	1,447	1,790	1,493
Wheat and gram	Irrigated	1,741	972	1,263
	Dry	735	1,184	659
Barley	Irrigated	68,392	43,437	62,299
	Dry	8,879	8,796	7,048
Barley and gram	Irrigated	29,457	31,698	31,713
	Dry	48,838	89,394	71,949
Gram	Irrigated	1,807	2,030	5,172
	Dry	20,941	43,079	59,123
Peas	Irrigated	51	43	108
	Dry	357	159	210
Masúr	Irrigated	24	23	15
	Dry	66	72	149
Potatoes	Irrigated	...	...	...
	Dry	...	...	...
Opium	Irrigated	...	...	125
	Dry	...	...	...
Tobacco	Irrigated	673	522	626[1]
	Dry	4	30	139[2]
Garden crops food	Irrigated	...	374	151
	Dry	...	217	16
Ditto non-food	Irrigated	497	...	256
	Dry	85	...	5
Miscellaneous food	Irrigated	2,675	1,302	5,957
	Dry	126	98	74
Ditto non-food	Irrigated	764	217	1,225
	Dry	4,611	2,959	11,507
Total of Rabi crops	Irrigated	1,65,283	1,34,129	1,73,261
	Dry	90,219	1,51,387	1,37,150
Extra Crops.				
Melons	Irrigated	1,166	192	382
	Dry	276	718	187
Vegetable	Irrigated	112	67	344
	Dry	34	69	251
Miscellaneous food	Irrigated	482	28	7
	Dry	...	...	...
Ditto non-food	Irrigated	...	112	40
	Dry	...	...	1
Total of Extra crops	Irrigated	1,760	399	723
	Dry	310	787	434

[1] and [2] Collector gives 597 and 124 acres respectively for irrigated and dry areas under tobacco cultivation.

		1286 fasli.	1287 fasli.	1288 fasli.
Autumn (Kharíf) Crops.		Acres.	Acres.	Acres.
Judr	Irrigated ...	2,986	831	3,323
	Dry ...	1,67,765	1,80,528	1,26,475
Bájra	Irrigated ...	332	220	637
	Dry ...	37,748	49,369	29,967
Arhar	Irrigated ...	6	42	48
	Dry ...	40	51	9
Juár and *arhar*	Irrigated ...	1,114	595	5,559
	Dry ...	47,771	61,076	79,270
Bájra and *arhar*	Irrigated ...	54	13	248
	Dry ...	7,772	11,901	12,112
Maize	Irrigated ...	1,575	618	5,790
	Dry ...	2,365	7,081	1,786
Rice	Irrigated ...	8	6	2
	Dry ...	10	3	3
Urd	Irrigated ...	50	4	6
	Dry ...	789	1,163	1,511
Moth	Irrigated ...	991	46	76
	Dry ...	11,315	9,807	14,964
Cotton	Irrigated ...	6,424	3,635	8,938
	Dry ...	52,509	66,398	49,869
Cotton and *arhar*	Irrigated ...	2,130	805	13,183
	Dry ...	32,764	46,829	47,188
Sugarcane	Irrigated ...	2,632	1,559	529
	Dry ...	103	53	31
Indigo	Irrigated ...	1,878	1,359	2,626
	Dry ...	612	508	248
Judr fodder	Irrigated ...	190	32	560
	Dry ...	5,817	1,864	3,847
Gudr-khurti	Irrigated ...	18	93	167
	Dry ...	2,823	6,702	8,453
Garden crops food	Irrigated ...	...	383	520
	Dry ...	...	169	127
Ditto non-food	Irrigated ...	504	...	72
	Dry ...	110	...	31
Miscellaneous food	Irrigated ...	269	176	514
	Dry ...	1,210	2,333	1,577
Ditto non-food	Irrigated ...	166	87	505
	Dry ...	3,744	876	753
Total of Kharíf crops ...	Irrigated ...	21,327	10,454	43,303
	Dry ...	3,75,267	4,46,711	3,78,227

Crop-areas.

An inspection of the foregoing figures will show how widely different was the extent of cultivation of some crops in different years: but it must be borne in mind that 1286 *fasli*[1] was a year of general scarcity approaching actual famine in these provinces. The early cessation of the autumnal rains of 1878 and total failure of the winter rains caused a much smaller area to be sown with spring crops than in normal years. Omitting the extra crops, the entire area sown with autumn crops in 1286 *fasli* (1878-79) was 396,594 acres, in 1287 *fasli* (1879-80) 457,165, and

[1] 1878-79 A.D.

in 1288 *fasli* (1880-81) 422,530. The spring crops occupied in 1286 *fasli* 255,502 acres, in 1287 *fasli* 285,516, and in 1288 *fasli* 310,411. In the settlement report the crop-area for the whole district is not given for any one year, but for each tract as it stood at the time of preparation of the rough records. This work occupied from 1872 to 1876, so that the areas of very different periods are shown. The entire area under crops for both harvests is given as 737,529 or, excluding *dofasli* (double-cropped) area 707,185 acres. In the three years of which details have been just given the total area was 652,096, 742,781 and 732,941 acres respectively, so that only the first of these, or 1878-79, was below the settlement officer's estimate.

Extra crops.

As would naturally be expected, the cultivation of extra crops, melons, vegetables and miscellaneous, was greater in 1878-79 than in the two following years, *viz.*, 2,070 acres in the first as compared with 1,186 and 1,157 in 1879-80 and 1880-81 respectively.

Cotton.

The cultivation of cotton has, according to Mr. Whiteway, decreased greatly during the thirty years of the settlement just over, the chief cause being the decreased demand for home-made cloth, its place being taken by cloth of English manufacture. The area devoted to cotton in 1862 was estimated at 79,412 acres. The area in 1880-81 was of cotton and *arhar*, which generally is sown with it, 119,178 acres, so that an improvement had taken place since 1862.

Distribution of chief crops.

The following table shows the distribution of the chief crops in the different parganahs according to the measurements made during settlement operations in each of them :—

	Sahpau.	Sádabad.	Mahában.	Muttra.	Chháta.	Kosi.	Mát.	Noh Jhil.
Cotton	26	25	14	10	16	17	12	10
Juár	22	22	26	41	36	28	25	20
Bájra	3	4	7	6	7	5	3	4
Wheat	19	17	12	5	4	7	17	15
Barley	7	8	8	5	3	3	6	6
Bejhar	11	11	19	6	12	22	22	26
Gram	2	2	2	20	17	11	2	3
Total percentage of area under chief crops to total crop area.	90	89	88	93	95	93	87	84

These statistics bring into prominence, (1) the preponderance of *kharíf* over *rabi*; (2) the prevalence of *juár* and the small area under *bájra*; (3) the

large area under cotton ; (4) the small area under wheat ; (5) the absence of rice ; (6) the scarcity of cane ; (7) the large area of gram ; and (8) the small area under vegetables.

From these facts further inferences may be drawn. The excess of *kharíf* over *rabi* cultivation, the small area under wheat and large area under gram, all indicate that the water is far from the surface and irrigation difficult. The extensive growth of *juár* and the small area under *bájra* point to the natural richness of the soil, and this is further shown by the large area under cotton. The absence of rice is accounted for by the dryness of the climate and the dearth of *jhíls* or lakes. From the scarcity of cane it may be concluded that it is rare to find the water perfectly sweet, while the small area under vegetables is significant of the scarcity of Káchhis, Kunjrás and other classes that are usually occupied in raising garden-crops.

Comparison between opposite sides of Jumna.

Comparing the two opposite sides of the river, *khurti*, which is grown for fodder, is commoner in the eastern than in the western tahsíls ; and in other respects the peculiarities of the whole district are intensified on the right bank of the river. The *kharíf* area rises from 52 per cent. in the eastern to 60 per cent. in the western tracts, and garden-produce falls from over 1 per cent. to only ·5 per cent. of the crop area, while the unirrigated crops far outnumber the irrigated. Out of the chief crops, which cover 88 per cent. of the area in the west, only 9 per cent. are irrigated habitually and 12 per cent. occasionally ; while on the east bank of the river, of the same crops, covering 82 per cent of the crop area, 22 per cent. are habitually and 18 per cent. occasionally irrigated. *Juár* and gram require good soil, but no care and trouble, and their prevalence is a sure proof of the carelessness of the western cultivators. The *dofasli* area too, which is 5 per cent. in the eastern tract, is only a little over 3 per cent. in the western, a sign of the absence of close cultivation. It is remarkable that *arhar* should sink from the 27 per cent. of the eastern to the 11 per cent. of the western tahsíls, but the difference probably arises more from differing customs of the people than from any other cause.

Character of the cultivation.

The well-wooded, fertile and thickly-peopled country between Aligarh on the east and the left bank of the Jumna exhibits the high-class crops and the careful tillage and irrigation that betoken the presence of the laborious Ját cultivator ; west of the Jumna, the apathetic Thákur predominates, trees are scarce and the fields half-cultivated. An exception, however, must be made in the case of parts of Kosi, where there are Játs ; and were it not for the difficulty of obtaining water for

irrigation, Kosi would be equal to the eastern parganahs, for the processes of ploughing and tending the crops are performed with the same care. It is in the Muttra and Chhâta parganahs that the baneful effects of such careless husbandry as the Ahwâsis, Gújars, and Gaurua Thákurs deign to give to the soil become strikingly apparent, for (in Mr. Whiteway's words) "they just scrape the ground and, throwing in the seeds of *juár* or gram, leave the germinating of it to Providence and the rain."

Causes of the differences in modes of cultivation.

No doubt the differences in the modes of cultivation depend to a certain extent on physical cause, and prominent among these must be placed the varying abundance and quality of water in the two tracts. Allusion to the want of water in the west-Jumna tract has been already made in Part I. In the trans-Jumna[1] parganahs the water is not only nearer the surface, but it is more uniformly good. On the right bank of the Jumna the wells are frequently brackish and, in parts of the Muttra and Chhâta tahsíls, the only water fit to drink is that retained after the rains in ponds and tanks. Many kinds of saline water are, however, very beneficial to the crops in ordinary years, though in seasons of drought they are absolutely hurtful. It is not surprising that well-irrigation is much more common in the trans-Jumna than in the cis-Jumna tract. In the former 77 per cent. of the whole cultivated area is commanded by wells, while in the latter only 30 per cent. is thus protected. To this scarcity of water the sparse population of the cis-Jumna tract is in a great measure to be ascribed. There was little inducement to the colonist to settle there as long as land was to be had on the other bank. The cis-Jumna parganahs have also been peculiarly liable to famine. The soil in years of drought becomes caked and unworkable, while the generally salt character of the wells prevents their being used independently of rain.

Trans-Jumna and cis-Jumna tracts contrasted.

These influences have had their natural effect in keeping down the population, and a reference to Part III. of this memoir will show that the density in the eastern tahsíls is considerably greater than in the western. The exposure of western Muttra to war and inroads from Rájputána and Mewát has further contributed to bring about the unequal character for cultivation which now attaches to the tracts on opposite sides of the river. From a variety of causes, then, it has come about that in the western parganahs cane and indigo are, or were till quite recently, almost unknown, while garden crops are rare and the area under wheat is very small. The cultivator depends for his food on the

[1] These terms trans-Jumna and cis-Jumna are used from the standpoint of Muttra city, which lies on the right bank of the Jumna; if applied with reference to the Gangetic Doáb and the Provinces generally the appellations would have to be reversed.

coarse autumnal staples of *juár* and other millets, and for his rent on the cotton plant. In the trans-Jumna tract also cotton is the favourite rent-paying crop; but, in addition to it, the Ját agriculturist has his well-tilled fields of wheat, barley and maize, and his garden crops of tobacco, potatoes and other vegetables.

Prospect of differences being obliterated.

These marked distinctions between the two halves of the district will probably in time be to a great extent obliterated. The effect of the Agra Canal, which passes through the heart of the cis-Jumna tract, in a line roughly midway between the river and the Bhartpur hills, is already visible.[1] Mr. Whiteway notices the industrial spirit which it inspires among even the most indolent castes, and the revolution it is causing in traditional agriculture. The result of canal-irrigation in the district of Muzaffarnagar was very similar, as it is there acknowledged to have been more potent in weaning the Gújar and Ahír from their predatory pursuits than the Penal Code or the police. Next to water, the want of the cis-Jumna parganahs is population; it has actually decreased in the last decade. But as this must be ascribed mainly to drought, and as the best protective against drought is irrigation, the influence of the canal on population will not be unimportant.

Irrigation.

Irrigation is obtained almost entirely from canals or wells; that from other sources, such as tanks and rivers, being so small as not to be worth notice. In fact in many villages there is a strong religious feeling against using well-water for irrigation, as it is kept for the cattle in the dry months. The total area irrigated from all sources aggregated 609 square miles,[2] or 58 per cent. of the total cultivated area. With a light porous soil and a dry climate, irrigation is essential to all the higher classes of crops. The trans-Jumna tract indeed is amply supplied with wells. Thus in parganah Sáhpau almost every rood of cultivated land is actually irrigated, or capable of being irrigated, by some existing well. In this respect, it is on a level with parganah Háthras of the adjoining district of Aligarh, and may rank with it as one of the most highly-developed tracts in the province. Sufficient perhaps has been said of canals as irrigating agents in Part I.[3]

Wells.

In discussing the water-level something was also said about wells, but the subject was not exhausted. They are of four classes—(1) masonry, (2) lined with a cylinder of wood (*garwárí*), (3) with a basket-work of twigs (*ajhár*), or (4) with no lining at all (*nanga*).

[1] *Vide* Part I., page 23 *supra*. [2] So the figures in the rent-rate reports add up, but the Board in its review points out that, according to the number of wells and average area irrigated per well given at page 16 of the settlement report, the total should be 546·6 square miles.
[3] *Ante*, page 15.

Each of these classes of wells may be further subdivided into *kili*, or those worked with two pairs of bullocks per rope (*láo*), and *nagaur*,[1] those worked with one. From the great depth to the water the former class is most common. The third sub-division of wells—namely, *dhenkli* or wells worked by hand—are not used except in the Jumna valley.

The following statement shows the number of wells of each class :—

	Pakka.	*Garwári.*	*Ajhár.*	*Nanga.*	*Total.*
Cis-Jumna	... 2,735	1,902	5,607	217	10,461
Trans-Jumna	... 2,264	8,388	19,623	414	30,689
Total	... 4,999	10,290	25,230	631	41,150

Thus about one-eighth are masonry, one-fourth have wooden cylinders, and most of the rest are lined with twigs to prevent the sub-soil from slipping. Partly from the greater number of masonry wells, and partly from the fewer number of wells altogether, the area irrigated per well varies from 9·4 acres on the right side of the river to 8·2 acres on the left. As a rule, a masonry well commands a larger surface than any other kind, as it is driven down further until it meets the *sot* or spring and a stratum strong enough to bear the weight of the shaft. The supply of water thus obtained is naturally much more certain than the percolation supply at a higher level, and several pairs of bullocks can be worked at the same well. *Kachcha* wells cannot be sunk so deeply, as every foot of depth adds to the danger of their falling in. It is not unheard-of for the men sinking the well to be killed, as sometimes, when the under-stratum is of shifting sand and the upper-stratum of firm soil has been pierced, the sand seems to come boiling up into the well and the sinkers are caught before they can escape.

The appliances for supporting a *kachcha* well vary according to the strata of soil passed through. Where these strata are unstable, resort is had to a cylinder of wood, the slabs being fastened together with strong wooden pegs; this wood is taken from the *farás* or other quick-growing trees near the well, and a well so made lasts sometimes 50 years. The cost is about Re. 1-12-0 to Rs. 2 per foot of wood-work, and about Rs. 10 for incidental expenses. Where the substrata are more stable it is sufficient to use a lining of twigs made into rolls; the twigs used are usually those of the *farás* tree. These wells cost about Rs. 10 and as a rule last for one year only.

During the thirty years between the penultimate and the last settlements the number of masonry wells had fallen from 6,601 to 5,528[2] and 1,000 of this decrease occurred during the first ten years of that period. For this the

[1] Mr. Whiteway spells it thus, but the word is probably *nigora*, lit., without 'feet.'
[2] Including Jalesar.

drought in 1837-38 was partly responsible, but the fact seems to be that the people have decided that masonry wells do not pay in places where any other kind of well is possible. A *garwâri* well rarely costs more than Rs. 50 and seldom lasts less than ten years, while only an inferior class of masonry well can be built for Rs. 200. The interest on this Rs. 200 for the ten years at the ordinary rate would be Rs. 240; so that if, instead of burying the principal in one well, the capitalist laid it out at interest, he could keep in constant use three or four wells, each as good as his one masonry one, and still have the principal to fall back on at the end. Further, the large class of small cultivators who have no fixity of tenure cannot afford to make any permanent improvements in the lands from which they may be any day ejected. Living from hand to mouth, it is far easier for them to borrow a small sum which can be repaid from the proceeds of one harvest than the larger sum required for a better class of well; and thus, even though they only last one year, *ajhâr* wells, costing Rs. 10 to make, are generally dug in preference to *garwâri* ones, which, lasting ten times as long, cost only five times as much.

Outturn of various crops and cost of their cultivation.

No calculations (similar to those made by Mr. Benson for Agra) are given in the settlement report regarding the outturn of the various crops and the average cost of their cultivation. The most reliable statistics on this subject are probably those given by Mr. Wright in his memorandum and summarized in the Cawnpore article of this series.[1]

Increase in cultivation.

The increase of cultivation proceeded at varying rates in the different parganahs during the currency of the settlement the period of which recently terminated. Thus Muttra showed a rise of 27 per cent. in cultivated over total area; Chháta 22; Kosi 20; Mát 13; Sádabad 12; and Sáhpau only 5. In Mahában, the remaining parganah, partial statistics only are available, showing a rise of 11 per cent. for the first 10 years and of 6 per cent. for the last twenty of the period of the penultimate settlement.

The cultivated area, excluding that of the Farah villages, was 556,812 acres in 1846-47; in 1852 it had risen by 51,586 acres, *viz.*, to 608,398. Mr. Whiteway's returns show a further extension of 40,895 acres, bringing up the cultivated area to 649,293 acres. The whole uncultivated assessable area, including groves, comes to scarcely 2 per cent.[2] of the total area in the Muttra, and to 10·2 per cent. in the Farah villages. The largest proportion of culturable waste and fallow, 16·3 per cent., is found in parganah Noh Jhíl, owing to the large *khádar* area and the presence of the large lagoon from which the parganah is named.

[1] Gaz., VI., 28. [2] More exactly 1·9 per cent.

But while the greater part of this increase in all the parganahs took place during the first third of the expired settlement, the irrigation statistics show a diametrically opposite result; the greatest increase in irrigation having taken place during the last 20 years. The explanation probably is that when first the increased burdens of the settlement under Regulation IX. of 1833 were imposed, they were met by breaking up the waste land; but, as the margin of waste got smaller, it is reasonable to assume that only the worst lands, which would hardly pay the cost of cultivation, were left untilled. Population still pressed harder on the land, and recourse was had to some other means of increasing its productiveness. Cultivation became closer and more careful, and irrigation extended. The changes proportionally in the irrigated area from the penultimate settlement to that now current have been—

Increase in irrigation.

Parganah.	*Proportional change in irrigated area from penultimate settlement to revision of records.*		*Proportional rise in irrigated area from penultimate to current settlement.*
	Increase per cent.	Decrease per cent.	Percentage.
Sáhpau ...	...	11	20
Sádabad ...	10	...	36
Muttra ...	8	...	108
Chháta ...	54	...	141
Kosi ...	...	...	53
Mát ...	14	...	71

In Mahában the rise from revision to the current settlement has been 64 per cent. Sáhpau is the only parganah in which the area recorded at last settlement as irrigated was more than that recorded at the revision of records; Sáhpau also is the only parganah in which Mr. Tyler's assessments were very heavy. "It would seem, therefore," writes Mr. Whiteway, "as if in that parganah some error in the statistics then prepared had been committed."

From the increase of cultivation we come naturally to consider the main causes which have retarded that increase, and foremost among them must be placed droughts and the famines that have ensued from them. The history of famines in an agricultural district like Muttra is of great value in an enquiry into the effects of British rule. We have imposed peace where formerly war raged; we dispense justice with at least impartiality, which can be said of no previous rulers; we have brought the blessings of easy modes of transit within the reach of all, and by our railways, canals and metalled roads an impetus to commerce, unequalled in the past, has been given; but if the condition of the people themselves has not been improved, if population has declined and the increased wealth of the

Famines.

few has been purchased at the cost of the great mass of the people who are the actual tillers of the soil, our satisfaction at the spread of western civilization may well be tempered with anxious reflection upon the causes of these untoward phenomena.

The startling fact, brought to light by the recent census, of a decrease in the population between February, 1872 and February, 1881—just nine years—amounting to no less than 110,770 in a population (according to the census of 1872) of 782,460,[1] or at the rate of more than 16 per cent. pre-supposes some potent and more than usually baneful influences at work. Chief among these was famine. The severity with which the last famine visited the Agra Division can scarcely be better illustrated than by simply reading off the population of each district at each of the two periods. With the exception of Mainpuri and Etáwah there was decrease in all, but nowhere is the decrease so marked as in Muttra.

Mr. Whiteway tells us that the district, especially in the west, is peculiarly sensitive to famine. Not only is it at a disadvantage from the great depth from the surface of the soil to the water; from the soil character of that water during times of drought, when it becomes more and more impregnated with salt as the subsoil dries; and from the nature of the soil itself, which, rich though it be in fair seasons, cakes rapidly when moisture is withdrawn; but another danger constantly menaces the district at such times, for its position on the edge of the Rájputána States causes, on the slightest appearance of distress, a rapid influx of famine-stricken paupers.

Only a rapid survey can here be taken of the famines that have left their mark upon the district since the introduction of British rule. We shall find that they have been six in number, including the recent one of 1877-78.

Famine of 1813-14.

The first of these was in 1813-14, before the administration had as yet settled down, and while the people, not recovered from the disorders that preceded our conquest, were harassed by the severity of our earlier settlements. The rains of 1812 failed; there was no autumn harvest, and the spring crop was indifferent; while the rains of 1813 were late and partial. Mr. Boddam, writing fifteen years later, says of this famine: "During these years almost half the landed property in *zila* Agra changed owners, whole villages were sold for the trifling sum of Rs. 80 or Rs. 100, and numerous cultivators deserted the soil which would no longer repay the expense and trouble of cultivation." The distress was

[1] The population of the district as it stood in 1881 is compared at both periods and not the gross population of the Muttra district with its extended limits in 1872.

consequently very sharp and severe. Sahár is specially mentioned as having suffered terribly. The quoted prices of grain in 1813 are—

	Average.	*Lowest price.*
	Sers.	Sers.
Wheat	22	17
Barley	31½	19
Gram	23	17½

The rise in prices generally was from 35 to 40 per cent.[1] over the average of preceding and succeeding years, while the prices that then caused this great distress were but little over those now paid in average years. "Many died from hunger," says Mr. Hamilton, "and others were glad to sell their women and children for a few rupees and even for a single meal." The distress is said even to have exceeded that of the great famine of 1783.

Famine of 1825-26.

In 1825-26 Muttra suffered along with the rest of the districts then known as the Western Provinces from a severe drought.[2] A decrease of 208,349 maunds on the outturn of the previous year (1,297,094 maunds) was reported by the Collector (Mr. Boddam). The two parganahs which suffered most were Mahában and Jalesar.

Famine of 1837-38.

But the famine of 1837-38, which arose from the entire failure of the rains in 1837, following on a succession of bad seasons from 1832, was a more terrible calamity still, and forms an epoch in native chronology as the *chauránawe* (1894 *sambat*). Though not the most grievously affected, Muttra suffered heavily, and Mr. Hamilton, the Commissioner, reported that in Sonai, Ráya, Mát and Mahában, the crops were scanty, the soil dry, and cultivation found only where there were *pakka* wells. The produce on the irrigated land even did not equal the average, and the difficulty of feeding cattle and the labour of irrigation were very great. Around Muttra itself the garden produce came up to ordinary years, but the wells were fast turning so brackish as to destroy, rather than refresh, vegetation. The parganahs Aríng and Gobardhan were both ploughed and sown, but the seed did not vegetate. The cattle in Aríng were suffered to pull at the thatch, the people declaring it useless to drive them forth to seek for pasture. People of all classes suffered from the drought and the high price of grain. The famine may be considered to have ended with the rains of 1838. Of the prices of grain

[1] But Mr. Benett remarks that the rise was nearer 200 per cent.; that, as far as he can make out, the average price of all kinds of grain at the beginning of the present century was about 60 sers, and that a rise of 35 to 40 per cent. would hardly produce a bad famine. [2] It may be noted that the Famine Commission omits this from its list of droughts in the N.-W. P., confining it to Madras and Bombay. *Famine Commission Report*, 1880, *Part I.*, *p.* 28.

during this time we have few details, but we are told that grain, without specifying the kind, went up to 12 sers the rupee, the harvest price of wheat reaching 14 sers. This famine cannot be compared with that of 1813, for not only did the prices run far higher, but the distress was far greater. Land-revenue to the amount of more than three lakhs of rupees was remitted in 1838.

Famine of 1860-61.

Muttra suffered less severely in 1860-61 than its neighbours across the Jumna; but even here the estimate made by the Collector of the number of deaths from starvation is 2,500, and this notwithstanding a liberal expenditure on relief operations, which, however, were possibly commenced too late. Nearly Rs. 30,000 was thus spent, including Rs. 5,000 distributed among indigent agriculturists to purchase seed and cattle.

Famine of 1868-69.

Extreme famine was not felt in this district in 1868-69, but there was great distress. The most remarkable points in the narrative of events of those years were the entire failure of fodder and grain in the district and the miserable outturn of the *kharíf*. The long drought which set in with August destroyed all hopes of good crops, except on irrigated lands. Grass entirely disappeared, and cattle were driven away to Rohilkhand, or sold to butchers at ruinously low prices. Slight rain fell in February, 1869, but with the hot months the lack of fodder increased to so alarming an extent that peasants were driven to stripping trees of their leaves. In December, 1868, wheat was at 12 sers, and gram and *juár* at 13. Slackness in the export towards Rájputáná, in January, caused wheat to rise to 13½ and 14½ sers, gram to 15 sers, and *juár* to 13 sers. The relief, however, was temporary, and it was not until late in the autumn of 1869 that coarse grains were procurable at 20 sers for the rupee. Relief was sanctioned by government in December, when distress was perceptible in the western parganahs of Kosi, Chháta, and Huzúr Tahsíl. Seventy-one miles of road-making on seven district roads in Kosi, Chháta, Mát, and Jalesar were undertaken, and a new market-place (*ganj*) was constructed at Jalesár. Poor-houses were opened at Kosi, Chháta, Muttra city, Brindában, and Mát; they were closed in October. The daily average of the numbers relieved was 187.

Famine of 1877-78.

It is stated in the official narrative of the last famine of 1877-78 that Muttra and Agra suffered far more and for a longer period than the other districts in the division. The rainfall from June to September, 1877, was only 4·30 inches as against 18·28 inches in the preceding year, and even that was much below the average. This deficiency in the rains affected the main food-crops which are mostly

raised on irrigated lands, the irrigated tracts being chiefly reserved for the more lucrative cultivation of sugar, indigo and cotton. Thus, as a consequence of short sowings, prices rose from early in July ; and in September, 1877, actual distress began to be manifested. The autumn crops on which the poorer people depended had failed absolutely and common grains were not purchasable.

It will save time and space if we quote Mr. Growse's summary of the history of this famine, instead of giving the very lengthy account of it found in the official report :—

"The distress in the villages was naturally greatest among the agricultural labourers, who were thrown out of all employ by the cessation of work in the fields, while even in the towns the petty handicraftsmen were unable to purchase sufficient food for their daily subsistence on account of the high prices that prevailed in the bázár. In addition to its normal population the city was further thronged by crowds of refugees from the adjoining Native States, more especially Bhartpur, who were attracted by the fame of the many charitable institutions that exist both in the city itself and at Brindában. No relief works on the part of Government were started till October, when they were commenced in different places all over the district under the supervision of the resident Engineer. They consisted chiefly of the ordinary repairs and improvements to the roads which are annually carried out after the cessation of the rains. The expense incurred under this head was Rs. 17,762, the average daily attendance being 5,519. On the 25th of November in the same year (1877) it was found necessary to open a poor-house in the city for the relief of those who were too feeble to work. Here the daily average attendance was 890; but on the 30th July, 1878, the number of inmates amounted to 2,139, and this was unquestionably the time when the distress was at its highest. The maximum attendance at the relief works, however, was not reached till a little later, *viz.*, the 19th of August, when it was 20,483, but it would seem to have been artificially increased by the unnecessarily high rates which the Government was then paying.

Relief-works : road-making.

"The *rabi* crops, sown after the fall of rain in October, 1877, had been further benefited by unusually heavy winter rains, and it was hoped that there would be a magnificent outturn. In the end, however, it proved to be even below the average, great damage having been done by the high winds which blew in February. Thus, though the spring harvest of 1878 gave some relief, it was but slight, and necessarily it could not affect at all the prices of the common autumn grains. The long-continued privation had also had its effect upon the people, both physically and mentally, and they were less able to struggle against their misfortunes. The rains of 1878 were moreover very slight and partial, and so long delayed that they had scarcely set in by the end of July ; and thus it was, as already stated, that this month was the time when the famine was at its climax. In August and September matters steadily improved and henceforth continued to do so ; but the poorhouse was not closed till the end of June, 1879. The total number of inmates had then been 395,824, who had been relieved at a total cost of Rs. 43,070, of which sum Rs. 2,990 had been raised by private subscriptions and Rs. 3,500 was a grant from the Municipality.

Climax of the famine.

"Besides the repairs of the roads the other relief works undertaken and their cost were :— the excavation of the Jait tank, Rs. 6,787 ; the deepening of the Balbhadra tank, Rs. 5,770 ; the levelling of the Jamálpur mounds adjoining the Magistrate's Court-house, which will be mentioned hereafter as the site of a large

Other relief works and their cost.

Buddhist monastery, Rs. 7,238. On the 11th of May, 1878, the earthwork of the Muttra and Achhnera Railway was taken in hand and continued till the beginning of September, during which time it gave employment to 713,315 persons, at an expenditure of Rs. 56,639. An extension of the Mát branch of the Ganges Canal was also commenced on the 30th July, and employed 579,351 persons, at a cost of Rs. 43,142, till its close on the 16th of October. There should also be added Rs. 6,379, which was spent by the Municipality, through the District Engineer, in levelling some broken ground opposite the city police station. The total cost on all these relief works thus amounted to Rs. 1,80,630. No remission of revenue was granted by the Government, but advances for the purchase of bullocks and seed were distributed to the extent of Rs. 35,000."

Mortality in 1878.

The mortality in Muttra in 1878 was higher than in any other district in these provinces, the rate reaching the enormous proportion of 71·56 per mille; and how much this exceeded the rate elsewhere may be gathered from the figures for the districts that come next in order, *viz.*, the Tarái 58·16, Bijnor 57·18, Agra 57·15, Sháhjahánpur 55·4. The total mortality of the provinces in 1878 gave a rate of 35·62, the mean ratio per thousand for the previous five years having been 20·05 for the North-West Provinces and Oudh, and for Muttra district 21·78.

and in 1879.

But if the death-rate was high in 1878 it was still higher in 1879, when it reached 72·23 per thousand, although Muttra was no longer at the head of the list. It is impossible not to connect the excessive deaths of the latter year with the scarcity of the former, for, although the principal actual cause of death in 1879 was a fever-epidemic of unusual virulence, attacking rich and poor alike, it found its easiest victims among the latter, weakened as they were by previous privation.

Total of years 1877-79.

The total number of deaths in the district from July, 1877 to December, 1879 amounted to 112,825, and they are shown for each month in the following statement :—

Deaths registered in Muttra from July, 1877, to December, 1879.

	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.	June.	Total.
1877-78 ...	973	1,126	932	1,337	1,579	1,973	1,869	1,725	2,018	2,511	2,189	3,672	21,904
1878-79 ...	2,562	2,970	6,579	11,664	9,381	5,068	2,792	1,594	1,229	1,578	2,017	1,771	49,205
1879 ...	1,367	6,603	10,609	12,380	6,309	4,448	...	...	...	...	...	...	41,716

The deaths directly attributable to famine come within the period ending in June, 1879, and are included in the total of 71,109 deaths recorded from July,

1877 to June, 1879. The remaining period, as already stated, was one of great mortality, but only indirectly (if at all) attributable to the previous famine. Of course it is not meant that all the deaths registered between July, 1877 and June, 1879 were caused by famine, but it is impossible to state what proportion of them exactly came under that denomination. As the Famine Commissioners remark—[1]

"Great epidemics almost invariably follow upon seasons of severe scarcity. To some extent famine and pestilence are the twin-offspring of the drought, which, while it withers the crops, exposes the diminished water-supply to pollution. The diagnosis of disease recorded in the statistics is very incorrect; and deaths arising from starvation are no doubt often attributed to other causes, such as cholera, small-pox, dysentery, and fever. Death from famine is not so simple and easily recognizable a matter as was formerly supposed. The effect of chronic starvation is to induce functional morbid changes in the intestinal organs, which, when they have gone to a certain length, are incurable, and manifest themselves in symptoms that often imitate those of other diseases."

Writing of the scarcity of the years 1877-78, Mr. Whiteway remarks:—"It was anomalous, inasmuch as it was brought about by the failure partially of one year's monsoon, and previously it had always been considered that no one year's failure could be enough to cause a scarcity. This change arose from a combination of circumstances which will probably be never met with again. The previous failure of the harvests in other provinces had caused a heavy drain on the stocks in the North-West, and the low prices of the spring of 1877, combined with the war in Europe, had vastly stimulated export. In the end such export must benefit the cultivators and landlords, but in this particular case it had not been in action long enough to reach them; they had to dispose of their produce at the very low rates obtaining at the harvest, and the grain-dealers alone benefited by the stimulated export; so that when the failure of crops came here, there were no stocks to fall back on, and what would in a few years have materially improved the position of the bulk of the people acted to their detriment."

Famine of 1877-78 anomalous.

The general lessons to be derived from the experience of the last and preceding famines have been stated by the Famine Commission in their report, the first part of which was published in 1880. Among other conclusions the Commission arrived at may be mentioned the following one regarding the connection between prices and scarcity:—"There is much difficulty in estimating in any precise way the effect of a short harvest on prices, but it may be said approximately and generally that, in time of very great scarcity, prices of food-grain rise to three times their ordinary amount, so that whereas in ordinary years the price of the

Effects of scarcity on prices.

[1] Famine Commission Report of 1880, I., 80.

food-grain of the mass of the people may be from 20 to 30 sers per rupee (or 20 to 30lb. per shilling, equivalent to 25 to 17 shillings per quarter of 500lb.), in time of great scarcity it will rise 8 or 10 sers per rupee (or 8 to 10lb. per shilling, which is 63 to 50 shillings per quarter), and even higher. Much caution, however, is requisite in regarding prices as a sound standard by which to estimate the severity of famine or distress, not only in making comparisons between periods and places considerably separated, but in all circumstances. It is a well-ascertained fact that prices which would be regarded as indicating famine in one part of the country are quite compatible with undisturbed prosperity in another."[1]

Other foes to cultivation: floods, blights and weeds.

The floods that of recent years have inundated the tracts in the north of Mát which adjoin the old bed of the Jumna were mentioned in Part I.[2] They are apparently the result of a tendency on the part of the river to return to an old course. Of the other causes that retard cultivation blights and weeds are the commonest. Of the latter the *baisuri* is the most prevalent. Among the trans-Jumna tahsíls it is found in the east of Mahában, in that tract of country which extends from Ráya on the north to the Bisáwar[3] border on the south-east, averaging 10 miles in length and 5 in breadth. The extent of the area affected is about 23,000 acres, or 18 per cent. of the whole cultivated area. In Sádabad 14,452 acres of the cultivated area were returned during the settlement-measurements as similarly affected, and Mr. Whiteway thinks this prevalence is connected with the brackish character of the water. In parganah Mát 3,830 acres, and in Noh 233 acres, were reported affected. In the latter it is found in any quantity only in one ill-fated village, Makhdúmpur: in Mát it affects the villages in the south from Dunetia to Nasithi, and thence in a line from Harnaul to Baikunthpur. In Muttra tahsíl it is found in only some 150 acres, and, as it is not mentioned in the description of them given in the settlement report, it may be presumed not to exist in the other tahsíls in appreciable quantities.

Building materials: stone.

A kind of sandstone, fit for building purposes, is procurable at two places on the western border of the district, *viz.*, Barsána and Nandgáon, where low rocky hills crop out above the surface of the ground. Except on the spot and in the immediate neighbourhood, this stone is not much used, and presumably it is owing to the small demand that it is not properly quarried. The usual method is the rough and ready one of fracturing the large blocks, that are lying about on the surface, into handy and portable pieces. The canal officers used it for bridges and

[1] Famine Commission Report, I., 37. [2] *Supra*, p. 18 *et seq.* [3] A village in Sádabad.

other works on the Agra Canal. The same kind of stone is to be found at Gobardhan, where the hill range is about seven miles from end to end; but the Hindus consider every chip sacred and will not allow any of it to be utilized. The cost of the stone depends very much on the distance from the quarry to the site of work. It can be quarried at Rs. 1-8 to Rs. 2 per 100 cubic feet. The carriage costs from twelve ánas to one rupee per 100 cubic feet per mile.

Sandstone from the Rúpbás and other quarries in the Bhartpur territory is largely used in Muttra, Brindában, Gobardhan, and Gokul. This stone costs at an average Rs. 45 per 100 maunds. Mr. Growse quotes the following description of the two qualities of sandstone :—"The red sandstone, which is geologically an older formation than the new red sandstone of Europe, is specially adapted for flooring and roofing, for it loses none of its strength when saturated with water, and frequently has such a perfectly parallel lamination that by the insertion of a series of wedges it can be split up into flags of any thickness that may be required. The white variety, on the other hand, loses nearly half its strength when saturated, and is therefore not so good for roofing; but for all other building purposes it is far superior to the red, both on account of its less perfect lamination and also its greater fineness of texture and uniformity of colour. It is possible to quarry blocks of the most enormous size; thus at Rúpbás, near the place from which they were cut, are two monoliths of the speckled red stone; one a circular column 34½ feet long with a diameter of 3 feet 3 inches at one end and 2 feet 8 inches at the other, the second a parallelopiped 42½ feet long by about 5 feet 6 inches × 4 feet; the weight of the larger being nearly 60 tons. Also in the temple of Baladeva, about two miles from Rúpbás, are three prostrate figures said to have been dug out of the ground, measuring in length respectively 28, 22, and 21 feet, and each formed out of a single stone, which in the larger is 7 or 8 feet wide." (*Mallet's Vindhyan Series, Geological Survey, Vol. 7*).

Bricks.

Bricks can be made in every part of the district, the clay needing but little working and tempering to ensure its burning of a good colour. The native *pazáwa* is the usual description of kiln (clamp) in which the bricks are burnt with cowdung or other refuse as fuel, wood being seldom or never used. The *pazáwagirs* or brick-burners are well up to their business. Bricks of small dimensions, 5 × 3 × 1 inch and 7 × 4 × 1¼ inch, are most generally made, the expenditure of fuel not being so great as is necessary for larger bricks, and successful burning being more certain. Hence it is only when bricks are wanted for government purposes that large bricks are made. The small country bricks, *lakhauri* or *Mathura-bási*, sell at from

Rs. 55 to Rs. 120 per lakh delivered; the government sizes at from Rs. 550 to Rs. 750 per lakh at the kiln. Carriage to site costs from 12 ánas to Re. 1 per 1,000 per mile.

Wood.

Wood is scarce all over the district; there is no timber wood, and all we have may be classed as fuel, which, when dry and cut up into billets, sells at 2½ to 3 maunds per rupee. Wood is not used as a fuel for burning lime, bricks, &c., being too expensive and difficult to procure in large quantities. *Upla* or cow-dung, mixed with litter and such refuse, hand-moulded into pats and sun-dried, is chiefly used for burning bricks and lime.

Lime.

There is no real limestone found in the district. *Kankar*, which is a variety of limestone, is generally used for making lime, and forms an excellent hard-setting strong lime, if carefully managed. Kankar when required for lime, after being excavated, is spread out for exposure to air and sun for two or three days preparatory to cleaning and freeing it from clay, sand, &c., which is done by beating the kankar with short sticks and screening it, by throwing it on frames woven with coarse fibre, called *munj*, *bád* or *sutli;* very often a native *chárpai* or bed is used. The *modus operandi* with the kiln is as follows :—A bed is laid, about one foot deep, of dried cow-dung (*upla*), in a circular form, the dimensions depending on the quantity of lime to be prepared ; a thick bamboo or straight limb of a tree is set upright in the centre to form the firing hole; the packing of the kiln then goes on in alternate layers of kankar and upla, each layer decreasing in diameter till it takes the form of a cone. The kiln is then well covered in with broken-up upla and upla-dust beaten lightly. The kiln is now ready for firing, the bamboo is withdrawn and fire thrown in, so that the burning begins from the bottom and middle right up the cone. While the kiln is burning, care must be taken to prevent the flame from bursting out. In opening the kiln, the lime must be removed layer by layer, otherwise the upla-ash gets mixed with the burnt kankar. The upla should be laid in the kiln unbroken; when this is attended to the ash can be removed easily, as it keeps its form of a pat and does not crumble. The cost of the lime depends on the distance the kankar and fuel have to be brought, and varies from Rs. 6 to Rs. 11 per 100 cubic feet.

Kankar.

Kankar is abundant all over the district, but there is a great difference in the quality of what is got east and west of the Jumna. That from the east is larger, harder, a good ashy-blue in colour, and in thicker strata. That found westward is small,

soft, somewhat disintegrated and light in color; the quarries, too, are poor. Block kankar is found in the Sádabad tahsíl and in Jalesar (now in the Etah district), and is well adapted for masonry. The best kankar is found round Jalesar. The cost of kankar averages Rs. 3¼ per 100 cubic feet stacked on the road, and the cost of metalling a mile 12 feet wide and 6 inches deep is about Rs. 1,350.

Tiles.

Tiles of a small size are made, but there is nothing peculiar in their manufacture in this district. The lock-tiles are made on a *chák* or wheel in a cylindrical form and cut in two with wires. The pan-tiles are rolled out in tempered clay and cut to size according to wooden templates, the sides being turned up against templates of less width. Neither the lock nor pan-tiles are neatly made. Tiles are not much used, chiefly because they are so liable to be damaged by the monkeys. The poorer dwellings are roofed with thatch, and the larger houses have flat roofs, for the most part plastered. The cost of tiles is from Rs. 5 the thousand.

Grass.

Grass for thatching is plentiful, both *gandar* and *sarpat*; cost, Rs. 3 to Rs. 10 per 1,000 bundles (*púla*), according to the size of the bundle and length of the grass.[1]

[1] From an article communicated by Mr. C. G. Hind, District Engineer, with additions by Mr. Growse (see Memoir of Mathura, 2nd edition, p. 496).

PART III.

INHABITANTS, INSTITUTIONS AND HISTORY.

Population.

FROM the interchanges of villages between this and neighbouring districts, it is impossible to obtain from the reports of the earlier censuses a perfectly accurate statement of the population of the district as it now stands for former periods, nor can more than rough estimates be given, of little value for purposes of comparison. In the year 1803, when its area was first included in British territory, part of it was administered from Agra and part from Sa'dábád. This arrangement continued till 1832, when the city of Muttra was recognized as the most fitting centre of local government, and, superseding the village of Sa'dábád, gave its name to a new district comprising eight tahsíls, *viz.*, Aríng, Sahár and Kosi on the right bank of the Jumna; and on the left, Mát, Noh-Jhíl, Mahában, Sa'dábád and Jalesar.[1] The first census was taken in 1848, but was an estimate rather than a census; it gave a total population of 701,688; there were 648,692 Hindús and 52,996 Muhammadans; the total density of the population was 435 to the square mile. These figures include Jalesar. If that tahsíl be excluded the total population becomes 583,705 (543,688 Hindus).

Census of 1848.

Census of 1853.

The next general census took place in 1853 and showed for the district a total population of 862,909, and, omitting Jalesar, of 718,512 (663,489 Hindus). The increase was owing in part (to the extent of 9,200) to the inclusion of the cantonment population, which had been excluded from the previous enumeration. The density was 535. The total area, estimated at 1,607·1 square miles in 1848, had increased to 1,613·4 square miles in 1853[2], but this increase is merely nominal, the former estimate having been proved incorrect, being based almost entirely on the rough native measurement, and not on the professional survey.[3] The total population had in six years apparently increased by 161,221. The number of villages and townships was, in 1853, 992, of which 210 had between 1,000 and

[1] In 1874, parganah Jalesar, with a population of 157,775 and an area of 286 square miles, was transferred to Agra district; in compensation, 84 out of the 133 villages constituting the parganah of Farah were, in 1879, detached from Agra and added on to the Muttra tahsíl. As the area and population of these 84 villages are not given in the census reports, the statistics collected at the censuses of 1848, 1853 and 1865 do not accurately apply to the district of Muttra as at present constituted. In the forms, however, published by the Deputy Superintendent of Census for 1881, there is one giving the population for 1872 of the district as it now stands.

[2] Of this Mr. Whiteway states that 1,061 square miles represented the cultivated area within the district, excluding Jalesar, and the density of the population to that cultivated area would therefore be 677 per square mile.

[3] The density by the 1848 census has consequently been calculated on the area found correct in 1853.

5,000 inhabitants, 7 between 5,000 and 10,000, 3 between 10,000 and 50,000, and 1 more than 50,000. The population of Muttra amounted to 65,749; of Brindában to 25,230; of Jalesar[1] to 15,613; of Kosi to 12,625; Mahában to 7,623; of Gobardhan to 7,058; of Chháta to 6,931; of Kursanda[2] to 6,804; of Shergarh to 5,655; of Rámgarh[3] to 5,613; and of Bisáwar[4] to 5,249.

Census of 1865.

From 1853 there was no census till the general one of January 10th, 1865. During this period the district suffered severely from epidemics of cholera and small-pox in 1856 and 1858, the mutiny of 1857, with the depopulation of several Gújar villages, and, finally, the great famine of 1861; the population was, therefore, found to have decreased about 7 per cent. Hindus had suffered more severely than Muhammadans. This, the third census, gave a total for the district as it then stood of 803,369, or a decrease of 59,540. Excluding Jalesar the total native population was 668,187 (613,187 Hindus). There were, besides, 598 Europeans and 69 Eurásians. The population to the square mile was returned at 498. There were 1,027 villages and townships, and of these 996 were recorded as inhabited, 791 having less than 1,000 inhabitants, and 197 between 1,000 and 5,000. The 8 towns with over 5,000 inhabitants were Muttra (51,540), Brindában (21,500), Jalesar (13,521), Kosi (12,410), Mahában (6,933), Kursanda (6,487), Chháta (6,060), and the Sadr Bazár and Dam-damá (5,903).

Census of 1872.

We now come to the statistics collected at the census of 1872. The total for the district as it then stood (887,355) showed an increase of 83,986 over the total by the 1865 census. The area was returned at 1,611 square miles, the townships and villages numbered 972, and the inhabited houses 188,975. Of the former 743 had less than 1,000 inhabitants, 218 between 1,000 and 5,000, and 11 more than 5,000. The population of Muttra amounted to 59,281; of Brindában to 20,350; of Jalesar to 15,694; of Kosi to 12,770; of Kursanda to 7,145; of Mahában to 6,930; of Chháta to 6,720; of Shergarh to 5,305; of Surír to 5,279; and of Bisáwar to 5,221.

Before, however, we can draw comparisons between the returns of 1872 and 1881, it will be necessary to state the totals for the district as it stood in the latter year. Omitting the population of Jalesar parganah and adding that of the 84 villages which in 1878 were transferred from Agra, we must take the following figures for the purposes of comparison: total population 782,460, of whom 422,549 were males and 359,911 females. Further than this we

[1] Now in Etah district. [2], [3] and [4] These towns appear with these large populations owing to the inclusion of the population of surrounding hamlets.

cannot go, as the statements for religion, caste, occupation, &c., have not been corrected for the altered dimensions of the district.

It remains to notice the statistics collected at the census of 1881.

Census of 1881.

Totals by religion.

The totals by religion are shown for each tahsíl as follows:—

Tahsíl.	*Hindus.*		*Muhammadans.*		*Jains.*		*Christians.*		*Others.*		*Grand total.*		Density per square mile.
	Total.	Females.	Total	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	
Kosi ...	56,275	26,767	8,093	4.062	924	462	1	...	...	...	65,293	31,291	423·1
Chháta ..	76,987	36,031	7,605	3,581	6	1	...	...	...	...	84,598	39,613	330·9
Muttra ...	1,96, 99	91,533	22,905	10,581	331	170	328	106	44	12	2,20,307	1,02,402	549·8
Mát ...	89,346	41,609	6,100	2,859	...	...	...	...	...	...	95,446	44,468	428·2
Mahában ..	1,10,029	49,605	6,787	3,180	2	2	10	5	1	...	1,16,829	52,792	489·2
Sa'dabad ...	82,289	36,969	6,598	3,034	330	154	...	...	...	...	89,217	440,157	494·8
Total ..	6,11,625	2,82,514	58,038	27,297	1,593	789	339	111	45	12	6.71,690	3,10,723	462·3

The area had decreased to 1,452·7 square miles owing to the transfers already mentioned. The population, 671,690, was distributed amongst 7 towns and 848 villages, the houses in the former numbering 15,783 and in the latter 70,166. The males (360,967) exceeded the females (310,723) by 50,244, or 16·1 per cent. The density per square mile was 462·3; the proportion of towns and villages per square mile less than one (·58), and of houses 59·1. In the towns 8 persons, and in the villages 6·5 persons, on an average were found in each house. But the most remarkable circumstance in the results of the recent census is the decrease in population already alluded to in connection with the history of the famine. In the nine years between 1872 and 1881 the total population had decreased 110,770, the decrease in the males being 61,582 and in the females 49,188. The total decrease represents a falling off of 14·1 per cent.[1]

Christians by race.

Following the order of the census statements, we find[2] the persons returned as Christians belonged to the following races:—British-born subjects 193 (42 females); other Europeans 69 (32 females); Eurasians 19 (9 females); and natives 57 (28 females).

Relative proportion of the sexes of the main religious divisions.

The relative proportion of the sexes of the main religious divisions of the population as returned by the census were as follows:—ratio of males to total population, ·5374; of females, ·4626; of Hindus, ·9106; of Muhammadans, ·0865; of Jains, ·0024; and of Christians, ·0005: ratio of Hindu males to total Hindu population, ·5381; of Muhammadan males to total Muhammadan population, ·5301; of Jain males

[1] By a clerical error this was stated at page 49 (*supra*) as "more than 16 per cent." [2] Census form III.A.

to total Jain population, ·5050; and of Christian males to total Christian population, ·6716. Of single persons there were 154,096 males and 80,190 females; of married 169,002 males and 169,849 females; and of widowed 37,869 males and 60,684 females. The total minor population (under 15 years of age) was 228,844 (101,738 females) or 34·07 per cent., and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married and widowed at each of the ages given:—

Civil condition of the population.

Conjugal condition and ages of the population.

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years	66,807	56,508	724	2,594	94	90	6,874	6,240	64	245	8	15
10 to 14 ,, ...	35,869	13,032	8,258	18,653	801	777	3,713	1,901	505	1,378	48	31
15 to 19 ,, ...	13,957	963	13,712	21,594	1,573	1,335	1,651	243	865	1,955	100	71
20 to 24 ,, ...	8,663	216	21,436	27,343	3,099	2,495	942	94	1,837	2,668	217	164
25 to 29 ,, ...	5,591	170	25,887	25,634	3,903	3,442	488	47	2,411	2,382	275	225
30 to 39 ,, ...	4,703	200	38,162	32,480	6,607	9,333	316	64	3,656	3,047	411	651
40 to 49 ,, ...	2,121	116	25,628	17,985	6,979	13,502	115	43	2,494	1,757	414	1,013
50 to 59 ,, ...	1,091	37	14,123	6,782	6,370	13,189	75	21	1,520	697	437	1,033
60 and upwards ...	580	32	6,457	1,958	5,940	12,064	40	15	838	227	483	1,072
Total ...	139,362	71,274	154,383	155,013	35,366	56,227	14,208	8,668	14,190	14,356	2,393	4,273

Of Christians none are returned as married under 15 years, but there was one widower under that age. Among the Jains 7 (5 females) under 10 and 75 (46 females) between 10 and 14 are returned as married.

Of the total population, 118,794 (77,920 females), or 17·6 per cent., are returned as born outside the limits of the district.

Distribution by birthplace.

Distribution according to education.

Of the total population, 643,352 (310,275 females) or 95·7 per cent., are returned as unable to read, and write and not under instruction; 23,135 (368 females), or 3·4 per cent., are shown as able to read and write; and 5,123 (80 females), or ·77 per cent., as under instruction. Of those able to read and write 21,538 (287 females) and of those under instruction 4,695 (52 females) were Hindus. The Muhammadans who come under these categories were 1,033 (18 females) and 373 (5 females) respectively. Of the Christians 230 (57 females)

are returned as literate and 42 (20 females) as under instruction; and of the Jains 333 (6 females) were literate and 92 (3 females) under instruction.

Infirmities: persons of unsound mind.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the districts,—the religions of course being those to which by common repute these unfortunates are supposed to belong or the religions of their parents. The total of all religions was 31 (9 females), or ·004 per cent.,[1] the largest number, 13 (4 females), being of the ages 30 to 40 years. None in this category are returned as of ages "over 60." All thus afflicted were Hindus, no members of other religions being returned as of unsound mind. The total number of blind persons is returned as 1,807 (936 females), or ·26 per cent.[2] Of these about one-third or 532 (313 females) were "over 60;" 307 (171 females) between 50 and 60; 258 (156 females) between 40 and 50; 205 (97 females) between 30 and 40; 222 (83 females) between 20 and 30; 76 (26 females) between 15 and 20; 93 (29 females) between 10 and 15; 94 (52 females) between 5 and 10; and 20 (9 females) under 5 years. Of the total number 1,656 (859 females) were Hindus, 147 (74 females) Muhammadans, and 4 (3 females) Jains.

Number of the blind.

Deaf mutes.

Of deaf mutes there were 205 (59 females), or ·03 per cent.,[3] the largest number, 47 (9 females), appearing among persons between 20 and 30 years, but it is pretty evenly distributed over all ages. Of these 194 (54 females) were Hindus, 10 (5 females) Muhammadans, and 1 (male) Jain.

Lepers.

The last infirmity of which note was taken at the recent census was that of leprosy. There were 90 (14 females) afflicted with this disease. The percentage to the total population is ·01, so that one in every ten thousand of the population was on the average a leper. 12 (4 females) are returned as over 60 years of age, and out of the total number 88 (14 females) were over 20 years. Of the total number 81 (12 females) were Hindus and 9 (2 females) Muhammadans.

Origin of caste.

Before proceeding to enumerate the various castes of Hindus found in this essentially Hindu district, a short account of the origin of castes may not be out of place. This will serve not only for the district of which we are treating but for the entire series, and some repetition will be avoided by giving it here once for all. Dr. Zimmer, in his "Life in Ancient India," has published an interesting exposition of the latest views of German ethnologists on the subject.[4] He holds that the Vedic

[1] *i.e.*, 4 in every 100,000. [2] *i.e.*, 26 in every 10,000 of the total population. [3] *i.e.*, 3 in every 10,000. [4] The following paragraphs have been condensed from an article by Dr. Muir, Ind. Antiquary, IX., 52-57.

people were unacquainted with caste during the period of their development, when the Áryas dwelt principally in East Kábulistán and in the land of the Seven Rivers, and when only single tribes had advanced towards the Jumna and Ganges. This, he argues, must have been the case from the fact that the Áryan tribes which had continued to occupy the early settlements were at the time of the rise of the Indian epic poetry regarded as half-barbarians by the Brahmanized dwellers in Madhyadesa. The Panchavinsa Brahmana, which Weber would regard as the oldest of those works, when describing the march of these tribes to the Sarasvati, says of them that "they do not observe the Brahmanical rules; not being Brahmanically consecrated, they speak the language of the consecrated." The rise of caste must be sought in the modification gradually undergone by the Áryan Indian. "The tribes in the north-west of the Panjáb begin to advance further into Hindustán. To effect this and overcome the foes by whom they are opposed, they have to combine into larger. One of the kings, the most distinguished and powerful, is entrusted with the chief command, and thus gains yet more in consideration. The opposing tribes are overcome, and forced to aid in the expedition; and no doubt their chiefs lose their independence. Through severe conflicts with the aborigines, the extensive country between the Himalayan and Vindhya mountains is gained: large tracts on the banks of the Jumna and Ganges are occupied: those of the aborigines who do not fled to the hills embrace the religion of their conquerors, and remain in their villages as tolerated, though often oppressed, members of the State. The victors are scattered over the conquered territory, and so their fighting men cannot be readily collected as they would be in the small principalities in the Panjáb. Plundering inroads of the dispossessed aborigines, who had retired to a distance, revolts of population which had but apparently been subjected, and attacks of other Áryan tribes, compelled the sovereign prince (*Samráj*) to have always a band of warriors around him." The small tribal chiefs, who had formerly had each his own followers, gradually sank, with their numerous families and dependants, into the position of a martial nobility surrounding the sovereign prince. These constituted the Kshatria order. They began more and more to regard arms as their occupation, to devote themselves exclusively to a martial life, and to transmit it as an inheritance to their descendants.

Kshatrias.

The rest of the people—the Vís—were no longer required to assist in military service, and devoted themselves entirely to agriculture, the rearing of cattle, and peaceable traffic. Thus arose the second or Vaisya class.

Vaisyas.

Brahmans.

But it was not to be the lot of the warrior class and of the ruler to reap the entire harvest: the best part of it was taken from them by others. The families of the bards had lived at the courts of the petty tribal princes and had been held in high honor as the celebrators of their exploits. But this action in another direction was yet more important and influenced profoundly the entire national development. With their poetical endowments they lived in the service of religion: they laid before the gods the desires of the princes and wealthy men; they lauded in well-composed hymns the might and glory of the deities, and thanked them for the blessings which they had bestowed. In return for this service they obtained rich gifts. They then acquired the reputation of being more highly qualified for the worship of the gods and for the celebration of the sacrifice; they began to boast of being the objects of the special favor of the gods. Towards the end of the Vedic period, properly so called, it had already become the custom for the prince no longer to offer the sacrifices which were necessary for the State and tribe, but to cause them to be celebrated by bards so gifted. The person entrusted with this function was called *purohita*. We find in him the oldest form of the Indian priesthood. But the functions of the *purohita* were not at first confined to the bards: kings' sons could perform them: and the office was not at once hereditary in any family. All the objects, however, at which the priestly bards were aiming towards the close of the Vedic period were amply attained by them in the succeeding period of conflict, fermentation and confusion. If these priestly leaders had hitherto been honored and rewarded by the tribal princes as trusted counsellors and helpers in religious matters, their estimation among the people in virtue of their actual or arrogated higher qualifications was not less, especially if they were the heads of numerous families. The personal relations of individuals to the gods declined the more, the oftener these bards intervened as mediators; the forms of worship became more manifold, and the results of sacrifices were made to depend more upon their right celebration than upon the intention of the sacrificer. The ancient hymns, which had often visibly secured the favor of the gods, were reverentially preserved and grew in popular estimation. By these priestly families worship was established on a new basis in the conquered districts of Hindustán. But they sought also to make the civil institutions entirely dependent on themselves. They mainly succeeded in this by making their order dependent on birth, and thus the close priestly class—known through all succeeding generations as the sacred Brahman caste—was formed. It is true that the ruler and the martial nobility struggled long against these priestly claims, but the

Brahmans gradually succeeded in conquering their resistance and in obtaining the recognition of their four prerogatives,—reverence (*archá*), gifts (*dána*), immunity from oppression (*ajyeyatá*), and the inviolability of their persons (*avadhyatá*). The further transformations of social and religious life according to their ideals now advanced irresistibly. In order to rear a further barrier between the different branches of the Áryan people, it was only necessary to make the order of warriors dependent upon birth, and the common free-men appertaining to the Vís naturally adopted the same proceeding.

Sudras.

To these three classes was added the subjected indigenous population, which had become somewhat assimilated to the Áryas in religion and customs: and they formed the fourth or Sudra caste. The term Sudra was unknown to the early Vedic era and succeeded the names Dasyu (enemy) and Dása (slave) to describe the aboriginal races.

But although Vaisya and Sudra are used in Manu's Code and are convenient terms to denote the middle and lower orders of society, it is almost certain that the conventional fourfold division never existed with any clearness of definition, and that Vaisyas and Sudras were never distinct bodies in the state. The subject has been so ably discussed by Mr. Growse in his memoir that it would be superfluous to reproduce here the array of facts on which he relies for his conclusions. It is sufficient to note that researches into Vedic and Puránic literature confirm the theory—which a study of the modern condition of caste suggests—that, from the earliest period of which we have any record, the formation of subordinate castes has been in operation, as it is at the present day. But nowhere except in Manu's Code, which is of comparatively recent date, do we find more than two well-defined primary orders, the Brahman and Kshatria. Beneath these we have a confused mass of subordinate classes, whose distinctive features have doubtless been engendered rather by similarity of occupation than by community of origin, between whose sub-divisions, indeed, there exists no closer blood relationship than between any one of these sub-divisions and a Brahman or Rájput family.

In historical times the Brahmanical order has maintained a rigid exclusiveness. The conversion of a Kshatria into a Brahman has rarely occurred, and it is perhaps unnecessary to add that no member of any other class, who might desire entrance into the Brahman order, would ordinarily receive recognition either now or in past times.[1] With Kshatrias matters have been somewhat different. Thus Mr. Growse writes :—[2]

[1] It is said, however, that Brahmans are still made in the hills, where caste is to be found in its most primitive form. [2] Mathura Memoir, pp. 414-415.

"Theoretically, the essence of the Kshatria is as incapable of transfer or acquisition, except by natural descent, as that of the Brahman, but the practice of the two classes has always been very different. The strength of a community that lays claim to any esoteric knowledge lies in its exclusiveness; but a military body thrives by extension, and to secure its own efficiency must be lax in restriction. It may be observed as a singular fact that all the very lowest castes in the country, if interrogated as to their origin, will say that they are in some way or another Thákurs: and this is illustrated by a passage in Manu, where he mentions several outcast tribes as Kshatrias by descent. Whence we may infer that at all times there has been a great freedom of intercourse between that class and others. Indeed, if we are to accept the legend of Parasurám as in any sense expressing an historical event, the whole Thákur race has been repeatedly extirpated and as often re-formed out of alien elements. Nor is this at variance with modern usage, for no Hindu rises to the rank of rája, whatever his original descent, without acquiring a kind of Thákur character, which in most instances is unhesitatingly claimed by, and conceded to, his descendants, in the third or fourth generation, after alliances with older families have given some colour to the pretension. And the illegitimate sons of Thákurs, who by the code of Manu would be Ugras—their mothers being Musalmánís or low caste Hindu women—are, as is notorious, generally accepted, either themselves or in the person of their immediate descendants, as genuine Thákurs. Again, many of the higher Thákur classes acknowledge the impurity of their birth in the popular tradition of their origin. Thus the Chandels (*i.e.*, the moon-born) profess to be derived from the daughter of a Benares Brahman who had an intrigue with the moon-god; and Gahlots (the cave-born) from a ráni of Mewár, who took refuge with some mountaineers on the Málya range.

"From all this it follows that, whatever the dignity and antiquity of some particular Thákur families, the Thákur caste is a heterogeneous body, which, like the miscellaneous communities of lower pretensions which we have already discussed, is held together more by similarity of circumstances than unity of origin."

The modern origin of many so-called castes, such as darzis, mallâhs, mimárs, mochis, sangtaráshes, bohras, is evident from the names adopted, and the process of formation can be easily traced by comparing the stages of development in different localities. Thus at Saháranpur the kunjras or costermongers have thrown out a distinct caste of mewafaroshes or fruit-sellers: in Muttra, the stone-masons have not yet combined into a sangtarásh class as their fellow-craftsmen have done in Aligarh, Hamírpur, Kumaun and perhaps in other places.[1]

Totals by caste.

Distributing the Hindu population into four conventional classes, we find by the last census that there were 118,249 Brahmans (55,656 females); 55,121 Rájputs (24,142 females); 39,726 Banias (18,343 females); and 398,529 persons belonging to the "other castes" (184,373 females). Of the last an alphabetical list of some important castes is also given, and these will be shown a few pages later on.

Brahmans.

No sub-divisions of Brahmans are given in the census returns of 1881, and in the report of the 1872 census the following is the very imperfect attempt at a classification:—

[1] *Ibid.*, p. 416.

		Population in 1872.			Population in 1872.
1.	Bhát	1	9.	Maithila	2
2.	Drávira	2	10.	Parasar	25
3.	Gaur	21,151	11.	Sárasvat	8,071
4.	Gujaráti	480	12.	Sanádh	1,392
5.	Gautam	586	13.	Sarvaria	9
6.	Golápúrab	1,270	14.	Tilang	44
7.	Kanaujia	497	15.	Utkala	2
8.	Karnátak	5	16.	Unspecified	115,226
				Total	148,762

From this it appears that 115,226 were described simply as Brahmans and only in the case of 33,536, or a little more than a fourth, were sub-classes given. The materials, therefore, for an exhaustive account of Brahman sub-divisions in this district are wanting.

Nor can we be sure that the apparent falling off of 30,513 is real, for the district in 1872 included, as already explained, a much larger area than in 1881.[1] With regard to the undoubted decrease in the population generally, it would be interesting to ascertain the proportion of decrease in each caste, but neither for this have we any available materials.

There must be many sub-classes of Brahmans in the district besides those given in the above statement, but it will be noticed that each of the five great tribes, called Gaur—which by tradition colonized Hindustán—is represented, Kanaujia, Sarasvat, Gaur, Maithila and Utkala. The two last (according to the list) had, it is true, but two members and the Kanaujias appear with an abnormally low number, but doubtless many were returned merely as Brahmans, while two of the Kanaujia sub-classes—Sanádhs and Sarwarias—are shown separately. Again, Gautams are a sub-class of the Kanaujias proper. Drávira, Karnátak and Tilang are names of three of the five great southern or Drávira tribes, the Mahárashtra and Gurjar being the others. The Parasar of the census may be the Párásharia tribe settled in Kathiáwár and Jodhpur, which takes its name from the *rishi* Párásahara. Golápúrab is the name of an inferior sub-tribe of Sanádhs. Gujaráti Brahmans, as their name implies, came from Gujarát and (according to Sherring) belong to the Gurjar tribe.[2]

Of all or most of these sub-divisions sufficient description has been given in previous volumes, but there are two sub-classes not included in the census list—Chaubes and Ahivásis[3]—of which some account may be given. The

[1] In the Settlement Report the number of Brahmans is stated as 131,636; this was of course according to the census of 1872, but whether this total included the villages transferred from Agra in 1878 is not stated. Jalesar is apparently not included. [2] For a classification of Brahmans in the census of 1865 see Supplementary Glossary (Beames' edition), I. 151. This, though doubtless very faulty, represents almost the only attempt made at a clasification, by distribution among districts, of Brahman sub-divisions. [3] Jhwási in the 1865 census report.

former are placed by Sir H. M. Elliot among the 16 sub-classes of Kanaujías proper. Mr. Growse estimated their number in Muttra to be 6,000; and mentions their still-continuing fame as wrestlers, although their former name for learning and other virtues can hardly be said to have survived. On the contrary, they are described as a "low and ignorant horde of rapacious mendicants" practising under the profession of pilgrim-hunter or local guide. Their custom of marrying their daughters in the city and not to outsiders has passed into a proverb:—

Chaubes.

"Mathura girls and Gokul cows
Will never move while fate allows.[1]"

In consequence of this custom, disparity of age is little regarded and contracts of marriage are often made on behalf of children and grand-children not yet born. A colony of Mathuria Chaubes migrated many years ago to Mainpuri, and there, it is said, have found the way to wealth and a better reputation than the parent-stock retains.

Of the Ahivásis, who are found also at Háthras and in Mewát, Mr. Growse remarks that he doubts their claim to rank as Brahmans. Their sub-divisions are numerous, being by one account 72, of which the principal are Dighia and Bajrávat. The account given of them by the writer just mentioned is as follows[2]:—"They are largely employed as general carriers and have almost a complete monopoly of the trade in salt, and some of them have thus acquired considerable substance. They are also the hereditary proprietors of several villages on the west of the Jumna, chiefly in the parganah of Chháta, where they rather affect large brick-built houses, two or more stories in height and covering a considerable area of ground, but so faultily constructed that an uncracked wall is a noticeable phenomenon. Without exception, they are utterly ignorant and illiterate, and it is popularly believed that the mother of the race was a Chamár woman, who has influenced the character of her offspring more than the Brahman father. The name is derived from *ahi*, the great 'serpent' Káliya, whom Krishna defeated; and their first home is stated to have been the village of Sunrakh, which adjoins the Káli-mardan ghát at Brindában. The Pándes of the great temple of Baladeva are all Ahivásis, and it is matter for regret that the revenues of so wealthy a shrine should be at the absolute disposal of a community so extremely unlikely ever to make a good use of them."

Ahivásis.

To the west of the Jumna the Ahivásis are merely zamíndárs and cultivators. Mr. Whiteway writes:—"They are a race well marked by several peculiarities. In appearance they are easily distinguished: the men by their

[1] Growse's Mathúra, p. 10. [2] *Ibid.*

head-dress, and the women by their way of wearing their hair. Their favourite occupation is the carrying trade. Trading in their own carts, they carry salt from Rájputána all over Northern India, bringing back sugar and other commodities in return. The better-off trade with their own money, and, in fact, the heads of the community are very fairly comfortable, and their villages are remarkable for the number of good masonry houses. At the same time, these distant journeys keep the male population absent from the villages for months at a time, and the tilling of the fields is left entirely to the women. It is therefore natural that as easily as an Ahivási may be recognised by his appearance, and his village by the number of carts, cattle and masonry houses, so his fields may be told by their careless and slovenly cultivation. The Ahivásis complain bitterly of the havoc the net-work of railways, now spreading over the country, is playing with their old occupation."

Brahman landowners, priests, &c.

None of the Brahman clans entered and colonized the district in the same way as did the Játs and Thákurs, but many of them came with the Játs as their family priests. In this connection Mr. Whiteway's remarks may be quoted :—"In consequence of this a large part of the area they own lies imbedded in the Ját villages. In fact, it seems to have been a custom always to set aside a portion of a newly-founded estate for the family priest. These Brahman zamíndars hold on and cultivate to this day side by side with the Játs, having and claiming no special privileges beyond that appertaining to owning the land. In places where a share of the village was not given, it was frequently the custom to make over in full proprietorship an entire estate. A large portion of the tribe, however, have no connection with the land, but serve the numerous temples in the district. As a rule, the Brahmans in the district do not bear a very good character, their holy reputation seeming to set them above ordinary moral restraints. They are frequently lenders of money, especially in the trans-Jumna parganahs, and though there is only one family of any standing among them, there are some who have risen to affluence as usurers, and purchased considerable estates from their neighbours. The single family with any claim to gentility is that of the Pachauris of Gukhrauli in Mahában ; this family migrated there from across the Jumna within a recent period. Since the emigration several of the members have obtained posts in the higher ranks of the Government service, and the family has acquired large possessions in this district and in Agra. Among the wealthiest of the Bráhman caste must be counted the family of Jagdíspur in parganah Mahában, which has acquired about five villages, and that of Salaipur Chandwára, of Sa'dabad, which owns about 8. The Brahman

family of Chhahári, in Mát, is also well off. All these three last have acquired their property by lending money at interest."

The Rájput clans returned as represented in the Muttra district, in 1881, were the following[1]:—

Rájputs.

	Total population.	Females.		Total population.	Females.
Báchhal	5,788	2,294	Karandi	1	*Nil.*
Badesrí	205	112	Karár	2	1
Bais	162	76	Karol	5	4
Bándi	1	1	Kathiyá	21	12
Bángar	101	48	Kháng ar	159	68
Bargalá	274	196	Kulbans	1	*Nil.*
Bargújar	237	130	Kunjar	4	2
Barhár	10	6	Lamboria	3	*Nil.*
Barkiá	1	1	Lator	4	3
Barosánbán	7	4	Nálghán s	10	6
Barwár	6	2	Námdeobansi	1	1
Behtar	20	8	Nindaur	1	*Nil.*
Bhadauríá	26	10	Nirbáhan	47	21
Bhal	392	287	Oria	362	188
Bhátí	10	5	Pamár	511	204
Bhagoerí	7	3	Pandráwat	3	2
Chandeli	21	6	Parihar	42	22
Chanwár	1	1	Punder	264	149
Chandrabansí	108	37	Puráj	123	70
Chhankar	69	52	Raghubansi	51	15
Chauhán	3,155	1,281	Rájkumár	29	13
Dasáwar	6	1	Rángar[2]	5	4
Dáyar	1	1	Ráthor	193	86
Dhákrah	195	111	Rawat	12	5
Dod	16	3	Regdál	4	2
Faujdár	1	*Nil.*	Rekwár	5	1
Galábhar	4	2	Rewári	63	33
Gángre	7	5	Sánd	23	14
Gahlot	2,003	641	Sanswár	11	3
Golá	1	1	Sengar	13	8
Goni	5	2	Shahgadhiá	13	7
Gorábar	9	7	Sheobansi	4	*Nil.*
Gaukhe	2	2	Sikhawat	4	1
Gaur	1,248	556	Sirohia	4	*Nil.*
Hárá	1	*Nil.*	Sisaundia	620	192
Hobansi	18	8	Siwania	2	2
Indoliya	354	188	Solankhi	107	56
Jádon	14,661	6,586	Sukarwár	186	81
Jáis	6,327	2,325	Súrajbansi	12	1
Jaiswár	48	36	Tánk	53	33
Janwár	24	14	Tarkhár	3,854	1,937
Jasáwat	2,972	1,437	Tomar	633	287
Játúrag	5	*Nil.*	Weswál	1	1
Janghárá	738	258	Unspecified	541	246
Jhaujyár	34	15			
Kachhwáha	7,836	3,650			
Kahtar	2	2	Total	55,121	24,142

[1] The names and figures have been taken from the vernacular list compiled in the census office, and the former differ occasionally in form from the list printed in the census volume of 'Sex Statistics.' Accuracy in the orthography of caste names seems well-nigh impossible of attainment. Those in the text presumably represent the local version given by the people themselves.

[2] Rángar is *any* Musalmán Rájput, not a class of Rájputs properly speaking.

Jádon.

Of the above clans the Jádon is the most numerous (14,661); but the Jádons of Muttra are not recognized as equal in rank to the same clan in Rájputána, although their principal representative is the rájá of Awa,[1] whose estates are reputed to be among the wealthiest in the whole of Upper India. The origin of the name, Jádon, is traced by Sir Henry Elliot to Yádu or Yádava, but it would perhaps be more correct to say that Jádon, Jádú, and Yádava are etymologically the same, the former being corruptions of the last. The tribe traditionally belongs to the Lunar Race and professes to trace its descent in a direct line from Krishna. Yádu (according to the same writer, following Tod) is the patronymic of all the descendants of Budha,[2] the ancestor of the Lunar Race, of which the most conspicuous clans are now the Bhatti and Jhareja; while the title of Jádon is now exclusively applied to the tribe which appears never to have strayed far from the limits of the ancient Surasena, and we consequently still find them in considerable number in that neighbourhood. The large tract south of the Chambal, called after them Yáduvati, is in the possession of the Gwalior Marhattas and the state of Kirauli on the Chambal is now their chief independent possession.[3] The name for the country and people round Mathura, given by Alexander's historians, is Surasena.[4] Colonel Tod found, in 1814, what he believed to be the ancient city of Súrapur near Batesar (Bateśvára) in the Agra district, which he supposed to have been the ancient capital of the country, named from a prince Surasen, this name being borne by two princes in the immediate ancestry of Krishna.[5] It would seem however that Prayág (Allahabad) was the cradle of their race, whence they migrated to Muttra.[6] That the Jádons of the Aligarh district trace their origin to Muttra has been mentioned in the notice of that district.[7] Some Jádons are also found in Jewar in Bulandshahr, who are distinguished by the title Chaukar-záda, and, by way of reproach, all inferior Jádons (called Bágri by their neighbours) are regarded as a servile caste and not generally admitted to intermarriages with the higher Rájpúts of the neighbourhood. Wealth has, however, fostered pride, and the late head of the Awa family laid claim to trace his direct descent from Anand Pál, the son of the Kirauli rájá, Kumár Pál, and asserted that the Baresiri, Jaiswár and other self-styled Jádons were altogether

[1] *Vide* Gaz., VII. (JALESAR tahsil). Awa is now in Etah district, but there are still some villages belonging to the estate in Muttra. [2] See the genealogical table of Krishna's descent in Mr. Growse's *Mathura*, pp. 52, 53 (3rd edition). [3] Suppl. Gloss., I., 128. [4] Tod's Rájasthán, I., 37. [5] 'Memoir of Greek, Parthian and Hindu medals found in India' in the Transactions R. A. S., I., 314. Also see under Batesar in Gaz., VII. (AGRA) and in Arch. Sur. Rep., IV., 221. [6] Rájputána Gazetteer, II., 170, and Tod's Rájasthán, II., 195. Colonel Tod's work (I., 78) may be referred to for the traditional account of the Yádu race. [7] Gaz., II., 393.

of an inferior stock. Jádons are also found in Hoshangabad in the Central Provinces, whither they emigrated after Akbar's conquests on the Narbadda.[1] In Moradabad, Etáwah, Cawnpore, Azamgarh, and Benares also families of Jádons are found.

Gaurua.

Second in importance Mr. Growse places the Gauruas. The name does not occur in the list prepared in the census office for the reason, doubtless, that the members of the clan were all entered as Báchhals, Jasáwats, Kachhwáhas, &c., from the habit (mentioned below in the extract from Mr. Growse's "Mathura") they have of describing themselves by the appellations of those clans. Gauruas are called by Sir H. M. Elliot an inferior clan of Rájputs, who emigrated from Jaipur to the west of the Jumna, about 900 years ago, and are found in Bijnor, Agra, and Muttra, chiefly in the Sahár, Shergarh and Muttra parganahs of the last-named district. It has been asserted that the Gaurua of Muttra and Gurgaon districts is only a Rájput who practises karáo. Mr. Growse gives the following account of them[2]:—

"We have Gauruas, who call themselves—some Kachhwáhas, some Jasáwats, some Sissodiyas, and so on, throughout the whole series of Thákur clans. The last-named are more commonly known as Báchhals from the Bachh-ban at Sehi, where their Guru always resides. According to their own traditions they emigrated from Chitor some 700 or 800 years ago,[3] but probably at rather a later period, after Alá-ud-dín's famous siege of 1303. As they gave the name of Ránera to one of their original settlements in the Mathura district, there can be little doubt that the emigration took place after the year 1202, when the sovereign of Chitor first assumed the title of Rána instead of the older Rával. They now occupy as many as 24 villages in the Chháta parganah and a few of the same clan—872 souls in all—are also to be found in the Bhaugaon and Bewar parganahs of the Mainpuri district."

Clans of pure and impure blood.

Rájputs are found chiefly in Chháta, Mát, Sahpau, and Muttra, but nowhere do they form so large a proportion of the population as do the Játs in the parganahs which are their head-quarters. About six-sevenths of the Rájputs are of impure blood and are not admitted by the higher clan to an equality with themselves. The crucial test of purity of blood is the rejection of the custom of *karáo*. The Gahlot, Chauhán, and Bargújar clans of Sahpau and Sa'dabad are pure, but with the exception of the resident zamíndárs of a few other villages all the remainder are of impure blood.

Distribution in the district.

An account of the distribution of the clans and their relative position as proprietors of land is given in Mr. Whiteway's Settlement Report and may be quoted at length:—

"The Gahlots are hardly found west of the river Jhirna in Sa'dabad, and neither among them nor among the other Thákurs of the pure blood is there any local family of distinction or

[1] Supp. Gloss., I., 129. [2] Mathura Memoir, page 12. [3] For a different account see SHÁHJAHÁNPUR (Part III).

importance. The Bargújars have none and the Chauháns but little of their hereditary property left, while the Gahlots have allowed much of their land to pass to strangers. East of the Jumna the only impure clan is that of the Jáes of Mát; they are more careful cultivators than the clans across the Jumna, and have succeeded in retaining a good deal of their hereditary property; they boast no family of any standing In the cis-Jumna tahsíls the Jádons are the most important clan. In the north-west of Muttra they acquired a few villages, and they own some in Kosi, but the main body is found in Chháta. Though not remarkable as cultivators, they are a thrifty body of men, somewhat given to lending money at interest, and the masonry houses scattered about their villages give them a more comfortable look than those of their neighbours and nearest allies, the Gauruas. There is no resident family of any distinction, but an offshoot from the clan, the Awa family in Jalesar, has acquired great wealth. The rája of Awa has purchased seven villages from the Kachhwáhas in Muttra. While the Jádons have, therefore, succeeded in rather more than holding their own, the Gauruas have been fast losing their property, and, thriftless and bad cultivators as they are, there is no matter for surprise in their fall. The Jaswats owned formerly the villages around and beyond Gobardhan, while the Kachhwáhas held the centre and east of parganah Muttra, but of their original possessions a mere fraction remains to them; the Bachhals of Chháta have been more fortunate, but in spite of most lenient treatment at last settlement several of their villages have passed from them entirely, and there is hardly one in which more or less of the area has not been transferred to other hands. The only family of note among the Gauruas was that of Chaudhri Daulat Sinh, Kachhwáha of Rál, a man much respected in his time, who for his services in the mutiny was given two villages in Chháta and Rs. 7,000 in money. Since his death, however, his sons have been rapidly squandering their inheritance. Among non-resident Thákur zamíndárs the most important is the Ráthor ruling rája of Kishangarh, who owns, as "the grantee of the revenue, the large Ahivási village of Parson of Muttra, in which, as he is in managing possession, he has succeeded in acquiring a considerable portion of the zamíndári rights."

Banias.

Of Banias the great majority belong to the Agarwála clan. The Bania caste has long been a powerful one in this district, both from the wealth of many of the chief men, and from the fact that most of the petty money-lenders and by far the majority of the patwáris are of this caste. Several of the hereditary kánúngos are also Banias. The Seth family of Muttra is the most important.[1]

The ranks of the Jains or Saráogis in this district are recruited exclusively from the trading classes, and some few belong to the Agarwála subdivision, but most of them, including Seth Raghunáth Dás, are of the Khandel *gachchha* or *got*. Mr. Growse writes[2]:—"They are not making such rapid progress here as notably in the adjoining district of Mainpuri and in some other parts of India. In this centre of orthodoxy the 'naked gods' are held in unaffected horror by the great mass of Hindus, and the submission of any well-to-do convert is generally productive of local disturbance, as has been the case more than once at Kosi. The temples of the sect are therefore few and far between, and only to be found in the neighbourhood of the large trading marts."

[1] *Vide infra* (Leading families). [2] Memoir, p. 12.

Space forbids a longer notice of this caste, of which a very full account has been given in Sháhjahánpur.

Other castes.

Of the other castes the census of 1881 gives the population of the following, selected on account of their numerical importance [1] with reference to the total population of the North-Western Provinces and Oudh :—

Caste.	Total population in 1881.	Females in 1881.	Caste.	Total population in 1881.	Females in 1881.
Ahar	96	46	Káyath	4,015	1,856
Ahír	6,027	2,780	Kori	18,209	8,398
Barhai	13,835	6,730	Kumhár	11,016	5,197
Bhangi	12,543	5,993	Kurmi	65	27
Bhát	1,936	937	Lodh	2,303	1,130
Bhurji	855	371	Lohár	2,841	1,376
Chamár	99,410	47,395	Máli	7,542	3,481
Dhánuk	6	2	Malláh	5,056	2,314
Dhobi	5,676	2,693	Nái	13,402	6,377
Dom	3	2	Pási	40	29
Gadaria	15,559	7,174	Sonár	3,981	1,858
Gosáin	262	123	Taga	1	*Nil.*
Gújar	7,180	3,179	Tamoli	503	247
Ját	117,265	51,993	Teli	1,518	754
Káchhi	4,003	1,851	Unspecified	32,496	14,954
Kahár	5,878	2,759			
Kalwár	807	346			
Khatík	4,200	2,001	Total ...	398,529	184,373

Space will only permit of our describing a few of these castes, but notices will be found of most of them in other volumes of this series.

Ahírs.

Nearly half the Ahírs are found in tahsíls Sáhpau and Mahában, where they have retained a good deal of their property. The Muttra district is, however, the place of presumed origin of all the Ahírs of these provinces.[2] They have three grand divisions (writes Sir Henry Elliot)—the Nandbans, the Jádubans, and the Gwálbans—which acknowledge no connection except that of being all Ahírs. The Nandbans are usually found in the Central Doáb : Jádubans to the west of the Jumna and in the Upper Doáb : and Gwálbans in the Lower Doáb and Benares. Jádubans and Gwálbans in these provinces do not seem to have any sub-divisions (*got*) : but the latter in Behar have four.[3]

The Nandbans have 84 subdivisions, of which 22 are named by Sir H. Elliot as principal ones.[4] In the tract called by him Bighoto—a term admittedly of local application, but given to a stretch of country bordered by Mewát on the east, Loháru on the west, Hariána, Dhundhoti and Chandán on

[1] None whose total is less than 100,000 in the whole North-Western Provinces and Oudh is included. A supplementary list of the excluded castes is given a little further on. [2] Suppl. Gloss., I., 3. [3] *Ibid.*, I., 99. [4] *Ibid.*, I., 3.

the north and by Rath on the south, including Rewári, Bawal, Kanon, Patodi, Kot Kásim, and a great part of the Bahraich *jágír*[1]—the subdivisions (*gots*) of Nandbans number 64. The Khoro and Aphiria dispute the first place amongst these, but they all intermarry on terms of equality, avoiding, like all other Ahírs, only the four *gots* nearest related. Ahírs conform to the customs of Gújars and Játs in respect to the marriage of elder brother's widows wherever they are much intermixed, as in the Dehli neighbourhood: but in the Central Doáb the tribes of the Ahírs forswear all connection with Gújars and Játs, considering them inferior to themselves. Even Brahmans will in some districts take milk, water, and sometimes food from certain clans of Ahírs, such as the Baiswaria Gwálas. Mr. Beames, who mentions this, states that the explanation popularly given is that Gwálas are purified by attendance on that sacred animal, the cow, but he hints that a more probable reason is to be found in the alleged origin of the Ahírs from a Brahman father.[2] This descent according to Manu (X. 15) is through an Ambasthá woman or one of the Baid (physician) caste. The Brahma Purána refers them to a Kshatria father and a Vaisya mother. Whatever their origin, their ancient consideration exceeded what is now vouchsafed to them. They gave their name—Abhíra, the region of cowherds—to the country on the western coast of India from the Tápti to Devagarh (mentioned in the Puráns), and in the beginning of our era were rájas of Nepál. They have even been identified with a race that produced the Pála or shepherd dynasty, which ruled in Bengal from the 9th to the latter part of the 11th century, and has been credited with at some period holding universal dominion in India.[3]

The subdivisions—so far as they were recorded at the recent census—found in this district were the following, but the very large proportion of 'unspecified' detracts greatly from its value:—

Bansiya	...	...	... 5	Gwálbansi	...	...	35
Belodna	...	...	... 3	Jádubansi	...	...	476
Bethanyán	...	...	... 26	Nandbansi	...	...	1,644
Chhengiya	...	...	... 37	Phátak	...	...	107
Dágar	...	...	... 22	Sultáni	...	...	3
Dhondh	...	...	... 4	Unspecified	...	...	3,070
Ghosi	...	...	... 2				
					Total	...	5,434

Chamárs.

Of Chamárs there are 99,410,[4] spread very evenly all over the district. As owners of land they are very subordinate, but they cultivate, chiefly as tenants-at-will, some 5 or 6 per cent. of the area. They are mostly employed by the zamíndárs, receiving wages in kind.

[1] *Ibid.*, II., 37. The name Bighoto is derived from Bigha Ráj, a worthy descendant of the illustrious Chauhán Pirthi Ráj. [2] *Ibid.*, I., 6. [3] For an account of the Pála Kings of Magadha and their dates, see Archæological Survey Reports, XI., 127. [4] As against 114,324 in 1872.

Sir Henry Elliot enumerates seven sub-classes of Chamárs—Jatua, Kaiyán, Kuril, Jaiswára, Jhúsia, Azamgarhia or Birheria, and Kori or Korchamra. The last should, Mr. Beames thinks, be written *korhi* (leprous), as the Chamárs from their habits are peculiarly liable to leprosy. He also remarks upon the want of agreement in the enumeration of the alleged seven subdivisions. Mr. Sherring gives them in a different order and adds the principal occupation of each: (1) Jaiswára: many are servants; (2) Dhúsia or Jhúsia: shoe and harnessmakers; (3) Kori: weavers, grooms, field labourers; (4) Dosádh: grooms; (5) Kuril: workers in leather; (6) Rangiya: leather dyers; (7) Játúa: labourers. Next to the Jaiswáras should properly be placed (8) Mangatiwa, who are really a distinct subdivision and subsist by begging. Two other clans are found in Benares, (9) Katna: leather-cutters; and (10) Tantua: manufacturers of strings of leather (*tánt*). But these ten do not exhaust the list of subdivisions, some of which take the names of higher castes like Kanaujia.[1]

Dhúsars.

Dhúsars, included among the unspecified in the census returns, are a peculiar clan, who, emigrating from the neighbouring district of Gurgaon, have acquired considerable property and influence. They claim to have descended from a Bráhman by a Bania woman, but are usually classed as Banias. They combine the office aptitude of the Káyath with the keen scent for money-making and the flinty-heartedness to a debtor characteristic of a Bania. They are, consequently, mostly hard landlords and wealthy men. They are hereditary kánúngos of Muttra and Chháta.[2] Mr. Sherring classes the Dhúsars with Vaisyas. Their original seat was Dehli, where they still enjoy a distinguished position on account of their talents as singers, and cultivate a peculiar strain in which they are unsurpassed. They are noted also for their rigid observance of religious ceremonies, and it is said that none of their tribe have deserted the ancient religion for Jainism. They occasionally rose to high positions during the Muhammadan period.[3] The caste is now widely distributed, members of it being found in most trading centres of North and Central India.

Gadarias.

Gadarias (or Gararias) number 15,559[4] and are chiefly employed in sheep-tending in the ravines. They have numerous subdivisions, almost all of which are as isolated as if they were distinct castes. Like Játs and Gújars, they have the custom of the younger brother marrying the elder brother's widow, but the elder brother cannot marry the younger brother's widow.

[1] For a further account of this caste see Sherring: *Hindu Tribes*, I., 391, and Supp. Gloss., I., 69. [2] Mr. Whiteway's Settlement Report. [3] Sherring, I., 293. [4] As against 14,152 in 1872.

Gújars.

Gújars now only number 7,180, as, after their defeat near Shergarh in the mutiny, there was a considerable emigration. They only retain a very small proportion of what they once held. In Kosi they have nothing left, in Muttra very little, and in Chháta they have lost 13½ villages. They bear much the same character here as in other districts of the North-Western Provinces. They are poor cultivators, turbulent, and addicted to cattle-lifting. Their villages, confiscated for mutiny, were given to Rája Gobind Sinh of Háthras. There are said to be only about 500 of this caste in the parganahs to the east of the Jumna.

The traditions of the Gújars have been noticed in a former volume of this series.[1] Their origin has been much debated, some asserting that they are of Rájput descent, while others (*inter alia*, Colonel Tod) would class them as aborigines. They are found all over the country round Dehli, and as far west as the Indus, in the Upper Doáb and in Upper Rohilkhand. Crossing the Jumna we find them in Kúnch (a tahsíl of Jalaun district) and the northern part of Bundelkhand, and also near the Chambal and Narbadda. Reverting to the question of their origin, it may be noted that Mr. Beames regards the story as most probable which makes them a cross between Rájputs and Ahírs, and General Cunningham considers that the Gújars are the same as the Tochari, *alias* Yuchi, *alias* Kushan, *alias* Kaspirœi, *alias* Thogarii, *alias* Kuei Schwang, *alias* Korson, Korsea, Khoransu or Korano. This remarkable tribe were, it would seem, originally Tartars, but by a series of events, related apparently by Chinese, Muhammadan, and Greek historians, they were led to give their name to Khorasan: also to Gurjjararashtra, the modern Gujarát.

The sub-classes of Gújars found at the recent census with the population of each is given below, but nearly six-sevenths were returned as unspecified. Space will permit merely of a bare enumeration, but each clan has doubtless a history which might be worth recording:—

	Total.		Total.
Bahsoiya	4	Emni	3
Balasiyá	6	Kámrú	4
Balsí	1	Kapásyá	3
Belí	1	Katárí	1
Bháti	26	Kharel	1
Bhúkhan	34	Lohmor	1
Biswál	60	Nagrí	5
Borá	29	Narárá	5
Chobará	37	Sanádho	1
Chhonkar	14	Tonwar	772
Dágar	1	Tongar	23
Ujgas	10	Unspecified	6,137
Dolí	1	Total ...	7,180[2]

[1] See Gaz., II., 185. [2] 3179 females. The orthography of the names is taken from the vernacular lists compiled in the census office, and accuracy cannot be vouched for *it*.

Játs.

With the exception of Meerut (where they were 144,034) Játs[1] are more numerous in Muttra than in any other district in these provinces, the total for Muttra at the recent census (1881) being 117,265. Much has been said about this caste in previous notices.[2] Its importance, however, in this district, which may justify a somewhat lengthy notice, is evident from the fact that in four parganahs Játs hold more than half the cultivated area: and in the others are an important element in the agricultural population, of which, indeed, Mr. Whiteway calls them the "backbone." He notices their peculiar custom regarding concubinage, by which a woman of any caste may be taken to a Ját's house and her children are considered of the father's caste, having equal rights of inheritance with his other children. The custom goes even beyond this, and in some cases the child of such a woman (by any previous husband, of whatever caste), whom she may bring with her to her new home, has rights of inheritance in his step-father's family. Such children are known as *lainrára*.[3] The following account of the caste is taken from Mr. Whiteway's Settlement Report:—[4]

"The name of the chief *páls* or *gots*, with the number of villages they have founded in each parganah, are as follows in the order of presumed numerical importance.

Name of *pál* or *got*—(*i.e.*, subdivision of the Ját caste.)	*Villages founded by Játs in parganahs*								
	Sa'dabad.	Sahpau.	Mahában.	Mát.	Noh-Jhíl.	Muttra.	Chháta.	Kosi.	Total.
Nohwar	1	...	1	...	66½	...	...	...	68½
Pachahra	...	...	21	18	...	...	...	...	39
Kuntel	...	...	..	...	...	28	1	...	29
Haga	16	...	13	...	...	..	...	...	29
Ráwat	3	...	15	2	...	1	...	5	26
Badhautia	13	3	...	...	...	...	...	...	16
Bahinwár	...	...	...	..	...	...	...	15	15
Godhe	...	...	14	...	...	...	...	...	14
Narwar	...	...	...	...	13½	...	...	...	13½
Surait	1	...	12	...	...	...	...	1	14
Sakarwár	...	...	12	...	...	...	...	...	12
Tehnua	9	...	...	...	1	...	...	...	10
Gathauna	1	1	...	...	...	...	...	8	10
Dusár	...	...	9	...	...	...	...	...	9
Bharangar	1	...	8	...	...	...	...	...	9
Gaur	...	...	8	...	...	...	...	...	8
Dhankar	1	1	5	...	...	...	1	...	8
Mithe	...	...	3	3	...	...	...	...	6
Denda	...	...	...	...	...	...	...	6	6
Gabar	2	...	...	2	...	...	...	...	4
Chhonkar	1	...	3	...	...	...	...	...	4
Minor clans	8	3	5	3	2	3½	4½	3	32
Total ...	57	8	129	28	83	32½	6½	38	382

[1] See Growse's *Mathura*, pp. 7-9. [2] *Vide* Gaz., II., 187; III., 261, 396. [3] Whiteway: *Settlement Report*, p. 33. [4] *Ibid.* No census of the separate clans of Játs was taken, as in the case of Rájputs, Gújars, and Ahírs.

"The Nohwar and Narwar, who are so nearly related as to be prohibited from intermarriage, form, therefore, the most compact and important body of Játs in the district; the former take their name from their original settlement of Noh Khás, the latter have their head-quarters in Barauth. Their position in the caste may be estimated from the fact that, while they take their wives from the Pachahras and other clans of the south, they only give their daughters to the Sinsinwárs and other superior clans of the west. They claim, of course, a descent from Pirthi Ráj; but, coming to later times, they say that their common ancestor lived in Jartauli of Aligarh.[1] He had two sons, one of whom, Rati Ráo, settled in Noh, while the other colonized Narwar. The children of Rati Ráo gave up Noh to their family priests and founded the villages of Bhenrai and Bajna, whence they spread over the parganah; a descendant of the brother who settled in Narwar founded Barauth, from whence have sprung the hamlets which now constitute several separate villages. These Játs are a fine well-made set of men, straightforward and comparatively truthful, but turbulent and intensely clannish in spirit. In the mutiny they attacked and plundered the tahsíli, and several patwáris suffered for their unpopularity with their lives. They were, in fact, assisted actively or passively by the whole parganah, and of all the villages only one, Tehra, was found faithful, the Malkánas of which sheltered the tahsíldar and his officials. In return they received some money rewards, and one-tenth of their revenue was remitted for the term of settlement. The Pachahra founded taluka Aira Khera of Mahában, and thence taluka Dunetiya of Mát. The Kuntel are found in taluka Sonkh of Muttra and the neighbouring large villages of Mungerra, Bachhgáon and Páli. The Ráwat, Godhe, and Dusár have their head-quarters respectively in talukas Sonkh, Ráya, and Sonai, all of Mahában. When we acquired the country the Ját rája of Bhartpur owned some property to the east of the Jumna and had certain rights on the west. To the east of the river he now owns the village of Pánigaon in Mahában and nearly 400 acres of land in four other villages of the same parganah and a small patch in Mát; for these lands he pays no revenue to Government, and in the village of Pánigaon the zamíndári rights were conferred on him after the mutiny of the zamíndárs in 1857. To the right of the river, he owns the whole of the village of Sakitra near Gobardhan, for one-quarter of which he pays no revenue; he further owns 500 acres of revenue-free land scattered over several villages. Up to 1825 the parganah of Gobardhan was also held in jágir by a near relative of his family."

Káyaths.

The Káyaths have much less power and influence in this district than they have in most, their place in petty offices being largely taken by Banias; still they furnish one hereditary kánúngo each to Mahában, Kosi, and Chháta. The old kánúngo family of Noh-Jhil was Káyath, but it has been reduced to great indigence. The total number of the caste is 4,015, and among them there is no resident zamíndár of any importance. Of the non-residents, the heir of the Bengali Lálá Bábú) who acquired his property early in this century by wandering about the district dressed as a religious mendicant professing great sanctity and persuading the zamíndárs, then ignorant of the full value of their rights, to part with their villages to him for the most ludicrously inadequte considerations) is the only one of note. The income of these villages annually is now

[1] Perhaps they were driven out by Ibráhím Lodi, when he attacked Jartauli for rebellion—Elliot's *Historians*, Vol. V., p. 104.

about four to five times the sum paid for them originally, and as large properties were also purchased by him in Bulandshahr and in Bengal, the family is now reckoned among the wealthiest in Bengal. In this district almost all these sales were made merely by the lambardárs, the pattidárs never having been consulted. As there was no enquiry into rights and no record of them until Regulation VII. of 1822, this matter was not known earlier. Mr. Boddam then made some attempts to remedy the injustice, but was foiled by legal difficulties. The income from the villages in this district is devoted to the Krishn Chandrama temple in Brindában, which was founded by the Lálá Bábú. "Whether there were any verbal stipulations between the former zamíndárs and the Lálá Bábú as to the lenient treatment of the former, cannot be said, but no such leniency has ever been shown them. The estate is managed by agents living in Brindában, and its owners, 1,000 miles away, know little of and care less for it." [1] The estate consists of four villages in Muttra, ten in Chháta, and one in Kosi; almost all large villages and famous as places of pilgrimage.

Koris.

The Kori or weaver class number 18,209.[2] They suffer extremely in famine years for two reasons; the price of cotton, from the failure of the crop, ranges so high that it becomes prohibitory, while the general poverty stops the demand for cloth, which falls in price. This was very marked in the scarcity of 1877-78, when this class underwent great privations.

Religious orders.

Although the religious classes, such as Gosáins, mendicants, &c., are stated in the settlement report to number 16,012, the Gosáins appear as numbering but 262 in the census of 1881. The cause of this difference is probably to be found in the vague use of the term Gosáin, which popularly means any devotee, whether he lives a life of celibacy or not—whether he roams about collecting alms or resides in a house like an ordinary citizen. Many engaged in trade or owning land are thus designated, although the religious aspect of their lives is not by any means apparent. But none of these are without some other distinguishing name, which has probably been the one under which they were enumerated at the census, such as Sannyási, Udási, Sri Vaishnao, Rádha Vallabhi, Kanphatha, Nirmali, Sivachári, Bramhachári, Kabírpanthi, &c. The proper place to describe these numerous subdivisions will be in the Benares notice as representatives of all will be found in that city. In Muttra the most prominent are the Rádha Vallabhis, and their temple at Brindában is a handsome building of special architectural interest. They worship Krishna and his wife

[1] Settlement report, p. 38. [2] As against 17,498 in 1872.

Rádha. Of this sect we shall have something to say further on: they are mentioned here only as one of the subdivisions of the Gosáin caste, and it will be more convenient to defer to the Benares notice the description of the mode of creating Gosáins and their numerous, but sometimes revolting, customs. Here in Muttra are several Gosáins who own more or less land, but the largest zamíndár is Purshotam Lál, the head of the Gokulastha or Vallabhachárya sect, who holds seven or eight villages and is a man of great wealth. "He is himself," writes Mr. Whiteway, "a person of good character, but is exceedingly unfortunate in his agents, through whom his estates are entirely managed." Among the other Gosáin landlords are Gosáin Girdhar Lál, late of the Udaipur State, Gosáin Akhalanand, Mahant Banmali Charan, and others.

The "unspecified" castes of the census.

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them:—

Name of caste.	General occupation.	Total population.
Arakh	Cultivator, village servant	1
Bahelía	Fowler	957
Balái	Weaver	178
Banjárá	Travelling grain dealer	334
Bargi	Servant, cultivator, shikári	1,121
Bári	Leaf-plate seller, torch-bearer	163
Barwár	Grass-cutter, seller	242
Báwaría	Cultivator, thief	35
Buláhar	Village messenger	362
Chhípi	Calico printer	1,152
Chobdár	Servant	187
Darzi	Tailor	3,151
Devotees	Mendicancy	13,983
Dhunía	Cotton carder	2,833
Ghosi	Milkman, cultivator	22
Habhora	Cultivator, thief, shikári	572
Joshi	Servant, receiver of alms	365
Juláha	Weaver	12
Kanchan	Dancer, prostitute	834
Kanjar	Rope maker, trapper	825
Khangár	Chaukidár, thief	49
Khatrí	Merchant, servant	1,432
Kunjra	Greengrocer	189
Manihár	Glass bangle maker	191
Meo	Cultivator, cattle breeder	647
Nat	Acrobat	120
Orh	Trader	883
Patwa	Braid, fringe, tape maker	246
Ráj	Mason	74
Rewári	Agriculturist...	593
Ronia	Trader, cultivator	25
Sapera	Snake charmer	8
Thathera	Brass and coppersmith	364
Unspecified	...	346
	Total ...	32,496

Devotees.

The 'devotees' in the above list appear in the census returns under a few very broad classes, each of which includes many sub-divisions. Of the total number 9,812 are classed as Bairágís (3,997 females), and 3,627 as Jogís (1,714 females).

Musalmáns.

Discarding the fourfold division of the 1872 census the recent enumeration of 1881 gives us Musalmáns by religion and a few tribes (originally converts from Hinduism) by their usual designations. The total number of Musalmáns in the district was only 58,088 (27,297 females), and of these all were Sunnís (orthodox) except 356 Shías (168 females). The total of the Nau-muslims or original Hindu tribesmen converted to Islám, was 5,278 (2,321 females), distributed as follows:—Muhamadan Rájputs 3,184 (1,392 females); Gújars 14 (7 females); Játs 174 (76 females); Mewátis 1,906 (846 females.)

Malkánas.

These classes are generally known here (as in Agra) by the name Malkána, which, it is said, they do not use to describe themselves by.[1] They are mostly Rájputs of the Jáes and Gaurua sub-divisions, and still retain many of their Hindu customs. They are described as careful cultivators, but their possessions are small.

Of the other Musalmáns, only one family has any pretensions to antiquity, and that one is the Sayyid colony of Mahában, which claims descent from a Mashhad adventurer, Súfi Yahiya, who conquered the town from the Hindus, in the reign of Alá-ud-dín, by the stratagem of introducing his armed men into the fort in litters as Hindu ladies on a pilgrimage. They own three villages in parganah Mahában as part of their ancestral property, and another village has been acquired by them. The Muhammadan family settled at Sa'dabad is, though not boasting a long ancestry, the one of this religion of most importance in the district.

Occupations.

Whatever their tribe, the people of Muttra may be divided, according to occupation, into two primary classes, those who as landholders or husbandmen derive their living from the soil and those who do not. To the former class the census of 1881 allots 374,787[2] persons or 55·80 per cent. of the total population, and to the latter 296,903 or 44·20 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 201,738[3] members *actually* possessing or working the land. The details may be thus tabulated:—

[1] The derivation of this word is doubtful, but it is probably a Muhammadan name like that of the Lálkhánís in Bulandshahr (Note by Mr. Growse). [2] Census form XXI. [3] Census form XII., table 6.

	Males.	Females.	Total.
Landholders	30,544	6,550	37,094
Cultivators	85,649	42,238	127,887
Agricultural labourers	26,108	9,450	35,558
Estate office service[1]	1,199	...	1,199
Total agriculturists ...	143,500	58,238	201,738

Following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 10,742 males, amongst whom are included 4,124 persons engaged in the general or municipal government of the country, 311 engaged in the defence of the country, and 6,307 engaged in the learned professions or in literature, art, and science. The second or domestic class numbered 1,798 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 7,452 males; and amongst these are all persons who buy or sell, keep or lend money, houses or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (3,805); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c. (3,647). Of the fourth or agricultural class something has already been said; but besides the 143,500 males engaged in agriculture and horticulture as shown in the preceding table, the census returns include in this class 2,974 persons engaged about animals, making a total of 146,474. The fifth or industrial class contains 57,256 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (4,698); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (20,065); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (13,133); and, lastly, dealers in all animal, vegetable and mineral substances (19,360). The sixth or indefinite class contains 137,245 members, including labourers (24,776), persons of independent means (25), and persons of no specified occupations (112,464).

Classification according to census returns.

From the lowest or labouring classes are obtained nearly all the recruits for emigration to the colonies. During the past ten years (1873-82[2]) altogether 2,912 persons were registered for emigration, including 1,789 males, 665 females, and 458 children.

Emigration.

[1] That is, agents (*kárinda*), orderlies and messengers (*chaprási*), and others employed by landholders in the management of their estates. [2] Up to 15th September.

Their destination was Demerara, 1,104; Trinidad, 744; Natal, 279; St. Lucia, 131; Jamaica, 30; Fiji, 55; and the French colonies, 569. But Mr. Neale, the collector, writes:—"Judging from the past year (1882), I should think that not a tenth part of these were residents of this district. They were nearly all indigent strangers picked up while hanging about the sacred shrines, &c."

Towns and villages.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census of 1881 as 855. Of these 695 had less than 1,000; 153 between 1,000 and 5,000; 4 (Chhâta, Surír, Mahában, and Kursanda) between 5,000 and 10,000; and 3 (Muttra, Brindában, and Kosi) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1882) 1,365 estates (*mahál*), but their number is by partition liable to constant increase.

Dwellings.

The ordinary dwellings of the people do not differ substantially from those described, in a former volume, for the neighbouring district of Agra [*vide* Gaz., VII., 488]. The city of Muttra itself does not lack stately edifices, but such, whether palaces or temples, are all, comparatively speaking, modern. Of the latter class of buildings we shall have something to say presently; as regards both may be noticed the intermingling of squalor with splendour, by no means an unfamiliar experience in the East. It is here shown in the obtrusion, amidst the handsome and imposing buildings that elsewhere face the public thoroughfares, of mean-looking, broken-down hovels, the mud-built dwellings of the poor. With two exceptions all the buildings, both secular and religious, in Muttra itself have been built during the less than eighty years of British rule.

The general design common to all the modern buildings has been thus described by Mr. Growse:—"The front is of carved stone with a grand central archway and arcades on both sides let out as shops on the ground-floor. Storey upon storey above are projecting balconies supported on quaint corbels, the arches being filled in with the most minute reticulated tracery of an infinite variety of pattern, and protected from the weather by broad eaves, the undersurface of which is brightly painted."

Stone-carving, the single indigenous art of Muttra, is carried to great perfection; and in the panels of reticulated tracery (*jáli*), found in the pavilions of many private houses as well as in all the temples, the native artist has studied, generally with success, to produce the most exquisite designs.

Religious buildings.

But it is in its religious buildings—its many temples and its few mosques—that the architecture of Muttra is best studied. Individual instances will be noticed under the next

heading (archæology) and in the articles on important places given at the end of this memoir. Here it is proposed to sketch very briefly the peculiarities of the different styles of architecture represented in the district.

Architecture.

If we may believe a recent essayist (the author of an article on *The Ancient Architecture of India*, in the *Edinburgh Review* for October, 1882), Indian architecture has generally stayed at home. Two specimens and two only, the pagoda of China and the pavilion of Brighton, can be certainly said to have emanated from this country. The opposite process, however, undoubtedly took place and foreign styles were imported into India. Thus, the earliest of which any example remains in this district, is that called by Mr. Growse the Indo-Greek, or as some prefer to style it, the Indo-classical, Græco-Bactrian, or Græco-Buddhist. Of the pre-Aryan, wooden architecture, represented in the rock-cut Chaitya halls of southern India, no trace has here come down to us. The specimen of the Indo-Greek architecture is a small fragment found in the Ambarisha hill, where (according to Mr. Growse) a niche is supported by columns with Ionic capitals. This single specimen shows that the statement made by the writer already quoted, that "no remains [of the Indo-classical style] have been found in the plains south of the Jhelum or Hydaspes," requires modification; the questions that naturally suggest themselves as to the mode in which this style penetrated so far as Muttra, interesting though they are, cannot be entered upon here; but the subject has been discussed with some fulness in the article already mentioned.

Next after the Indo-Greek Mr. Growse places the Indo-Scythian; of this he tells us there are a few actual architectural remains and a considerable number of sculptured representations. To this period he attributes the plain square bases, cut into four steps, found at the Chauwára mounds in the immediate vicinity of Muttra, and also a bell-shaped capital obtained in a garden near the Kankáli tíla, which is an extensive mound between the Bhartpur and Díg gates of the city. Surmounting the capital was an inscribed abacus with an elephant standing upon it. The inscription bears the date *sambat* 39, and mentions the name of King Huvishka. No complete column of this style has been recovered; it was peculiarly Buddhist and perished with Buddhism. It was followed by the mediæval Brahmanic style, which spread all over upper India in the period immediately preceding the Muhammadan conquest. Its distinctive feature was the bell-shaped capital in the form of a vase with masses of dependent foliage at its four corners. The shaft itself frequently springs from a similar vase set upon a moulded base. "In

early examples," writes Mr. Growse [*Mathurá Memoir*, p. 171], "as in a pair of columns from the Kankáli tíla and a fragment from Shergarh, the shaft has a central band of drooping lily-like flowers, with festoons dependent from them. Later on, instead of the band a grotesque face is introduced, with the moustaches prolonged into fanciful arabesque continuations, and strings of pearls substituted for the festoons, or a knotted scarf is grasped in the teeth and hangs half down to the base with a bell attached to its end. Occasionally the entire shaft or some one of its faces is enriched with bands of foliage. Probably for the sake of securing greater height, a second capital was added at the top, either in plain cushion shape, or carved into the semblance of two squat monsters supporting the architrave on their head and upraised hands. For still loftier buildings it was the practice to set two columns of similar character one on the other, crowning the uppermost with the detached capital as above described; afterwards it became the fashion to make even short columns with a notch in the middle, so as to give them the appearance of being in two pieces. Examples of this peculiarity may be seen in the Chhatthi Pálna at Mahá-ban and the Dargáh at Noh-jhíl. The custom, which prevailed to a very late period, of varying the shape of a shaft by making it square at bottom, then an octagon, and then polygonal, is probably of different origin and was only a device for securing an appearance of lightness."

From about 1200 to 1550 A.D. there is, as regards architecture, a blank in the history of Muttra. At the end of this period the eclectic style, fostered, if not created, by the Emperor Akbar, began to appear. It has fewer better examples than the five older temples at Brindában. It, however, lasted little longer than Akbar's reign; for the temple of Rádha Ballabh in Brindában, built in the time of Jahángir, is regarded by Mr. Growse as the last example of the style. According to that writer, the characteristic note of the eclectic order of architecture was the parallel exhibition rather than the fusion of the Hindu and the Muhammadan methods. Indian architecture, as now exhibited in Muttra, is described as "the result of Muhammadan influences working upon a Hindu basis." It is a method that has reached the stage of decay and requires for its revivification some impulse from without.

After the eclectic came the Ját style. This is best seen in the tombs and palaces erected by Súraj Mal, the founder of the Bhartpur dynasty, and his immediate successors. "In these," writes Mr. Growse, "the arch is thoroughly naturalized; the details are also in the main dictated by Muhammadan precedent, but they are carried out with much of the old Hindu solidity and exuberance of fanciful decoration. The arcade of the

Ganga Mohan Kunj at Brindában is a very fine specimen of this style at its best. In later buildings, as in those on the bank of the Mánasi Ganga at Gobardhan, the mouldings are shallower and the wall-ornamentation consists of nothing but an endless succession of niches and vases repeated with wearisome uniformity. The Bangala, or oblong alcove, with a vaulted roof of curvilinear outline, is always a prominent feature in this style and is introduced into some part of every façade. From the name it may be inferred that it was borrowed from Bengal and was probably intended as a copy of the ordinary cottage roof made of bent bambus. It does not appear in Upper India till the reign of Aurangzeb; the earliest example in Mathurá being the alcoves of the mosque built by Abd-un-Nabi in 1661 A.D."

The last method to be described, that of the present day, is regarded by Mr. Growse as the legitimate descendant of the Ját style. "It differs from it in precisely the same way as perpendicular differs from decorated Gothic. It has greater lightness, but less freedom: more elaboration in details, but less vigour in conception. The panelling of the walls and piers is often filled in with extremely delicate arabesques of intricate design; but the effect is scarcely in proportion to the labour expended upon them; for the work is too slightly raised and too minute to catch the eye at any distance. Thus, the first impression is one of flatness and a want of accentuation; artistic defects for which no refinement of detail can adequately compensate. The pierced tracery, however, of the screens and balconies is as good in character as in execution. The geometrical patterns are old traditions and can be classified under a few well-defined heads, but they admit of almost infinite modifications under skilful treatment. They are cut with great mathematical nicety, the pattern being drawn on both sides of the slab, which is half chiselled through from one side and then turned over and completed from the other. The temples that line both sides of the High Street in the city, the monument to Seth Mani Rám in the Jamuná bágh and the porch of the museum itself are fine specimens of the style, and are conclusive proofs that, in Mathurá at all events, architecture is, to this day, no mere galvanized revival of the past, but is still a living and progressive art."

In the above rapid sketch of the various styles of architecture found in the district, Mr. Growse's classification has been followed; but, as the reader is doubtless aware, there are many subtle distinctions and subdivisions made by other authorities. Thus, while Mr. Growse refers to the eclectic style as a continuous one, it is broken up by one writer [Mr. H. G. Keene, *Handbook to Agra*, pp. 107-110] into five periods, and by another [General Cunningham,

Archæological Report, III, 13] into eight. The foundation of the eclectic school is by both the last-named writers assigned to the Ghori conquerors of Hindustán, the first fine product of it being the tomb of Altamsh at old Dehli, built about 1235 A.D. Mr. Fergusson [*History of Indian and Eastern Architecture*, p. 509] calls this 'the Pathán style of Indian Saracenic architecture.'

The last-named authority tells us very little about Muttra. He makes a passing reference to the pillars of a Buddhist rail found by General Cunningham at Muttra itself, which will be noticed under the head of Archæology, and only enters into anything like detailed description with respect to the Brindában and Gobardhan temples, or, to write more accurately, of one temple at each of these places. These last are classed by him as of the Northern or Indo-Aryan style, which, according to his arrangement, preceded the Indo-Saracenic. The temple at Brindában to which he refers is the one to Gobind Deva erected by the celebrated Mán Sinh of Amber, now Jaipur, who reigned 1592-1615 A.D. The one at Gobardhan is probably the famous temple of Hari Deva, erected during the reign of Akbar by Rája Bhagwán Dás of Amber. Mr. Fergusson remarks concerning these that they are the only two instances in a Hindu temple, known to exist in the north of India, of a true vault, built with radiating arches, covering what he calls a "porch," but which, according to Mr. Growse, would more properly be described as the nave. But if Mr. Fergusson tells us little, Mr. Growse gives the amplest description of these, as of all the other prominent specimens of architecture that remain in the district. Some of his descriptions will be quoted under the next heading.

Archæology.

Archæology and architecture cover to a great extent the same ground, so that it is almost impossible to treat the one without entrenching on the domain of the other. Each, however, would best be treated in chronological order, if only we could always be sure of our knowledge regarding that order. Mr. Growse has generally preferred to adhere to the arrangement by locality, which, while getting rid of the difficulty just noticed, ensures an exhaustive treatment. It will suffice here to give a brief summary of the general results of recent research; for without occupying an amount of space, which the circumscribed limits of a gazetteer forbid, a thorough treatment of the subject would be impossible. The reader will understand that for detailed descriptions of individual examples, he must have recourse to Mr. Growse's work, so frequently quoted in these pages, and to General Cunningham's *Archæological Reports* (Vols. I. and III.) In most cases the references to the former have been added in the text.

Fragments and inscriptions.

The single specimen that has come down to us of the pre-Buddhist period has been mentioned under the last heading. Some of the Indo-Scythian or Buddhist antiquities were also there referred to. The most interesting from an archæological point of view of the remains of this period are the inscriptions found on statues, pillars and baso-relievos. Many of these inscriptions have been transcribed and translated [see *Arch. Rep.*, III., 30 *et seqq.*], but Mr. Growse remarks that the translations are for the most part of a tentative character, leaving much room for uncertainty. He tells us that "they are all brief votive records giving only the name of the obscure donor, accompanied by some stereotyped religious formula." Unfortunately, although the dates are indicated by figures, these cannot, owing to a dispute as to the era, be converted with any certainty into dates by the Christian chronology. Three inscriptions have been found bearing the name of Kanishka, a name which appears on his coins in the form Kanerki. Only two of these inscriptions give dates, one 9 and the other 28. There are numerous inscriptions in which the name of his successor Huvishka (on the coins Ooerki) appears, with dates ranging from 33 to 50. Regarding the latter, Mr. Growse notices that the grammatical construction of the words does not necessarily imply that the king was living at the time of the gift referred to in the memorial. Other inscriptions give the name of Huvishka's successor, Vásu Deva. The difficulty regarding the era has been discussed at great length by Mr. Growse, with the result that "a final solution to the mystery has yet to be sought."

Jamálpur mound.

The Jamálpur mound and its neighbourhood, the Kankáli or Jaini tíla and the Katra mound, have given up numerous Buddhist remains. The first of these mounds would seem from the inscriptions to have been occupied by several different monasteries. The most numerous remains were portions of stone railing of the type used to enclose Buddhist shrines and monuments. Three large seated figures of Buddha, and the bases of some thirty large columns, were also found. It was chiefly round the bases of the last that the inscriptions were engraved. A noticeable fragment was a stone hand measuring a foot across the palm, which must, therefore, have belonged to a statue not less than from 20 to 24 feet in height. Most of the sculptures were executed in common red sandstone, and were of inferior workmanship compared with the specimens found elsewhere in the neighbourhood. One of these, a figure rather more than half life size, is described with two lithographed representations in General Cunningham's *Arch. Rep.*, I., 240. He at first inclined to regard this statue as that of a dancing-girl,

but in a later notice (Vol. III., p. 23) remarks upon certain peculiarities, especially the wearing of an additional girdle, such as is worn by men of rank and holy personages, which led him to doubt if that description was correct. Some have supposed that this figure may have been the work of a Greek artist, a supposition which Mr. Growse thinks involves no *historical* difficulty, though he does not himself accept it.

Kankáli tíla.

The Kankáli tíla, or mound, lies at the side of the Agra and Dehli road, much nearer the city than the Jamálpur mound. On the summit stands a fragment of the carved Buddhist pillar, venerated at the present day as the supposed image of the goddess Kankáli. In the hill itself were found buried two colossal statues of Buddha, each 7½ feet high. Here was also found the large figure of an elephant, standing on the capital of a pillar, with an inscription, giving the name of King Huvishka, mentioned under the last heading [see *Arch. Rep.*, Vol. III., Plate V.] Many other remains of interest were found, of which the most important have been mentioned by Mr. Growse. The absence of any definite line of foundation suggested the suspicion that the sculptures may have been brought by Muhammadans from various places in the neighbourhood and thrown into a pit at this spot. If this surmise is correct, their presence would be no proof of the existence of any temple or other building on the spot; but, as Mr. Growse remarks, the use to which this mound has of late years been put, namely, to serve as a quarry, may explain the absence of bricks and small blocks of stones; for these, as being more useful for building purposes, would naturally be removed in preference to the cumbrous and broken statues. Mr. Growse throws out the suggestion that here may have stood the Upagupta monastery mentioned by Hwen Thsang, which General Cunningham identified with the Yasa Vihára inside the Katra.

Katra.

The third principal Buddhist site is in the vicinity of the Katra, not far from the Kankáli tíla. Here, at the back of the temple of Bhuteswar Mahádeva, is a rather high hill, on the top of which stood a Buddhist pillar of extraordinary dimensions. Mr. Growse describes it as "carved in front with a female figure, nearly life-size, bearing an umbrella, and above her head is a grotesque bas-relief representing two monkeys, a bird, and a misshapen human dwarf." [An illustration of it is given in Vol. XLVII. of the Bengal Asiatic Society's Journal.] In a large ruinous tank near the temple, called Balbhadra kund, some good specimens of the cross-bars of a Buddhist railing formerly existed. These were enriched with various devices [see *Arch. Rep.*, Vol. III., Plate IX.] Five other Buddhist

pillars of elaborate design were discovered. Many of the figures represent natural situations, but some are not very decent [see *Mathurá Memoir*, p. 121].

Among the antiquities may also be mentioned the ruins of the walls of the old city. At the distance of about a mile to the south-west of these is a group known as the Chauwára mounds. In the centre of one of them was found, in 1868, a masonry cell containing a small gold reliquary, the size of a small pill-box. It contained a tooth, which was thrown away as of no value. In another mound was found by General Cunningham, in 1872, a small steatite relic-casket embedded in a mass of unburnt bricks. In this same mound were discovered a colossal figure, of very Egyptian cast of features, with a round hole in the forehead; the lower part of a large seated Buddha, with a Páli inscription bearing the name of Huvishka; and several uprights and cross-bars of Buddhist rails, with a great number of small fragments of male and female figures, &c.

The above does not exhaust the list. Indeed, it is probable that much yet remains to be done in the way of thorough exploration of the mounds with which, as Mr. Growse remarks, all the fields between the large Kankáli and Chauwára mounds are dotted. In one of these the counterpart of Colonel Stacey's so-called Silenus was discovered by Mr. Growse. A most interesting description of this sculpture is given in the *Mathurá Memoir*, and there can be little doubt that the counterpart found by Colonel Stacey had no connection with Silenus. The disposal of most of these antiquities seems rather uncertain. Some are in the local museum and others in that at Allahabad.

Space will not permit of a detailed description here of all the temples, mosques, and other objects of architectural or antiquarian interest that are found in different parts of the district. A list with brief notices of some of the more important is all that can be given, and it has not been possible to adhere to chronological order in naming them.

Besides the objects mentioned above, the following in Muttra itself call for notice:—

Muttra: (1) Sati Burj.

(1) Sati Burj, a tower of red sandstone, commemorating, according to the best authenticated tradition, the *sati* of the widow of Rája Bihár Mal of Jaipur, erected by her son, Rája Bhagwán Dás, in the year 1570 A.D. Its present height is 55 feet, and it has four stories. Originally it was of much greater height, but the upper part was demolished, it is said, by the iconoclast emperor Aurangzeb. It is now surmounted by an ugly plaster dome, added apparently about the beginning of the present century. A photograph of the tower, as it stands, and of a design prepared by Mr. Growse for its restoration, will be found at p. 148 (third

edition) of the *Mathurá Memoir*. (2) The Jámi' Masjid or cathedral mosque stands in the very heart of the city. It was erected by Abd-un-Nabi Khán, the local governor, in 1661, apparently on the ruins of a Hindu temple. It has four lofty minarets, which with other parts of the building were originally covered with bright-coloured plaster mosaics, still preserved on a few panels. On these must have chiefly depended its beauty, as the style of architecture is ungraceful. It was greatly damaged by an earthquake in 1803. Some repairs were made in 1875, by public subscription, under the superintendence of Mr. Growse [see further *Mathurá Memoir*, p. 153]. (3) Siva Tál, or the tank of Siva, the third member of what has been called the Hindu Trinity, was, according to the two inscriptions, one in Sanskrit and the other in Persian, that still exist, constructed by order of Rája Patni Mal of Benares in 1807 A.D. The basin, of great depth, is enclosed by a high wall with corner kiosques, and a small arched doorway in the centre of three of its sides. On the fourth side is the slope for watering cattle, with the two memorial inscriptions placed so as to face each other. Mr. Growse remarks upon this tank that it is the only one of the many in Muttra that can be called a success. The inscriptions are set out at length, and an excellent photograph given of the tank itself, in his *Memoir* (pp. 135-7). In the official list (*Objects of Antiquarian Interest in the North-Western Provinces*) the style of this tank is called "modern eclectic." Outside the enclosure stands a small temple, in the same style, dedicated to Mahádeva (Siva) under the title of Achalesvar.

(2) Jámi' Masjid.

(3) Siva Tál.

The four oldest existing temples of Brindában bear the titles of Gobind Deva, Gopi-Náth, Jugal Kishor, and Madan Mohan. They were all commenced at or about the same time, in honor of the visit of Akbar, who in 1573 came with his attendant rájas to interview the goddess Brindá Devi. A marvellous vision that was vouchsafed to him procured his cordial support to the proposition made by the rájas to erect a series of buildings in place of the ancient shrine. These, however, were not respected by Akbar's successors; Aurangzeb especially is credited with having shown his zeal by various acts of desecration in connection with them. Their condition until a few years ago was more or less a ruinous one, but something has been done since towards their repair and partial restoration. The brief description of each in the official list is as follows:—(1) Temple of Gobind Deva: built by Mán Sinh, mahárája of Jaipur, in 1590 A.D., and apparently left unfinished at his death in 1614. Of red sandstone, cruciform, with vaulted roof, the largest and finest of its style. Mr. Fergusson's remark that it is

Brindában: its four temples.

"one of the most interesting and elegant temples in India," is quoted [*vide supra*, p. 89.] Desecrated by Aurangzeb; restored by the British Government, 1873-76, at a cost of Rs. 38,365 (including a grant of Rs. 5,000 from the mahárája of Jaipur). (2) Temple of Gopi-Náth: is in a very ruinous condition, but has a singularly rich and boldly-moulded plinth, with other characteristic features that make it well worthy of preservation. (3) Temple of Jugal-Kishor: what remains is in fair order. (4) Temple of Madan Mohan: on a smaller scale than the temple of Gobind Deva, specially interesting on account of its three towers, a very elaborate work, and for the most part in good preservation. All four are described as in the "early eclectic style," and the date is given as 1590 A.D. All are built of red sandstone and decorated with sculpture. The temple of Jugal Kishor is alone said to be disused.

Besides the above Brindában possesses the following, which, although a little later, may, from an architectural point of view, rank in the same series as those: (5) Temple of Rádha Ballabh; the last example, according to Mr. Growse, of the early eclectic style, and ascribed in the official list to the year 1628 A.D. The ground-plan is the same as in the temple of Hari Deva at Gobardhan [see *Mathurá Memoir*, p. 256]. The nave has an eastern façade 34 feet broad, in three stages, the upper and lower Hindu, and the one between them purely Muhammadan in character. The interior is a fine vaulted hall (63 feet × 20 feet) with a double tier of seven openings, north and south, those in the lower range having architraves and Hindu brackets, the upper being Muhammadan arches. Some of the stone panels of the ceiling have fallen, but the outer roof is at present perfect. Some trees, however, have taken root in the crevices between the slabs, and unless carefully removed, must eventually destroy it. A thorough repair of roof, eaves, and east front, writes Mr. Growse, would cost Rs. 4,500, and, as a typical example of architecture, the building is well worthy of such an outlay.

There are in Brindában other ancient temples, but they are small and possess no special architectural merit. The modern temples will be mentioned in the separate article [see BRINDÁBAN].

Gobardhan.

At Gobardhan is the temple of Hari Deva; in the same style as the Brindában series, but a few years earlier in date, *viz.*, about 1560 A.D. The roof of the nave, which was a near approach to a vault, and the most interesting feature in the building, was perfect until 1872, when it began to fall in and was soon afterwards entirely demolished by a Bania, who had volunteered to repair the temple at his own cost. The cenotaph of mahárája Súraj Mal, the founder of the Bhartpur

dynasty, erected on the beautiful artificial lake called the Kusum-Sarovar, by his son Jawáhir Sinh, may, although it dates only from the latter part of the last century, claim notice here.

Mahában.

The only other place where objects of antiquarian interest are, according to the official list, met with is Mahában. Only one such object is mentioned in the list, the Chhatthi Pálna, Assi Khamba, or Nanda's Palace. All three names are given to it, but that of Assi Khamba, or the eighty pillars, is the commonest. The following extracts from Mr. Growse's description [*Mathurá Memoir*, pp. 274-8] may be quoted :—

"In its present form, it was erected by the Muhammadans, in the time of Aurangzeb, out of older materials, to serve as a mosque, and as it now stands, it is divided by five rows of sixteen pillars each, into four aisles, or rather into a centre and two narrower side aisles, with one broad outer cloister. The external pillars of this outer cloister are each of one massive shaft, cut into many narrow facets, with two horizontal bands of carving : the capitals are decorated either with grotesque heads or the usual four squat figures. The pillars of the inner aisles vary much in design, some being exceedingly plain and others as richly ornamented with profuse and often graceful arabesques. Three of the more elaborate are called respectively the Satya, Treta and Dwápar Yug ; while the name of the Kali Yug is given to another somewhat plainer. All these interior pillars, however, agree in consisting as it were of two short columns set one upon the other. The style is precisely similar to that of the Hindu colonnades by the Kutb Minár at Dehli ; and both works may reasonably be referred to about the same age. As it is probable that the latter were not built in the years immediately preceding the fall of Dehli in 1194, so also it would seem that the columns at Mahában must have been sculptured before the assault of Mahmúd in 1017 ; for after that date the place was too insignificant to be selected as the site of any elaborate edifice.

"On a drum of one of the pillars is an inscription—now upside down—which I read as *Rám dásu has eknavi kam*, meaning, it would seem, 'column No. 91, the gift of Rám Dás.' This would rather lead to the supposition that the pillars were all originally of one set and belonged to a single building, though it is quite possible that they may be the wreck of several different temples, all of which were overthrown by Mahmúd of Ghazni, when he captured the fort in 1017. In either case there can be no question as to the Buddhist character of the building, or buildings, for I found let into the wall a small seated figure of Buddha, as also a cross-bar and a large upright of a Buddhist railing. The latter is ornamented with foliated circular disks, on one of which is represented a head with a most enormous chignon, and—what is unusual—has four oval sockets for cross-bars on either side instead of three. These columns and other fragments had probably been lying about for centuries till the Muhammadans, in the reign of Aurangzeb, after demolishing a modern Hindu temple, roughly put them together and set them up on its site as a makeshift for a mosque.

"Mothers come here for their purification on the sixth day after childbirth—*chhatthi púja*—whence the building is popularly known as the Chhatthi Pálna, and it is visited by enormous crowds of people for several days about the anniversary of Krishna's birth in the month of Bhádon. A representation of the infant god's cradle (*pálna*) is displayed to view, with his foster-mother's churn and other domestic articles."

The popular idea that the existing building was in earlier times connected with Krishna, having been, according to local tradition, Nanda and Jasodá's dwelling-house, is by Mr. Growse pronounced to be entirely fictitious. The site, however, apart from the fabric, has probably, he thinks, been associated with Hindu worship from very remote antiquity. Other fragments of Buddhist character have been occasionally found within the precincts of the fort at Gobardhan, but none has been preserved for examination.

Noh-jhíl.

Not mentioned in the official list, but described by Mr. Growse, is a building at Noh-jhíl, of interest from its possessing the same feature, broken pillars, as is found in the Assi Khamba just mentioned. The building is a Muhammadan dargáh, constructed out of the wreck of a Hindu temple. The pillars, twenty in number, are exceptional in two respects: first, as being all of uniform design, an anomaly in Hindu architecture; secondly, as being, though of fair height, each cut out of a single block of stone. The shaft of each pillar is plain, except for four deep, scroll-shaped notches half-way between the base and capital. The result is to make each pillar work as if it were in two pieces, one placed above the other. Mr. Growse explains this peculiar method as a survival of an older one, in which, large blocks not being procurable, the column had been in fact constructed of two pieces [*vide supra*, p. 87].

Forts.

Nothing has been said in the above account of the forts. That at Muttra itself, known popularly as Káns-ká-kila', but rebuilt in historical times by Rája Mán Sinh of Jaipur, the chief of Akbar's Hindu courtiers, has disappeared with the exception of the massive sub-structure. At Sonkh, in parganah Muttra, some crumbling walls and bastions of an old fort remain; it was built by a Ját named Hati Sinh in the time of Súraj Mal of Bhartpur. Near Sháhpur, in parganah Kosi, are (in a hamlet called Chauki) the remains of a fort erected by Nawáb Ashraf Khán and Árif Khán or by an earlier personage, Ágha Haidar, who was a local governor under the Marhattas. At Shergarh in parganah Chháta is a fort, now in ruins, built by the Emperor Sher Sháh. The Jumna, which once washed the fort of its walls, is now more than a mile from it. At Aríng, in parganah Muttra, are the ruins of a fort of the last century. At Mát is an old mud fort; at Noh-jhíl, in the Mát parganah, are the ruins of an extensive brick fort. At Sa'dabad the tahsíli occupies the site of a fort of the Gosáin Himmat Bahádur's, and at Sahpau, in the same parganah, the site of another is pointed out. At Mahában is the site of Rána Katehra's fort with a history [see *Mathurá Memoir*, p. 273]. None of these, however, is of any special interest.

Food.

For an account of the various native preparations of food-grains reference may be made to the AGRA and MIRZAPUR notices. The total weight of food-grains produced in the district is by Mr. Buck fixed at 230,000 tons. Allowing the population a diet of 18oz. per head daily, he reckons that 170,000 tons are consumed in the district itself, and that a balance of 60,000 tons is left for store or export. The allowance of 18oz. may, however, be thought too low [see *Gaz.*, VII., 495].

Customs.

Of customs special to this district there is little to note, and of customs common to it and other districts in the provinces we need here take no account. The observances regarding marriage, divorce, exclusion from and re-admissions to caste, present minor differences as between different sections of the Hindu community, but none of sufficient importance to detain us, and it cannot be said of these differences that they are certainly local. Reforms in such matters as child marriages are as yet, we are officially told, unknown in Muttra. The peculiar customs of Ahírs, Gújars, and Játs as regards marriage with an elder brother's widow, and of the last named as regards concubinage and the treatment of the offspring of such alliances, have been already mentioned in the account of castes [*vide supra*, pp. 76, 81]. The only tribunal for deciding questions among Hindus regarding marriage, divorce, and *status* generally is, here as elsewhere, the common council of the brotherhood, called a *panchâyat*. It would seem that, in the case at least of Sudras, all decisions of this tribunal regarding questions of marriage and divorce between members of the brotherhood are binding on the parties, and must be recognized as binding on them by the ordinary courts of law. There is no such thing as a matrimonial court of law for Hindus, and when questions regarding marriage or divorce are incidentally raised, as they often are in the civil and criminal courts, the only basis of decision at present is Hindu law modified by caste usage.

Religion: Brahmanism.

It is usual to speak of Muttra as the head-quarters of Vishnuism, more especially under the form of Krishna worship, and of Benares as the centre of Sivaism. To this, as a general statement, exception could hardly be taken, unless it be held to involve a classification of all Hindus into two main orders, as followers of Vishnu and of Siva respectively. More than half a century ago the late Professor Wilson found himself confronted with the difficulty of satisfactorily classifying Hindus by sects, and it can hardly be said that that difficulty has even yet been overcome. A recent writer [A. Barth's *Religions of India*, p. 254] apparently abandons as hopeless any attempt at an exhaustive enumeration of the Hindu systems. He

writes: "Alongside of the great sectarian divinities and their personal surroundings, their wives, fathers, mothers, sons, brothers, and servants, we meet with the ancient gods of Brahmanism, Agni, Indra, Varuna, &c., powers that have fallen mostly into decay, but which survive in what remains of the ancient ritual, especially in the domestic ceremonies. The heroes of the epic legend, such as Hanumán, the monkey associated with Ráma, or the five sons of Pándu and their common spouse Draupadi, whose worship is highly popular throughout the Peninsula, are found here again associated with impersonations of a very different origin, such as the Ganga (the Ganges), the sun, moon and planets. Besides these, each several district, especially in the Dravidian South, has its own local deities, which have been identified in the main with the general types of Hinduism, but rarely to the extent of being absolutely confounded with them. Finally, the *personnel* literally baffles calculation, when we add to it, a we must, as crowd of powers without names, of subordinate rank in the literature, but which at times play a prominent part in the prepossessions of the people.....There is no mountain, river, rock, cave, tree of any note, which has not its *genius loci*, no village especially which has not its *gráma devatá*, which, even when it is one of the great pantheon, nevertheless, appears to the popular conscience distinct from the same divinity as worshipped elsewhere. Almost all these forms of worship are more or less independent of one another."

It is necessary also, he remarks, to bear in mind that "although every Hindu has his own predilections among the many ways that offer of securing the favour of Heaven, yet, unless it be from superior education or connection with a rigid sect, he is indifferent to none of those that are within his reach." The distinction here made between the ordinary Hindu and the member of a rigid sect is one of considerable importance. It is only the former that is usually tolerant and ready to give a willing ear to any new doctrine, especially if it comes recommended by any kind of miracle. Professor Wilson took pains to impress this distinction upon his readers. "The worshippers of Vishnu, Siva, and Sakti," he wrote [*Essays on the Religious Sects of the Hindus*, I., 30,] "who are the objects of the following description, are not to be confounded with the orthodox adorers of those divinities. Few Brahmans, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity as their chosen or *Ishta Devatá*."

So much by way of introduction to the special subject of this heading, the so-called Vaishnava, or Vishnuite, sects of Muttra. It will be gathered from what has gone before that no

Vaishnava sects.

hard-and-fast lines of demarcation into sects can, as regards the general Hindu population, be laid down. But the avowed members of the sects are generally distinguished, plainly enough, by certain outward signs, as well as by certain dogmas peculiar to the several orders; and it is notorious, despite the absence of a religious census directed to ascertain the fact, that the professed votaries of Vishnu are in a large majority in this district. Indeed, Mr. Growse remarks concerning the reformed Vaishnava sects that "at the present day they constitute the more influential, and it may be even numerically the larger, half of the Hindu population," a remark which he evidently intended to apply to all India and not specially to the Muttra district. The Sanskrit name for a sect, *Sampradáya*, means etymologically "something handed down by tradition," and refers to the established doctrine transmitted by one teacher to another. The term happily expresses the main feature in all the sects, which is that some more or less deified teacher of a by-gone period is the source to which are referred all the doctrines held by the present members, either as originally enunciated by him or as capable of being directly deduced from his teaching. For the early history of the two great sectarian religions, Sivaism and Vishnuism, we have few materials. Vishnuism has been traced through Buddhism up to Tree and Serpent worship, and has been supposed to be of Scythian origin. Whether, on the other hand, Sivaism is of non-Aryan, or, to be more precise, of Dravidian origin, or is the direct descendant of the Vedic god Rudra's worship, has been warmly disputed. The internal chronology of the sects is generally very vague, and their positive history hardly commences till we come upon the heads of the schools of the twelfth century, or, for the Sivaism of Kashmír, a little earlier, *viz.*, the ninth [*vide* Barth's *Religions of India*, p. 190].

The general teachers of the reformed Vaishnava creed at first confined their labours to the south of India and to Eastern Bengal, where no inveterate antipathy between the Aryan peoples and the followers of the Prophet had been engendered, and where, consequently, the idea of a common religion, to combine Hinduism and Islám, seemed one not incapable of attainment. The conditions which favoured their rise have been compared by Mr. Growse to those under which the Reformation in Europe came into existence. "So far as it is possible," he writes, "to compare natural with revealed religion, the course of Hinduism and the course of Christianity have been identical in character; both were subjected to a violent disruption, which occurred in the two quarters of the globe nearly simultaneously, and which is still attested by the multitude of uncouth fragments into which the ancient edifice was disintegrated as it fell" [*Mathurá Memoir*, p. 190]. In Europe the disturbing element was the revival

of ancient literature and the study of forgotten systems of philosophy ; in India it was the Muhammadan invasions, bringing with it new races and new modes of thought. Leaving the reader to follow in the work from which it has been taken the analogy here suggested, we must be content with giving an enumeration of the chief reformed sects and a brief note regarding the peculiar doctrines or practices of each. Both the list and the notes are extracted from Mr. Growse's exhaustive and scholarly descriptions, to which, for further information and for examples of the religious text-books used by such sect, the reader must be once more referred.

Four main divisions of the reformed Vaishnavas.

The four main divisions of the reformed Vaishnavas are the Sri Vaishnava, the Nimbárak Vaishnava, the Madhva Vaishnava, and the Vishnu Swámi. The last of these is virtually extinct, but it has a successor in the adherents of the Gokul Gosáin Vallabhácharya, who remodelled the Vishnu Swámi doctrines. These adherents are ordinarily styled either Vallabhácháryas or Gokulastha Gosáins.

(1) The Sri Vaishnava.

The Sri Vaishnava is the oldest and most reputable of the four reformed sects. Its doctrines and practices conform to those of the great teacher Rámanúja, who lived in the 11th or 12th century A.D., but who never left the Dakhan, where he was the founder, it is said, of 700 monasteries, including the famous ones at Kánchi and Sri Ranga. Sanskrit treatises of his own composition are the standard authorities of his theology, and the more popular treatises are all written in the vernaculars of the south. Even in Brindában the great temple of Rang Jí, built for the sect by zealous converts from Jainism, the two brothers of the well-known Muttra Seth, Lakhmi Chand, is attended only by foreigners; and the rites and ceremonies are neither understood nor cared for by the neighbouring population. Their chief dogma, called *Visishthádwaita*, is the assertion that Vishnu, the one supreme God, though invisible as cause, is visible as effect in a secondary form in the material creation. In refusing recognition to Rádhá as an object of worship they differ from the majority at Brindában, but are in complete accord with all the older authorities, according to which—when she is mentioned at all—Rádha figures as Krishna's mistress, his wife being Rukmini. Their formula of initiation (*mantra*) is *Om Rámáya namah*—"Om, reverence to Ráma."

Two sub-divisions, the Tenkalai and Vadakalai.

The sect is sub-divided into (*a*) the Tenkalai and (*b*) the Vadakalai, the members of which differ somewhat in doctrine, but chiefly in the mode of making the sectarial mark on the forehead. For a full account of both points of difference see Mr. Growse's *Mathurá*, pp. 193-94.

(2) The Nimbárak Vaishnavas.

The Nimbárak Vaishnavas explain their peculiar designation—*nimbárak* meaning "the sun in a *nim* tree"—by a legend which represents the sun god as descending upon a *nim* tree to oblige the founder of the sect, Bháskáráchárya, who had invited a holy man to a repast, but had delayed until after sunset the ceremony of receiving his guest. As the rules of his order forbade the holy man from eating except in the day-time, Bháskáráchárya begged the sun-god to appear and shine upon the *nim* tree under which the holy man was to take his food. In consequence of this special manifestation of divine favour, the founder's name became Nímbarka or Nimbaditya. His special tenets are little known, but his followers are represented as "pious, simple-minded men, leading chaste and studious lives." They hold the doctrine of salvation by faith, and another—equally striking in its divergence from ordinary Hindu sentiment—that of continuous conscious individual existence after death. Their theory of the future state of the righteous is identical with that held by Christian theologians. The great point on which they insist is that "all visible creation is a shadow of the Creator and is, therefore, true in a measure, though void of all substantial and independent existence." This is practically the Idealism of European philosophy. One of the oldest shrines of this sect is on the Dhruva hill at Muttra.

(3) The Madhva Vaishnavas.

The Madhva Vaishnavas are so named from their founder, Madhváchárya, a native of Southern India, born in the year 1199 A.D. A temple there at a place called Udipi is still pointed out as his residence. He is credited with having at the age of nine years composed the *Bhâsha*, or commentary on the *Bhagavad Gíta*, which constitutes the sacred scriptures of the sect. The distinctive doctrine of the order is the assertion of an essential Duality (*Dwaita*) between the principles of life (*Jívátma*) and the Supreme Being (*Paramátma*). The followers of Madhváchárya are outwardly distinguished by two perpendicular white lines drawn down the forehead and joining at the root of the nose, with a straight black streak between, terminating in a round mark made with turmeric. They are a scattered community, with no temples of any note.

(4) The Vallabhácháryas.

As mentioned above, the Vallabhácháryas, or, as they are sometimes called from the town where, since 1565, their chief seat has been, the Gokulastha Gosáins, are the modern representatives of the fourth reformed Vaishnava sect, the Vishnu Swámí. The founder, Vallabhácháryа, was born in the year 1479 A.D., at Champaranya, near Benares. His parents, Talinga Brahmans, had at the time of his birth arrived there

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on their way from the south to visit the great northern place of pilgrimage. Mr. Growse gives an interesting account of the reformer's birth, subsequent career, and doctrines. The text and translation of the *Siddhánta Rahasya*, the inspired work in which this dogma is expressed, are set out at length [see *Mathurá Memoir*, pp. 283-86]. It enumerates the five classes of sins, original, accidental, ceremonial (or social), sins of abetment, and sins sensual, and lays down that when there is no union with the Creator, there is no putting away of sin. Things not consecrated are to be abstained from, but after consecration they may be used. As dirty water flowing into the Ganges becomes assimilated with the sacred stream, so vile humanity becomes purified by union with God. The practice of the sect has been modelled strictly in accordance with these instructions. A child is admitted to the sect by the Gosáins putting on its neck a string of beads and repeating a formula, called the *Ashtákshar mantra*, but this is followed at the age of puberty by a ceremony resembling that of confirmation among Christians of the Established Church, accompanied by a dedication to the deity of *tan*, *man*, *dhan*, or body, soul, and substance. But the deity to whom the dedication is solemnly made is, at least by the modern representatives of the sect, identified with the Gosáin who initiates the new member. The result of this doctrine is that a door is opened to the grossest immorality. No defect, moral or intellectual, can impair the hereditary claim that the Gosáin has upon the adoration of his following. Thus, we read [*Mathurá Memoir*, p. 288]: "By the act of dedication a man submits to the pleasure of the Gosáin, as God's representative, not only the first-fruits of his wealth, but also the virginity of his daughter or his newly-wedded wife; while the doctrine of the Brahma Sambandh is explained to mean that such adulterous connection is the same as ecstatic union with the God, and the most meritorious act of devotion that can be performed. This glorification of immorality forms the only point in a large proportion of the stories in the *Chaurási Vártá*, or 'Accounts of Vallabháchárya's 84 great proselytes.'" Mr. Growse has given the text of one of the most extravagant of these stories, and, notwithstanding an attempt made by Professor Wilson to interpret the doctrine of "the union of the divinity with living creatures," as the declaration of a philosophical dogma that life and spirit are identical, the revolting character of that doctrine as held by the Vallabhácháryas seems fully proved. After this it is satisfactory to learn that, however reprehensible may be the inner life of the Gosáins, they do not, at least at Gokul, obtrude their practices on the public, and open scandal is avoided. Moreover, the present head of the community, Gosáin Purushottam Lál, is honourably mentioned for liberality and enlightenment.

There are three schools of Vaishnavas of more modern origin—the Bengali or Gauriya; the Rádha Vallabhis; and the disciples of Swámi Hari Dás. The first of these orders was founded by Chaitanya, born at Nadiya in Bengal in 1485 A.D., who, after spending six years in pilgrimages between Muttra and Jagannáth, finally settled down at Jagannáth, and died there in 1527 A.D. He met his death, it is said, by drowning in the sea, into which he had walked in an ecstasy, mistaking it for the shallow waters of the Jumna, where he saw, in a vision, Krishna sporting with the Gopís. Six of his followers settled at Brindában, and the recognised leaders were Rúpa and Sanátana, the reputed authors of the *Mathurá Mahátma*. The special tenet of the Bengáli Vaishnavas is the all-sufficiency of faith in the divine Krishna, which is adequately expressed by the mere repetition of his name. Their sectarial mark closely resembles that of the sect last mentioned. The use of a rosary of 108 beads made of wood of the sacred *tulsi* is another characteristic.

The three modern sects of Vaishnavas.

(5) Chaitanya's followers.

The founder of the Rádha Vallabhís was Hari Vans, the son of Vyása, a Gaur Brahman of Deoban in the Saháranpur district. Vyása gave him the name Hari Vans, or Hari's issue, in gratitude to the god that had granted him in his old age the boon of male offspring. This son was born at Bád, a small village near Muttra, in 1559 A.D. The sect takes its name from an image of Krishna, styled Rádha Vallabh, which was given to Hari Vans by a Brahman when the former was travelling to Brindában. This image was by him set up in a temple built between the Jugal and Koliya ghâts on the Jumna's bank. The devotion of the founder took the complexion of his strong natural passions and was all directed to Rádha, Krishna's fabled mistress, whom he deified as the goddess of lust. He was originally, we are told, an ascetic of the Madhváchárya sect, but finding it convenient to exchange his celebacy for a married life, took to wife two daughters of a Brahman, the same that had given him the image of Krishna. By these wives he had two sons, Brajchand and Krishanchand, of whom the latter built a temple to Rádha Mohan, which is still in the possession of his descendants. The former was the ancestor of the present Gosáins of the temple of Rádha Vallabh, the chief shrine of the sect. On one of the pillars of the temple is an inscription that gives the date 1683 *sambat* (1626 A.D.)

(6) The Rádha Vallabhís.

Hari Vans himself composed two poems, the *Chaurási Pada*, or "84 stanzas," in Hindi, and the *Rádhá Sudhá Nidhi*, or "Treasury of Rádhá's Delights," in Sanskrit. Of the latter Mr. Growse has given [*Memoir*, pp. 203-8] the text of 26 out of its 170 couplets, with an English translation. As a whole,

the work is described as "a piece of highly impassioned erotic verse," and so regarded may deserve to be characterized as "a spirited and poetic composition." A single couplet will suffice as an example ; if the mystic meaning is regarded it may remind the reader of Háfiz ; but if the words only are considered, they seem to invite comparison rather with some passages of English poets of the Fleshly school :

"When, O daughter of Vrisha-bhánu, shall I experience the conceit induced by excess of voluptuous dalliance, I, your handmaid, charged with the message, 'Come and enjoy Krishna's dainties,' and answered with a smile, 'Only stay, friend, till night comes?'"

The Hindi poem (*Chanrási Pada*) is much more popular, and Mr. Growse remarks that most of the Gosáins know by heart some at least of its stanzas. He has given the text and a translation of twelve of them. It will suffice to quote his criticism : "If ever," writes Mr. Growse, "the language of the brothel was borrowed for temple use, it has been so here." He adds, however, that "the Gosáins, who accept as their Gospel these sensuous ravings of a morbid imagination, are for the most part highly respectable married men, who contrast rather favourably, both in sobriety of life and intellectual acquirements, with the professors of rival sects that are based on more reputable authorities."

Hari Vans is better known popularly by the title Hit Jí, which he assumed to indicate his passionate love for Rádha, his divine mistress. His most famous disciple, Vyás Jí of Orchha, marked his renunciation of caste by taking food from a scavenger's hand. Another, Dhruva Dás, is known as the author of 42 poems, the names of which, with those composed by some other disciples, are given by Mr. Growse [*Memoir*, p. 216].

(7) The followers of Swámi Hari Dás.

The followers of Swámi Hari Dás are a prosperous sect. The Gosáins or priests and their families number about 500, and own one of the most conspicuous of the modern temples at Brindában. It is dedicated to Krishna under his title of Bihári Jí, popularly Bánke Bihári. This temple has lately been rebuilt at a cost of Rs. 70,000, a sum that was contributed in the course of 13 years by their clients. It is apparently the only temple in all India in the exclusive possession of this sect. The present Gosáins trace their descent from two nephews of the founder. They are divided into two families, which are constantly quarrelling. Few of them, according to Mr. Growse, have any claim to respect on account either of learning or of good morals. The reigns of Akbar and Jahángír, or the end of the 16th and beginning of the 17th centuries, were apparently the period when Hari Dás flourished; but it is doubtful whether, as supposed by the

late Professor Wilson, there was any personal intercourse between Hari Dás and Chaitanya, although Hari Dás is described as the latter's disciple. Hari Dás has himself left only two short poems, the *Sádháran Siddhánt* and *Ras ke Pada* [see the text and a translation of the first in *Mathurá Memoir*, pp. 222-30], but his successors have produced voluminous writings. The doctrines of the founder are substantially identical with the ordinary teaching of the other Vaishnava sects. For an account of many marvellous events in that founder's life the reader must be referred to Mr. Growse's pages [*Memoir*, pp. 219-20].

Other minor sects: (8) Malúkdásís; (9) Prán-náthís.

Other modern sects of limited importance are the Malúkdásís, who have a temple to Rámjí, whom, rather than Krishna, they specially worship; and the Prán-náthís, or followers of Prán-náth, a Kshatri by caste, who lived at the beginning of the 18th century, and was under the special patronage of Chhattra Sál, the famous rája of Panna, in Bundelkhand. The followers of Prán-náth are sometimes called Dhámís, from Dhám, a name of the Supreme Spirit (*Paramátmá* and are not idolators. Their only visible object of religious veneration is a copy of the works of their founder. These are fourteen in number, of which Mr. Growse gives the names, with a transcript and translation of one of them [*Mathurá Memoir*, pp. 231-38]. The main doctrine laid down by Prán-náth was that "any one religion is as good as another," and this led to a later development, which declared that "all religions are equally false." The author of the last doctrine, Bakhtáwar, is credited by Professor Wilson with having founded a sect, the Sunya-vádis, but Mr. Growse would not dignify his following with the name of a distinct sect, classing them rather with the isolated atheists who have appeared in every age of Hinduism.

The temples of these sects have some of them been noticed in the account of archæology, and the remaining ones of importance will be described in the town notices at the end of this Memoir (see especially BRINDÁBAN and GOKUL).

Of the Saiva sects that have not been described in previous volumes some account will be given in BENARES. There are no available sources of special information regarding those represented in this district. The absence of any record of the sect at the recent census, so far as regards this district, has already been noticed. In the vernacular lists they are all entered under such general titles as Jogi, Bairági, &c.

Christian missions.

Of the Muhammadan religion sufficient has been written in the MORADABAD notice, and we pass on, therefore, to the Christian religion, or rather to the missions in connection therewith that have been established in the district. The Revd. P. M. Zenker, of

Agra and Muttra, has kindly furnished the following account of the Church Missionary Society's branch at Muttra :—

Church Missionary Society.

"The mission, which up to date is but a small one, was started by the Revd. H. W. Shackell, of Agra, about 1860. It has, up to recent times, always been a kind of out-station either of the Agra or the Aligarh mission of the Church Missionary Society. With the beginning of this year (1882) the committee of the Church Missionary Society, however, introduced a change. Being desirous to take up the work of evangelization more vigorously, they raised Muttra to an independent mission station and made it over to my charge, directing me to reside at Muttra as soon as suitable accommodation could be found. The Church Missionary Society possessed a small plot of ground in the Muttra cantonment, not far from the English and Roman Catholic Churches. On this ground a small bungalow has been erected which serves the purposes of chapel and school. The school in Muttra, which seems to have been opened almost from the time the mission was started, is a small anglo-vernacular one. Urdu and Hindi, as well as an elementary knowledge of English, are taught. It has one Christian master and the number of boys attending it amounts to 18. At Muttra the post of head catechist is at present vacant; of other agents there are a Christian school-master and a colporteur of the North India Bible Society. At Brindában there are stationed four evangelists and two Bible-women. The number of Christians connected with the Church Missionary Society at Muttra stands at present (August, 1882) as follows: adults 36, children 20. Since the opening of the Muttra Church Missionary Society Mission, 31 adults and 64 children have been baptized."

Baptist Mission.

We are indebted to Mr. John Ewen, of Muttra, for the following account of the Baptist Mission: "In the official 'History of the Baptist Missions in India' no account is given of the origin of the Muttra branch. It must, however, have been commenced some years prior to 1827, as under the heading Muttra the following brief notice is given :—

"'R. Richards; native preacher, Rám Dás. In 1827 the church consisted of seven members, of whom five were natives. The labours of the pastor were considerably diversified, and his house was the resort of many inquirers, besides the poor and sick to whom he was in the habit of affording aid. At the close of 1828 he returned to the communion of the Episcopal Church, and Rám Dás was sent to Benares.'

"It was not re-occupied till 1842. Land was then secured at Bhútesvar [a suburb of the city of Muttra, deriving its name from a small temple situated about a quarter of a mile from the Dig gate], premises erected, and a Christian

village built. It appears to have enjoyed considerable prosperity till the Mutiny broke out, when it shared the fate of everything English and Christian. In 1857 the mutineers fired the bungalow and razed the village. They have never been re-built, nor since that year has the mission been systematically worked. The general committee have just (August, 1882) announced their intention of abandoning it entirely."

Public instruction.

The usual classes of Government schools exist in the district, and the statistics for the year 1880-81, both of these and of the non-Government ones, may be conveniently shown, as in former notices, in tabular form, thus :—

Class of school.	Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
		Hindus.	Musalmáns.	Others.				
						Rs. a. p.	Rs.	Rs.
Government and municipal, Zila (high) ...	1	226	18	...	175	42 7 10	6,007	7 459
Government and municipal, Tahsili and parganah,	8	554	51	...	513	4 12 10	2,26	2,466
Government and municipal, Halkabandi ...	122	4,020	163	...	3,369	4 1 1	13,711	13,711
Government and municipal, Government girls' ...	5	128	2	...	99	4 0 9	402	402
Government and municipal, Municipal boys' ...	5	196	8	...	171	9 2 9	...	1,575
Aided by Government. Boys' ...	...	...	...	...	...	...	...	...
Aided by Government. Girls' ...	...	...	...	...	...	...	...	...
Unaided Missionary and indigenous..	69	1,048	115	2	1,165	2 11 1	...	3,137
Total ...	210	6,172	357	2	5,493	5 3 8	22,386	28,750

The *zila* or high school is at Muttra itself. In the English department there were, in the year 1880-81, 154 scholars, of whom 136 learnt also Urdu or Hindi, and 18 Persian. The seven tahsili schools were at Aring, Farah, Brindában, Kosi, Chháta, Mahában and Sádabad, and the parganah school at Sádabad. The higher classes in these and in the village (*halkabandi*) schools are the middle schools referred to in the annual reports of the Department of Public Instruction, and the primary schools are the lower classes in both town and village schools. This double classification according to locality and status requires to be borne in mind in any reference to the number of schools in a district. The total number of Government schools, not counting separate departments of the same institution as distinct schools, was, in 1880-81, 136; there were, besides, 5 municipal schools and 69 missionary and indigenous

institutions. It need scarcely be added that the number constantly varies, but less in the actual number of schools classified by locality, as in the number of so-called middle, upper primary, and lower primary schools. The proportion of Hindus to Musalmáns under instruction in the Government schools was almost as 20 to 1. As illustrating the condition of things educational in Muttra Mr. Growse's remarks, written in 1873-74, are of interest:—

"The village *halkabandi* schools are steadily improving. The progress no doubt is very gradual, and until the whole character of the district is radically changed, will never, I fear, advance very far. In my first report for the year 1870-71 I expressed the surprise that I felt on finding the most classic land of Hinduism such a veritable Bœotia. A large proportion of the village schools had (so far as I could judge) a purely nominal existence, and it was only in the two common place and uncharacteristic parganas of Sádabad and Jalesar that they were at all on a par with the neighbouring districts. The reason is not far to seek; in all holy places secular learning is somewhat at a discount, and though Benares is esteemed equally sacred, the reputation for sanctity attaches only to the city itself, whereas five out of the six Muttra parganas all go to make up the one great *tírath* of the Braj-mandal. Again, the followers of Siva at Benares recognise the religious merit of theological study, while the Vaishnavas of Muttra rely entirely on simple and (it may be) unintelligent *bhakti* or faith; and as I have shown at length in my District Memoir, the one sect which especially took birth here is based on the degrading principle that sensual enjoyment is the highest form of divine service. Thus the most influential leaders of the people make no pretension to advanced scholarship, while the swarms of priests and devotees of a lower class who are supported by the endowments of the innumerable temples, are as utterly illiterate as the mendicant orders of all religions think it no shame to be. In my report, though I did not feel especially concerned to dwell upon the fact, I incidentally refer to the cicerones of Brindában and the Chaubes of Muttra as most hopeless classes to deal with. When we get to the more remote parts of the district, such as the old pargana of Noh-jhíl, the blight of superstition has a less deadening influence; but we are confronted by the new difficulty arising from the peculiarities of race, for there the population are all but exclusively Játs, who, with many fine points in their character, have always been notorious for their aversion to all sedentary occupations. Thus, as long as Muttra continues to be itself its educational standard, it may be feared, it will never be a high one."

To this may be added the following extract from a recent report (1881-82) of the Secretary (Mr. Cruickshank) to the local committee:—"Brahman and Bania children reap most benefit from the Government schools. Káyaths and Muhammadans, too, are well represented. Chamárs have not a single boy at school, so there is a large field for the new district committee to cover in the matter of extending rudimentary education downwards."

The cost of primary education in Muttra is slightly lower than in the provinces generally. The provincial average cost for the year 1880-81 of each pupil was: in boys' vernacular (primary) schools Rs. 4-4-4, in girls' vernacular (primary) schools Rs. 5-11-11. How these figures compare with the cost in European countries has been shown elsewhere [*vide* Gaz., VII. (FARUKHABAD), p. 84; IX. (SHÁHJAHÁNPUR), p. 97]. Reference to the small proportion of

the population that can read and write, as shown by the census statistics, has already been made [*supra*, p. 62].

History of education in Muttra.

It may not be without interest to turn from this brief notice of the present state of education in the district to the record of its condition at earlier periods of British rule. It was not until about the year 1847 that the attention of Government was specially directed to this subject. In that year an inquiry was set on foot to discover the exact provisions made for the educational wants of the people, and the results, as regards this district [taken from the memoir compiled by Mr. Thornton, p. 56], seem to have been as follows: –

Number of schools in 1847.							*Number of scholars in* 1847.				
Sanskrit.	Sanskrit and Hindi.	Hindi.	Arabic.	Arabic and Persian.	Persian.	Total.	Sanskrit.	Hindi.	Arabic.	Persian.	Total.
31	38	81	2	8	51	211	549	1,441	32	476	2,498

It will of course be understood that there were no Government schools in 1847, nor indeed for some years afterwards, those referred to in the above statement being all of the class now styled indigenous. Of the kind of instruction afforded by these schools no information is given beyond the statement that "the books read in Persian and Hindi were of the kind noticed in the district schools generally." These schools were usually held in the verandah of the principal supporter's house or under some shady tree. The teachers were chiefly Brahmans, but 11 Káyasths, 2 Bairágís, 1 Bania, and 1 Ját figure amongst them in the report. Fourteen were said to teach for no pecuniary return, but with two exceptions the rest were remunerated by periodical payments and by presents of money or grain.

It is clear that a great advance was made when Muttra was chosen, in 1854, as one of the eight experimental districts placed by Mr. Thomason under a Visitor-General of Schools (Mr. H. S. Reid). It had the honor of being the first district in which Government village (*halkábandi*) schools were opened. These were started in the parganah of Kosi by Mír Imdád 'Ali, then tahsíldár, under Mr. Reid's orders. Nine tahsíli schools had been opened somewhat earlier, in 1850, but the zila school was not established until 1867. In 1868, during the enthusiasm for female education that then prevailed, no fewer than

21 Government girls' schools existed in the district. These had dwindled down to 5 in 1881. Comparing the total number of schools of all kinds and the number of pupils at four different periods, they appear to have been as follows :—

Year.	*Number of schools.*			*Number of scholars.*		
	Government.	Indigenous.	Total.	In Government schools.	In indigenous schools.	Total.
1850-51 ...	9	364	373	462	3,050	3,512
1860-61 ...	173	133	306	4,204	808	5,012
1871-72 ...	169	109	278	6,077	1,952	8,029
1880-81 ...	141	69	210	5,366	1,165	6,531

Language.

"By a curious caprice," writes Mr. Beames [*Comp. Gram.*, I., 39], "Hindi, when it uses Arabic words, is assumed to become a new language, and is called by a new name—Urdu; but when Panjábi or Sindhi do the same, they are not so treated." To the same effect are the following remarks, taken from *Notes on the Education Question* (1882) by Mr. Growse:—"As regards the language question, I have no patience with the continued use of the fantastic word 'Urdu.' What people talk all over these provinces is Hindustáni, which, when *written*, takes a Persianized form among Muhammadans, and a Hindi form among Hindus. In both phases it has a Hindi basis which cannot be got rid of even in the most artificial Urdu; on the other hand, a multitude of Persian words have been naturalized in its common vocabulary, which even in Hindi it would be pedantic to ignore. As it is already the general medium of intercourse throughout India, all Indian races may eventually be brought to accept it, and therefore the recognition of a multiplicity of spoken dialects as distinct literary languages is much to be deprecated." There is but one way (Mr. Growse points out) in which a complete reconciliation between Urdu and Hindi can be effected, and that is by the adoption of the Roman character.

It will be observed that it is only "as distinct literary languages" that the recognition of the numerous dialects of northern India is deprecated. As forming the only vehicle of communication of very large numbers of the people, that collectively constitute by far the largest proportion of the population, the study of these dialects, and even the attempt to reduce to rule the mutations undergone in the passage from one language-area to another, need not be regarded as other than useful, and even (to those officers of Government at least who are brought into more immediate connection with the masses) necessary.

It has been reserved to the notice of this district to give a brief account of the various languages and dialects of the North-Western Provinces. In the present imperfect state of our knowledge regarding them, notwithstanding the great strides taken of late years, only provisional conclusions can be recorded. The following sketch, therefore, claims to be merely a sketch, its object being rather to stimulate inquiry than to sum up the results of previous knowledge.

It is commonly stated that Hindi is spoken over an area exceeding 248,000 square miles, and by a fourth of the inhabitants of India. In a very limited sense this is true; that is to say, it is true if by Hindi we mean the literary or High-Hindi, under which term Dr. Hœrnle would include Urdu or Hindustáni, but it is not true if we mean to imply that *one* language and one only is spoken over that area. This at least is the decisive statement made by Dr. Hœrnle, whose *Grammar of the Gaudian Languages* has placed him at once in the front rank of oriental philologists. The existence of that work renders it unnecessary here to do more than refer the reader to its pages for the laws of euphonic mutation that have been, by unstinted labour, educed from the seemingly rough and uncouth forms of language in northern India. Something, however, may be said regarding the classification of those forms of speech into languages and dialects that will have an interest for the general reader, and possibly lead him to follow up, in the learned work just mentioned and elsewhere, this most interesting study. Nor should it be supposed that finality has yet been reached, or perhaps approached, in this field, for, both as regards the classification and the grammatical structure of the languages and dialects, fresh light may compel modification of the views here advanced.

Instead of one language, Dr. Hœrnle tells us we must count two languages as existing in the so-called Hindi area. These he in his grammar styles, for want of better names, the Western Hindi and the Eastern Hindi; but the inappropriateness of these terms, conveying as they do the idea that the difference is one of dialect merely, is admitted and deplored. "In reality," writes Dr. Hœrnle, "they are as distinct from one another as Bengali in the east and Panjábi in the west are supposed to be distinct from what is commonly called Hindi." In the prospectus of "A Comparative Dictionary of the Bihári Language," dated April, 1882, and issued jointly by Mr. George A. Grierson, C.S., and Dr. A. F. Rudolf Hœrnle, it is proposed to replace "Eastern Hindi" by the name "Bihári." Its habitat is there described as the country between Benares and Purnia on the west and east, and Jabalpur to the Himálayas on the north and south. But, before dealing with the differences between Western

and Eastern Hindi (if so they may still be styled), it will be convenient to refer to their respective affinities to the other languages of the same stock. These allied languages are all comprehended by Dr. Hœrnle in the term Gaudian, which he defines to mean "North-Indian vernacular of Sanskrit origin." The term is evidently derived from Gaur (or Gaud), the Sanskrit name of the central part of Bengal, and has at least the merit of convenience. Adopting it, we get a classification into four groups of languages, each group representing what Dr. Hœrnle calls "a speech" :—

I. North Gaudian speech.

Naipáli
*Kumáoni } dialects.
*Garhwáli

II. West Gaudian speech.

*Western Hindi.
Panjábi.
Gujráti.
Sindhi.

III. South Gaudian speech.

Maráthi.

IV. East Gaudian speech.

*Eastern Hindi (or Bihári).
Bengali.
Oríya.

The Northern Gaudian "speech" is represented by three dialects of what is apparently one great language, the area of which is bounded on the south by that of Hindi, on the west by the upper Satlaj, on the east by the upper Sankhassi, and on the north by the higher ranges of the Himálayas. Two of the dialects and two of the languages grouped above belong to the North-Western Provinces—those (namely) that are marked with an asterisk: Kumáoni, Garhwáli, Western Hindi, and Eastern Hindi. The two last are the languages of the plains and in each may be distinguished four dialects, or rather groups of dialects, most of them being further sub-divisible.

Western Hindi.

1. Western Rájputána (principal dialect Márwári).
2. Eastern Rájputána.
3. Braj Bháshá.
4. Kanauji.

Eastern Hindi or Bihári.

5. Baiswári or Avadhi.
6. Bhojpuri.
7. Maithili.
8. Magadhi.

Of these we are specially concerned, in an account of the Muttra district, only with one, the Braj Bháshá, which derives its name from Braj or Vraj, the district round Brindában and Muttra, but is spoken all over the upper Doáb, in the plains of the Jumna and Ganges. The other names for the most part carry with them a sufficient indication of the districts where they are spoken, and it should be mentioned that no hard-and-fast lines of demarcation can be

drawn. "Adjoining languages and dialects," writes Dr. Hœrnle, "in most cases pass into each other so imperceptibly, that the determination of each will always remain more or less a matter of doubt and dispute. At present we can only fix with certainty the centres of their respective areas." The reader may, however, be reminded that an attempt to mark off these limits has been made by Dr. Hœrnle in the coloured map of the languages of North India which accompanies his Grammar.

To the Braj is given the honour of being the typical dialect of Western Hindi. The literary or High Hindi is merely a modified form of the Braj dialect, "which was first transmitted into the Urdu by curtailing the amplitude of its inflexional forms, and admitting a few of those peculiar to Panjábi and Márwári; afterwards Urdu was changed into High Hindi." It follows, therefore, that the High Hindi as distinguished from Urdu is a very modern language; while Urdu itself dates only from the twelfth century. To be quite accurate, therefore, we should distinguish not two languages, but three as those spoken in the Hindi area, *viz.*, Western Hindi, Eastern Hindi (or, if we adopt the nomenclature of the prospectus above referred to, Hindi and Bihári must take the place of Western Hindi and Eastern Hindi), and the High Hindi or Urdu. The last, however, is nowhere the vernacular of the masses, but is the language of literature, of the towns and of the higher classes. It takes the form of Urdu among Muhammadans and of Hindi among Hindus, "a distinction less marked in the mouths of the people than in the books of the learned." These three forms of speech were not distinguished at the recent census. The explanation given in the Census Report is that the prevailing opinion in these Provinces, "which treats them as merely dialectic variations of one language," has been followed [*Census Report*, 1881, p. 89].

Dr. Hœrnle's enumeration of the main differences between Western Hindi and Eastern Hindi has been quoted at length in another volume (see MIRZAPUR), and this brief notice may be concluded with a few remarks, for which we are indebted to Mr. Growse's work, on the peculiarities special to the Muttra district. These consist, mainly, in a strong preference for words of Sanskrit origin. Thus, 'water' is *jal*, not *páni*; 'land' is *dharti*, not *zamín*; 'a father' is *pitá*; 'a grandson,' *náti*; and 'time' *samay*. Common phrases used in conversation are usually Hindi; thus the Persian *ikbál*, 'good fortune,' is represented by the Hindi *pratáp*; and *tashríf láná*, 'to arrive', by *kirpá karná*. The number of words absolutely peculiar to the district is probably very small. A glossary of expressions that might strike a stranger as unusual will be found at the end of Mr. Growse's *Memoir*, and it will suffice

to refer the reader to it. The use of a periphrasis, *e. g.*, *pánch ghat assi, i. e.*, 80—5-75, instead of *pachhattar*, to express numerals, is common in the villages. In pronunciation, too, there are peculiarities : *s* is substituted for *sh*, as in sámil for *shámil* ; *ch* for *s* as *chítá* for *sítá;* occasionally the last is reversed, as *charsa* for *charcha;* the vowels *a* and *i* are often interchangeable in *Lakshman* or *Lakshmin*, *Brahman* or *Brahmin*. For *á* is often used *o*, as *chalo gayo* for *chalá gayá*, but this is by no means confined to Muttra. Neither is the use of *karí* for *kí*. The sign of the agent *ne* is sometimes used as a sign of the dative. For the oblique forms *us*, *is*, of the demonstrative pronouns we always hear *wá*, *tá*, in Muttra and in neighbouring districts.

In connection with the subject of language the reader may be referred to an exceedingly interesting chapter (the twelfth) in Mr. Growse's work dealing with the "Etymology of Local Names." Space, however, forbids more than a reference.

Literature.

As might be presumed from the account of education given in a former page, the list of local native authors and their works is not a long one, nor does it contain a single name of note beyond the limits of the district. The following printed works may be mentioned : *Purán Pramán Sundarbh* (Commentaries on the Puráns) in Sanskrit, by Pandit Udai Parkásh Deo Sarma ; *Kuru-vausa* (History of the Kuru dynasty) in Sanskrit, by Pandit Mukand Lál Deo Sarma ; three lectures in Hindi on the degraded state of India, by Pandit Rádhá Charan Goswámi ; some erotic verses regarding Krishna and Rádhá in Hindi, by Sáh Kundan Lál ; two books of Euclid in Urdu, by Bábu Átma Rám, B.A. ; a treatise on physic in Hindi, by Chaube Dip Rám ; a Persian letter-writer, by Lála Jawáhir Lál ; and an elementary work on arithmetic in Urdu, by Núr-ul-láh. There may be others, but the above includes all the names supplied by the Collector.

Printing presses and newspapers.

There are three printing presses, one called the *Mumbai ul-'ulúm*, owned by Kanhaia Lál, and the other two, both called the *Muttra Press*, owned respectively by Rám Narain and Mewa Rám. The press belonging to the last-named proprietor issues a monthly paper called *Nairang-mazámin*.

Literary and religious societies.

There are two societies (*sabha*), partly religious and partly literary, in Muttra, and one wholly religious in Brindában. Those in Muttra are the *Árya Samáj* established in January, 1882, and the *Bhargu Sabha*, established in December, 1881. The former consists of about 40 or 50 members, and is held every Sunday in muhalla Mandavi Rám Dás, its object being the propagation of the religion enjoined

by the Vedas. The latter is composed exclusively of Dhúsars, who meet only occasionally in muhalla Sítlaghát, the object of the society being the advancement of education and religion. The society at Brindában was established in February, 1881, and is called the *Vasuya Dharm Parichári*. It is held twice a month, on the 11th of the bright and dark halves of the moon, in muhalla Rádháraman. About 150 or 200 persons assemble on these occasions; the *Bhagavad Gita* is read and a lecture on religion is given.

Post-office.

The district contains 15 imperial and 6 district post-offices. The former are at Muttra, Muttra cantonment, Aríng, Baldeo, Brindában, Chháta, Farah, Gobardhan, Kosi, Mahában, Mát, Nohjhíl, Raya, Sa'dabad, and Sahár. The district offices are at Barsana, Ol, Sahpau, Shergarh, Sonkh, and Surír. The postal receipts for four out of the past twenty years were as follows:—in 1865-66, Rs. 10,045; in 1870-71, Rs. 11,943; in 1875-76, Rs. 24,119; in 1880-81, Rs. 17,831. In the last-mentioned year, Rs. 7,631 was obtained from unpaid letters, &c., and Rs. 8,712 from the sale of ordinary postage stamps. The expenditure in 1865-66 was Rs. 6,926; in 1870-71, Rs. 13,517; in 1875-76, Rs. 12,461; in 1880-81, Rs. 11,357. In the fifteen years 1865-81, the number of newspapers, parcels, and books annually received has more than doubled, while the number of letters received has more than trebled.

Telegraph.

There is no Government telegraph office in Muttra, but there are five offices belonging to the different railway companies. They are at Jalesar-road station on the East Indian Railway; Muttra and Raya stations on the Muttra-Háthras Light Railway; and Muttra and Parkham stations on the Muttra-Achhnera Railway.

Police.

According to the latest allocation statement Muttra contains 31 police-stations, 7 first-class, 2 second-class, 15 third-class, and 7 fourth-class. The first-class stations are at Muttra city, Farah, Sa'dabad, Kosi, Baldeo, Raya, and Aríng; the second-class at Nohjhíl and Chháta; and the third-class at Sadr Bázár, Jait, Mát, Shergarh, Sahpau, Mahában, Surír, Sahár, Sonkh, Barsána, Rasúlpur, Gobardhan, Majhoi, Brindában, and Ol. The fourth-class stations or outposts are at Bájana, Gigla, Sonai, Hansganj, Bhartpur road, Brindában road, and Mohanpur or Aurangabad.

In 1881, the regular, municipal, and town police mustered together 881 men of all grades, including 16 mounted constables. There was thus one policeman to every 1·64 square miles and 761 inhabitants. The cost of the force was Rs. 82,041, of which Rs. 54,295 were debited to provincial revenues, and the remainder defrayed from municipal and other funds. Besides these there

were, in 1881, 1,602 village and road watchmen, distributed amongst the 973 inhabited villages of the district at the rate of one to every 304 inhabitants. Their sanctioned cost, Rs. 58,236, was met out of the 10 per cent cess.

The statistics of reported crime for the six years 1876-81 include 49 murders, 36 dacoities, and 85 robberies. The value of property stolen varied from Rs. 29,001 (of which Rs. 15,007 were recovered) to Rs 76,704 (of which Rs. 12,697 were recovered). The percentage of convictions to persons tried varied from 78 to 87. But these and other similar matters are fully dealt with in the departmental reports and do not call for further notice here.

Infanticide.

Muttra was relieved from the operation of the Infanticide Act (VIII. of 1870) in 1874. The rules of the Act were enforced from 10th May, 1871, the villages proclaimed being six in number, four of Rájputs (Jádon and Gáhlot) and two of Ahírs. The population of these villages was 2,335, of whom 512 were boys and 248 girls. In 1872 the number of villages had decreased to 5, and in 1874, as mentioned above, these villages were relieved from the operation of the Act.

Jail.

There is but one jail in the district. The average number of prisoners was 450 in 1850; 101 in 1860; 179 in 1870; and 167 in 1880. The other statistics present no constant features, varying from year to year. They will be found in all necessary detail in the annual reports.

Present area, revenue, and rent.

Before proceeding to the next head—the fiscal history of the district—it will be convenient to give details of area, revenue, and rent for the district at the present time (1882). By prefixing these statistics to the head just mentioned, comparison between the present and past conditions of the district will be facilitated. The district is still a temporarily-settled one; in other words, the amount taken as land-revenue is fixed for a term of years. The current settlement has been sanctioned by Government for a term of 30 years, which commenced on different dates in different parganahs, *viz.*, in parganah Sa'dabad from June, 1875; in parganahs Mahában and Muttra from June, 1876; in parganahs Chháta and Kosi from March and June, 1877, respectively; and in parganah Mát (Nohjhíl) from March, 1878. The dates on which the settlement will expire fall, therefore, between the years 1905-8.

The total area in 1881-82 was 1,440·9 square miles, of which 1,111·3 were cultivated, 228·5 cultivable, and 101·1 barren. The area paying Government revenue or quit-rent was 1,311·4 square miles (1,011·3 cultivated, 210·5 cultivable, 89·6 barren). The amount of payment to Government, whether

land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 16,05,110; or, with local rates and cesses, Rs. 18,13,238. The amount of rent, including local cesses, paid by cultivators was Rs. 27,43,867.

Fiscal history.

The early fiscal history of Muttra presents unusual difficulties; for, in the first place, the separate units of area that now make up the district only came under a common administration in the year 1832; and in the second place, the physical characteristics of the two halves of the district, distinguished as the cis-Jumna and the trans-Jumna parganahs, have, to a considerable extent, influenced the fiscal history of each. We shall, therefore, in the following brief review, follow the course adopted in the *Settlement Report* and deal with the history of each half separately.

It will be convenient, however, to begin by recapitulating briefly the circumstances under which the territory now comprised in Muttra came under British administration, and also the arrangements for the collection of revenue made immediately on the annexation. It has been mentioned in Part I. (*supra* p. 5) that most of what is now the Muttra district passed into the hands of the British, at the end of 1803, by the treaty of Anjangáon made with Síndhia. In the schedule attached to that treaty, the parganahs and separate estates, with the estimated yearly value of each, appear as follows :—

			Rs.
General Perron's *jágír* ...	...	Nohjhíl	1,15,000
		Sonsa	20,000
General DeBoigne's *jágír* ...	...	Mát	1,41,500
		Sa'dabad	2,02,088
		Sahpau	40,000
		Mahában	21,424
Under Ambaji Inglia ...	...	Muttra and customs collected in Nohjhíl	55,000
Zamíndári of Ranjít Sinh in the Doáb ..		Husainganj and Panigáon ...	6,000
Ditto		west of the Jumna	13,23,370
		Total ...	19,24,382

Regarding the above estimated yearly value, it should be observed that, owing chiefly to the difference in the area of the various estates mentioned in the treaty, as compared with the area of the present district, a difference that cannot now be exactly ascertained, and, further, owing to the doubt that exists regarding the value of the rupee in which the calculations were made, the figures do not admit of comparison with those of British assessments. The disposal of the parganahs among the British districts of Farukhabad, Etáwah, and Agra, has been mentioned in Part I.; where it was also stated that considerable doubt exists as to the dates when several of those parganahs came, for the first time, under British administration. We may take it, how-

ever, as certain that the trans-Jumna parganahs, now constituting the Mát, Mahában, and Sa'dabad tahsíls, were, in 1804, included in the Aligarh district; while the cis-Jumna parganahs, included in the modern tahsíls of Muttra, Chháta, and Kosi, were, in 1808, part of the Agra district. The arrangements made for the realization of the revenue immediately after the annexation, are contained in a proclamation issued by the Commander-in-Chief on 11th October, 1804, and were afterwards incorporated into and enlarged by Regulation IX. of 1805. It will be sufficient to refer the reader for the details of these arrangements to Chapter III. of Mr. Whiteway's *Settlement Report*, merely observing here that they contemplated a series of short settlements to be made with independent zamíndárs in preference to talukdárs, and to culminate, in 1815, in a permanent settlement of all lands that should then be in a sufficiently advanced state. No such permanent settlement of this district, it is scarcely necessary to say, has yet been made.

Fiscal history of trans-Jumna parganahs to conclusion of last settlement.

In the trans-Jumna parganahs—Nohjhíl, Mát, Ráya and Sonai, Mahában and Sa'dabad—the great error at the outset, though one perhaps unavoidable at the time, was that of favouring talukdárs to the detriment of the real village owners. Thus, we find that the whole of this tract was at the first settlement, made in 1804 and called the first triennial, settled with only three persons. Their names, the tenure on which they held, and the revenue that they engaged to pay, may be conveniently shown as follows :—

The first triennial settlement.

Talukdár.	How held.	Parganah or estate.	Jama. Rs.	a.	p.
Rája Dáya Rám of Háthras.	Farm ...	Mahában	99,275	0	0
		Mát	40,707	0	0
		Sonai	23,843	0	0
		Ráya	16,517	0	0
		Sahpau	25,161	0	0
		Chúra Hansi (in N. of Mahában) ...	251	0	0
		Bírnagar (in N. of Sa'dabad) ...	168	0	0
		Total ...	2,05,922	0	0
Rája Bhagwant Sinh of Mursan.	Taluka ...	Taluka Ár Lashkarpur (in E. of Mahában)	13,311	12	0
		Villages of Sa'dabad ...	10,094	13	0
	Farm ...	Rest of Sa'dabad	1,35,750	0	0
		Sonkh and Madím (in E. of Mahában) ...	7,445	0	0
		Dunetia (in S. of Mát)	2,229	0	0
		Total ...	1,68,830	0	0
Ranmast Khán ...	Do. ...	Noh-jhíl	69,000	0	0

The farm to Ranmast Khán was especially ordered as a conciliation to a powerful rebel. Rája Dayá Rám had obtained possession, immediately after the conquest, of the estates that stand opposite to his name in the above list. Sa'dabad had, shortly after that event, been given in farm to Rája Bhagwant Sinh. The reasons recorded by the settlement officer for continuing these talukdárs in possession, had reference to the presumed refractory and violent spirit of the zamíndárs, and to the difficulty that was anticipated if any attempt were then made to disturb their possession. No very long time, however, elapsed before Government felt itself strong enough to disregard the danger of removing them; while any considerations of injustice to the talukdárs in taking this course, were rendered unnecessary by their own conduct. Ranmast Khán, after two years' tenure of his farm, lost it by an act that amounted to open rebellion. Dayá Rám and Bhagwant Sinh did not openly rebel, but they were constantly setting the power of Government at defiance. When, therefore, Commissioners were appointed, under Regulation X. of 1807, to superintend the second triennial settlement, the first task to which they had to address themselves, was the carrying out of new arrangements consequent upon the removal of these great farmers.

The second triennial settlement.

The second triennial settlement was, for the most part, made with the village zamíndárs. The change of system was accompanied, however, by a very large increase in the assessment; and this, together with other causes, led to its failure. The period for which it was sanctioned was the three years 1808-11, and it has been described as the most disastrous settlement ever made in this district. An important circumstance in connection with it was the grant to Bhagwant Sinh, as compensation for the loss of his farm, of *talukdári* rights in Sonkh, Madím, and Dunetia, a measure that has been described as one by which "the rights of the zamíndárs were openly and flagrantly set aside." Twenty-six years later, such of the zamíndárs as still existed were admitted to engagements in the inferior position of *mukaddams;* but they were still saddled with heavy payments, by way of *málikána*, to Bhagwant Sinh's descendants, the rájas of Mursan. Reverting to the large increase of revenue, the chief reason assigned for it was the intention of Government to make the demand a permanent one. The assessment was progressive, the full amount being reached in the third year, when the sum exigible was Rs. 6,85,605. This represented an enhancement of no less than Rs. 2,64,933 on the sum payable by the talukdárs. Other causes of failure than the excessive demand were: (1) the absence of any demarcation of the boundaries of estates; (2) the absence of records-of-rights; and (3) the

too frequent admission to engagements of persons that were not the best entitled to engage, but had intrigued most successfully with the subordinate native officials. As regards the last of these causes, it is said to have been not unusual for those officials to enter zamíndárs as *mukaddams;* these were then treated by the collector as farmers, and the subordinate officials, usually the kánúngos, had an opportunity, which they rarely neglected, of claiming the proprietorship for themselves. Another source of oppression was the practice of requiring from the zamíndárs security to the extent of one-fourth of the demand. The result of this was generally to saddle the revenue-payer with a tax of 5 per cent., paid to some intriguing money-lender that gave the security. The evil effects of this settlement were most felt in parganah Sa'dabad. Heavy remissions of revenue were found necessary, and, by the end of the first year of the next settlement, three-fourths of the parganah had been farmed.

The quadrennial settlement, 1811-15.

The next settlement, to which reference has just been made, is distinguished as the quadrennial, but it was not a re-settlement so much as a continuation of previous engagements, except where zamíndárs were in arrears, or refused to engage, or where villages had been let in farm, and the farms had lapsed. The total demand was Rs. 6,81,380, showing a slight reduction on the previous assessment. But before the end of the term, further reductions, chiefly on account of the scarcity of 1813, had to be made. At its conclusion, parganahs Sa'dabad, Mahában, Ráya, Sonai, and Sahpau, were, with others, constituted a division of the Aligarh district, and placed under Mr. Boulderson, with headquarters at Sa'dabad. This occurred on 11th March, 1815. But on 8th October, 1816, a further rearrangement took place: Sahpau and other parganahs were then transferred to Agra, and, in exchange, Noh-jhíl and Sikandra Ráo were placed under Mr. Boulderson.

The quinquennial settlement, 1815-20.

That officer made the arrangements for the quinquennial settlement, and it was found possible to increase the revenue-demand by over Rs. 60,000, to Rs. 7,41,917. On this settlement much praise has been bestowed, its good qualities being attributed chiefly to Mr. Boulderson's able administration. Its term was subsequently extended until the completion of the new settlements under Regulations VII. of 1822 and IX. of 1833. Before these new settlements were made, two further changes of jurisdiction occurred. A new district, called Sa'dabad, comprising all the trans-Jumna parganahs, was created on 31st October, 1823; and again, in 1832, the cis-Jumna parganahs were added to it, the name being, at the same time, changed to its present one, on the transfer of the headquarters to Muttra.

Settlement under Regulations VII. of 1822 and IX. of 1833.

The settlements under Regulation VII. of 1822 in Mahában, Ráya, Sonai, Sa'dabad, and a few villages of Mát, were carried out by Mr. Deedes. Sahpau was settled under the same regulation by Mr. Tyler. The rest of Mát and the whole of Noh-jhíl were settled by the last-named officer under Regulation IX. of 1833. The new demand was fixed at Rs. 7,92,131, being an enhancement of about Rs. 50,000 over the previous assessment. To this sum was added, in 1840, about Rs. 25,000 on account of some villages that were in that year received from Aligarh. These comprised the talukas Sonkh, Madím, Dunetia, Ár-Lashkarpur, and three villages (Chauhari, Khandia, and Tehra) of taluka Joár. The arrangement whereby a sub-settlement was made with the *mukaddams*, by way of recognition of the injustice done to them in 1808, has been already mentioned.

Fiscal history of the cis-Jumna tract to the conclusion of the last settlement.

Passing now to the other half of the district, the cis-Jumna parganahs, we find that they had a happier history than those we have just treated of. From the first the settlements in this tract were made, as far as possible, with the original village communities, to the exclusion of farmers or talukdárs. Further, as we shall see, the revenue imposed was, in comparison with that of the trans-Jumna tract, extremely moderate. The 'second triennial' in 1809 was the earliest settlement that included all the cis-Jumna parganahs. Muttra parganah alone had been included in the previous or 'first triennial' settlement. But the limits of the parganahs, as they were then constituted, differed considerably from their limits at present, and the figures showing the revenue at the earlier settlements do not admit of exact comparison with the assessment now in force. For our purpose, it will be sufficient to state broadly that the demand of the 'second triennial' settlement of the cis-Jumna parganahs, excluding Gobardhan, was Rs. 3,40,000 ; while the assessment at the recent settlement was Rs. 6,20,000. Allowing Rs. 40,000 for the revenue of Gobardhan and resumed *muáfis*, the difference, Rs. 2,40,000, represents, therefore, the loss that Government would have sustained had the demand been fixed, 70 years ago, in perpetuity. In the interval between 1810 and 1837, successive settlements, known as the quadrennial, quinquennial, &c., were made ; and in the latter year the demand had risen to Rs. 5,46,808. The figures just given include the assessment of Gobardhan, which had been handed over to the British authorities from Bhartpur in 1826 (*supra* p. 6), and are those for the settlement under Regulation IX. of 1833.

Fiscal history of the entire district since the commencement of the last settlement.

We have now reached the point where the histories of the two halves of the district for the first time meet. But even now the reader must be reminded that the 84 villages transferred from the Farah tahsíl of the Agra district to the Muttra tahsíl in 1878, are in this review at present omitted from consideration. With this omission the assessment of the whole district was, at the commencement of the settlement that has recently expired, Rs. 13,63,901. In the plan of that settlement we see the transition between the early empirical method and the elaborate one that was adopted at the recent, and still current, settlement. It is unnecessary here to enter into all the details of these measures. They have been recorded with great elaboration in Mr. Whiteway's Report. Their results and general history are all that need be noted.

The first thing to remark concerning the settlement of 1833 is that it must from the first have been a light assessment in the cis-Jumna tract, where the incidence of the revenue was at its expiration only Rs. 1-10-11 per cultivated acre. In the trans-Jumna tract, on the other hand, the incidence was at the same period Rs. 2-8-3 per acre, and doubtless, during the earlier years of the settlement, this must have pressed most severely on the soil. It had to contend at its outset with the severe famine of 1837-38. At that time Sa'dabad and Sahpau had been settled 7 years; Mahában, 5 years; Mát and Noh-jhíl, 3 years; Sahár, Shergarh, and Kosi, 1 year. In Aring and Sonkh the new revenues were to come into force in the very year of the famine; the settlement of Muttra, Gobardhan, and Kosi had not been touched. The difficulty was met by extensive remissions of revenue. But, as the Kosi tahsíl was recovering from the effects of that famine, it was nearly overwhelmed by another disaster, in the form of a hailstorm, on 1st March, 1841. Half the standing crops were utterly destroyed, and more than half of the demand had to be remitted. Successive years of drought so weakened the productive power of the parganáh that a revision of the settlement had to be made in 1842-44, whereby the demand for Kosi was reduced to the extent of Rs. 11,279.

The later history of this settlement, however, was until the mutiny one of prosperity, and even that event had very slight direct influence upon it. There were several farms in Sa'dabad for arrears of revenue in the mutiny year; some sales of villages in Noh-jhíl, owing to their inability to pay the mutiny fine; and some Gújar villages confiscated for rebellion. The famine of 1860-61 left no permanent mark on the district, and the remissions on account of it did not amount to more Rs. 2,000. One cause of this prosperity,

and the principal one, was the enormous rise in prices, of which more will be said hereafter.

Alienations.

Before closing the history of the last settlement, passing notice may be taken of the extent to which during its currency transfers of landed property took place. The statistics on this subject given in the *Settlement Report* do not pretend to great accuracy. But the general deduction that may be drawn from them is that, during the currency of the settlement of Regulation IX. of 1833, one-third of the entire district had changed hands through sale or mortgage. In the cis-Jumna parganahs the transfers rarely had any connection with the Government demand; but in the trans-Jumna tract the bulk of them were due to its severity. The increasing ease with which the revenue was met in the years after the mutiny, is seen in the higher price of the land and the comparatively small number of auction sales. In the first 12 years of the settlement, 64,467 acres were sold for arrears of revenue: in the last twenty (1857-1877), only 9,914. Between 1838-50 the average price of land by private sale was Rs. 3½ an acre; between 1850-57 it was Rs. 8¼; between 1857-77 it had risen to Rs. 14.

The fifth or current settlement.

Operations for the current settlement, the fifth in order since the annexation, commenced in April, 1872, and were closed in March, 1879; they occupied therefore about seven years. The whole district, except Mát and Noh-jhíl, was inspected and assessed by Mr. M. A. McConaghey; Mát and Noh-jhíl by Mr. R. S. Whiteway. The latter has in his Report given so full an account of the operations that the briefest summary will here suffice. The survey, which lasted from 1871 to 1875 and cost, exclusive of printing charges, Rs. 2,69,093, was of the kind known as cadastral[1]. It was the duty of the survey staff to fill in certain columns of the field index (*khasra*), in addition, of course, to their special survey operations. The entries thus filled up showed: [1] the number of the field; [2] its total area in acres; and [3] its description, as regards cultivation and the existence of wells. To the settlement department fell the task of adding the other items, such as the names of the owner and cultivator, the class of soil, and the crop on the ground. While these and other statistics were under preparation, the settlement department prepared the various records in the rough, preparatory to their attestation. In the course of these proceedings, disputes regarding ownership were summarily decided as they arose, and similarly with the claims put forward by tenants to be recorded as having rights of occupancy. These

[1] For an explanation of the term 'cadastral' and a comparison of this method of survey with the non-professional (called 'the settlement survey'), see Mr. Vincent Smith's *Settlement Officer's Manual*.

rough records were then turned into the forms used for village papers, the most important of which are the rent-roll (*jamabandi*) and the record-of-rights (*wájib-ul-'arz*).

Assumption of average rent-rates.

The assumption of rent-rates, the second main step in the settlement, is the process of fixing on a fair rate of rent for each description of land, the rates to be such as could readily be paid by any village to which they might be applied. In arriving at these average rates, while probable enhancements, during the term of the new settlement, of unduly low rents were allowed for, any anticipated rise in the standard of rent during the same period was omitted from consideration. Actual rentals, so far as they represented fair rents, were taken as the basis for assuming average rent-rates. It is plain, therefore, that the first and most important matter to be dealt with in order to arrive at these, was an accurate classification of the several descriptions of soils. The main divisions adopted were such as the reader of previous notices of fiscal history in this series cannot fail to be familiar with. In every village the manured home-lands (*bára*) were first of all marked off from the outlying area (*barha*) ; these constituted the two so-called artificial circles. In Sahpau, Sa'dabad, Mahában, and Muttra the *bára* area was sub-divided into *gauhán* and *manjha*, the inner and the outer belt of home-lands, and each of these underwent further sub-division according to their qualities. In the other parganahs the *bára* area was kept as a single circle, but it was similarly sub-divided as in the case of *gauhán* and *manjha*. In the same way sub-classes of soils were distinguished in the *barha* or outlying area. In classifying the *barha*, however, the natural qualities of the soil and the facilities for irrigation were alone considered ; in the *bára* area the former were rarely of importance, good cultivation, manure, and water having usually obliterated any distinction that might have been founded upon them. The main points attended to with regard to the *bára* area were : (1) abundance or scantiness of manure ; (2) position with regard to the village site ; (3) quality of the cultivation ; and (4) quality of the water. Altogether from 20 to 25 classes of soil, each with its separate rent-rate, were employed in the assessment of a parganah.

The soil areas having been thus classified, the next matter was to determine the soil rates that applied to them. Two methods were adopted ; the first in Sahpau, Sa'dabad, Mahában, Muttra and Mát (including Noh-jhíl), and the second in Chháta and Kosi, a peculiarity of the holding in the last two preventing the employment in them of the method used in the others. The first method consisted in selecting among the villages of a parganah those in which average *bonâ fide* rents were payable. This was in itself no mechanical

process, but one that depended solely upon the good judgment of the assessing officer. A list of these selected villages having been prepared, the rent of every tenant in them was broken up and distributed over the different classes of soil that the holding might contain, and the actual rent, verified by both landholder and tenant, was recorded. A further elimination of all abnormal rents was made, and from the final list thus obtained, the tenants that held solely in one kind of soil were abstracted. The areas and rents were then totalled, and the former divided by the latter gave a rate of rent for each class of soil. But where the area was small, the rate thus deduced was useless; only the rates from large areas were taken as a basis for further testing. This further testing is thus described in the *Settlement Report* (p. 96): "Each soil in the final list from which these particular holdings in single soils were selected, was totalled separately, and the rate, as found in the way previously described, applied to it. The sum of the rentals so deduced was then compared with the total rental actually paid for the land. It was always found that the rents paid for holdings in a single class of soil, which are presumably in a ring fence, run rather higher than general rates; allowing for this, the approximation was in all cases very close."

The second method of determining average rent-rates was adopted in Chhâta and Kosi, because practically the whole area is either held as *sír* or by tenants' holding at customary rates or rack-rented. The rates used for assessment in these parganahs are those rates which from enquiries were found to hold in the very few cases where there existed any fair rents. The discovery of these was a matter of great difficulty, and the methods adopted could not be fully explained here without reproducing the greater part of Mr. McConaghey's *Rent-rate Report*, which specially deals with the subject.

The following table exhibits the principal rent-rates per acre that were thus deduced, for each of the principal classes of soil, in each parganah of the district:—

	Sahpau.	*Sa'da-bad.*	*Mahá-ban.*	*Mát.*	*Noh-jhíl.*	*Muttra.*	*Chhâta.*	*Kosi.*
	Rate.	Rate.	Rate.	Rate.	Rate.	Rate.	Rate.	Rate.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Gauhán, I. ...	12	12½	14	12	12	12	...	...
Ditto, II. ...	10	10½	10½	10	10	7	8	9
Ditto, III. ...	...	...	8	8½	8½	6½	6	7
Manjha, I. ...	9	9½	10	...	...	6½	5½	6
Ditto, II. ...	7	8½	8	7½	7½	6	4½	5
Ditto, III. ...	...	...	7	6	6	5½	6	...

	Sahpau.	*Sa'da-bad.*	*Mahá-ban.*	*Mat.*	*Noh-jhíl.*	*Muttra.*	*Chháta.*	*Kosi.*
	Rate.	Rate.	Rate.	Rate.	Rate.	Rate.	Rate.	Rate.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Home-lying *tarái* ...	8	8¼	8	...	...	...	5¼	...
Irrigated *barha*, I., good.	7¼	7¼	7	...	...	5	5	5
Ditto, fair ...	6⅜	6⅜	6 / 5⅜	6⅜	5⅞	4⅜	4½	4½
Ditto, II., good ...	5½	5½	4½	5	5¼ / 4¾	4⅛	3½	3½
Ditto, average ...	5⅜	...	...	...	...	...	...	...
Irrigated *barha*, *tarái*,	6	5¾	6	5½	5½	...	5	5
Dry ditto ...	4½	4	4½	4	4	...	...	3¾
Dry *barha*, I., good,	5	5¼	5	4½	4¼	4	3⅜	4
Ditto, fair,	4	4⅜	4	...	...	3⅜	3½	3¼
Ditto, below average,	...	...	...	...	...	3⅜	2¾	2½
Ditto, II., good ...	3½	3½	3½	3½	3¼	3	2	...
Ditto, average...	3⅜	...	...	...	...	...	1½ / 1	... / 1¼
Irrigated *páth* ...	3	3	3	3¾	3½	...	...	...
Ditto, bad ...	...	...	...	3	3	...	...	...
Dry *páth*, fair ...	2	2	2¼	2½	2¼	2½	...	...
Ditto, bad ...	...	...	1¾	1½	...	1½	...	...
Irrigated *rákar* ...	...	...	...	4⅛	4½	...	...	...
Dry *rákar* ...	...	...	...	3	3	...	...	...

Assessment of the revenue.

A rigid application of the principle of half-assets, as it is called, or assessing the Government demand at 50 per cent. of the *assumed* rental, would have resulted in a somewhat larger sum, as the share due to the State, than was actually assessed. The difference between these two amounts, about Rs. 50,000 for the whole district, represents the total of the allowances made, on a vast number of estates, for the special characteristics of each. The task of making these allowances is well described as a "most delicate" one; it may almost be said to have rested on the discretion of the assessing officer (see *Settlement Report*, p. 97).

This part of the fiscal history of the district may be illustrated by the following statement, showing for each parganah the expiring demand of the settlement under Regulation IX. of 1833, the assessments at the current settlement, and the percentage of increase :—

		Expiring demand.	Present assessment.	Percentage of increase.
		Rs.	Rs.	
Trans Jumna ...	Sahpau	57,115	60,900	6
	Sa'dabad	2,29,672	2,55,116	11
	Noh-jhíl and Mát ...	2,45,856	2,81,820	14
	Mahában	2,88,633	3,14,287	9
Cis-Jumna ...	Muttra	2,15,237	2,49,268	16
	Chháta	1,77,308	2,02,933	14
	Kosi	1,51,181	1,67,040	10
	Total ...	13,65,002	15,30,464	12

The revenue, therefore, rose from Rs. 13,65,002 to Rs. 15,30,464, or by 12 per cent. To this must be added the revised revenue of the 84 villages transferred from the Farah tahsíl of the Agra district in 1878, Rs. 97,630, making total of Rs. 16,28,094 for the whole district. But this was not the amount exigible at once, as, owing to the operation of progressive assessments, a lower immediate revenue was payable. On the 1st October, 1880, it had reached the sum given in the official statement already quoted, Rs. 16,08,795, and will reach the full amount assessed for the remainder of the term of settlement in 1882-83.

The *khádar maháls.*

The assessments of certain estates known as the *khádar maháls* were made with a view to five-yearly engagements only, the rest of the district being settled for thirty years. These estates are those that include lands liable to be swept away by the river, or that may be expected to receive increment by alluvion. Where the river bluff exists there is little difficulty in the demarcation of these estates; but where the bluff is replaced by sand-hills, or that does not offer much resistance to the current of the Jumna, the task is a more complicated one (see *Settlement Report*, p. 97).

Incidence of the demand of the expired as compared with that of the current settlement.

The incidence of the demand of the expired settlement, compared with that imposed by the current settlement, is, by parganahs, as follows :—

	Name of parganah.	*Expiring demand of last settlement fell on the*			*Final demand of this settlement falls on the*		
		Cultivated area per acre.	Assessable area per acre.	Total area per acre.	Cultivated area per acre.	Assessable area per acre.	Total area per acre.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
TRANS-JUMNA.	Sahpau ...	3 1 8	2 14 10	2 10 11	3 5 0	3 1 11	2 13 10
	Sa'dabad ...	2 13 0	2 10 8	2 7 2	3 1 11	2 15 5	2 11 5
	Mahában ...	2 8 2	2 4 8	1 14 3	2 11 9	2 7 11	2 1 1
	Mát ...	2 3 2	1 14 2	1 11 9	2 8 3	2 2 7	1 15 9
	Total ...	2 8 3	2 4 5	2 0 1	2 12 8	2 8 4	2 3 8
CIS-JUMNA.	Muttra ...	1 12 1	1 8 9	1 2 7	2 0 5	1 12 9	1 5 6
	Chháta ...	1 8 2	1 5 5	1 1 5	1 11 10	1 8 8	1 4 1
	Kosi ...	1 13 2	1 10 1	1 8 8	2 0 2	1 12 9	1 11 3
	Total ...	1 10 11	1 7 10	1 3 6	1 14 8	1 11 4	1 6 3
	District total ...	2 1 6	1 14 1	1 9 6	2 5 8	2 1 9	1 12 8

The revenue assessed on the wet area falls on the whole wet area at Rs. 2·95 the acre, and that on the dry area at Rs. 1·65 the acre. The above statement does not include the 84 villages transferred from Agra in 1878. The present demand on them falls at the rate of Rs. 1-13-6 on the cultivated acre, as compared with the former rate of Rs. 1-9-6 ; and the incidence of the final demand on cultivation for the whole district is, therefore, Rs. 2-5-1. In the Government review of the settlement report will be found a discussion of the comparative incidence of the revenue on the several parganahs. It is sufficient to note here the conclusion drawn, which is, that while the trans-Jumna parganahs are highly assessed as compared with those of other neighbouring districts, the cis-Jumna parganahs have been treated leniently. The differences in irrigation and cultivation of the two tracts are held to satisfactorily account for this different incidence of the revenue.

Excluding the Farah villages, the total cost of the settlement amounted to Rs. 6,02,973, but the extra collections from the demand (without cesses) had more than reimbursed that cost by the end of the agricultural year 1878-79.

Collection of revenue.

It is unnecessary to give the revenue collections and balances for the last ten years, as in no case, not even in the year of scarcity (1877-78), did the amount of balance reach 1 per cent.

Instalments of rent.

With the exception of a few estates in the lowlands (*khádar*) of Muttra, Chháta, and Kosi, where July 1st is fixed, the following are the dates for the payment of the revenue :—

Sa'dabad Mahában Muttra	... ...	Early kharíf, December 15th. Late kharíf, January 15th. Rabi, June 1st.
Chháta Kosi Mát (Noh-jhíl)	... ...	Early kharíf, December 1st. Late kharíf, January 1st. Rabi, June 1st.

The grounds on which these dates were fixed are detailed in the *Settlement Report*, and need not be quoted here.

Alienations since settlement and price of land.

Owing to the short time that has elapsed since the commencement of the current settlement, statistics of alienations are almost valueless as an indication of its working or of the market price of land. From a statement of transfers by private sale, both of revenue-paying and revenue-free lands, prepared by the collector in 1882, it appears that the largest area of the former class of lands transferred in any one year in any tahsíl, since the beginning of the current settlement, was 4,750 acres in Muttra tahsíl, in 1878-79. The lowest was 162 acres in Kosi in the same year. The highest average price per acre in any year in any tahsíl was Rs. 79-2-2,

realized in that of Muttra in 1877-78; the lowest, Rs. 10-15-2, in the same tahsíl in 1879-80. The variations in the case of revenue-free land were even more startling, ranging from Rs. 7, the average price per acre in Chháta in 1878-79, to Rs. 118-14-0, the average price in Sa'dabad in 1880-81. As regards this class of land the very small area that passes by sale must be considered, preventing, as it does, any safe deduction from the figures as to the market price of this class.

Landholding castes.

The great landholding castes and tribes of the district, with the proportion owned by each in either half of the district at the time of the settlement, are as follows :—

Trans-Jumna.

Caste.	Proportion owned by resident zamíndárs.	Proportion owned by non-resident zamíndárs.	Proportion owned by both classes.
Ját	26·2	7·8	34·0
Brahman	11·2	13·5	24·7
Bania	2·5	11·2	13·7
Thákur (Rájput)	7·8	2·3	10·1
Muhammadan	1·3	5·1	6·4
Other castes and tribes	1·9	9·2	11·1
Total ...	50·9	49·1	100·0

Cis-Jumna.

Caste.	Proportion owned by resident zamíndárs.	Proportion owned by non-resident zamíndárs.	Proportion owned by both classes.
Ját	21·5	5·9	27·4
Thákur (Rájput)	14·2	6·2	20·4
Brahman	13·0	6·5	19·5
Bania	0·6	7·2	7·8
Káyath	...	6·4	6·4
Muhammadan	3·3	1·0	4·3
Dhúsar	0·5	2·9	3·4
Gújar	3 1	0·1	3·2
Other castes and tribes	1·3	6·3	7 6
Total ...	57·5	42·5	100·0

In the trans-Jumna tahsíls the Ját and Rájput landlords are mostly residents, Banias and Muhammadans largely absentees; in the cis-Jumna tahsíls Brahmans, Muhammadans, Gújars, as well as Játs and Rájputs, are resident, while Banias, Káyaths, and Dhúsars are there the chief absentee owners.

The extent to which the great landholding castes have lost property since British occupation, is a subject of some interest, and the statistics just given, combined with those of the colonization of the district by the various castes given in the settlement report, enable a rough idea on the subject to be gained. Thus it would appear that in the trans-Jumna parganahs Játs have lost about one-half and Thákurs one-fifth; while, on the other hand, Banias have, from owning but two villages at the conquest, come to own one-seventh; Brahmans have doubled and Muhammadans have tripled their possessions. In the cis-Jumna parganahs, Játs have lost only about one-seventh, Thákurs (not counting the acquisitions of the Awa rájas about one-half, Gújars nearly two-thirds, and the Muhammadans (Malkánas) a very large share of their property; the gain to the Brahmans has been 50 per cent., while Banias, Káyaths, Dhúsars, &c., who now own one-fifth, have acquired it entirely under British rule. To sum up, then, the original colonists have lost rather more on the west than on the east of the Jumna. But the losses in the eastern parganahs have been spread over the whole period since the annexation; those in the western mostly took place early in our rule before the owners had realized the meaning of the new gift of ownership. Thus, at the present time it would be correct to say (writes Mr. Whiteway) that the village communities on the west have a stronger grip on the land than those on the east have.

Leading families.

Among the payers of revenue exceeding Rs. 10,000 annually (see list on p. 133), one only, Rája Ghansyám Sinh, Ját, is recorded as having held his property at the annexation, and the remainder are stated to have wholly acquired theirs since that event. The number of country gentlemen (writes Mr. Growse) is exceptionally small. Two of the largest estates are religious endowments; the one belonging to the Seth's temple at Brindában, the other to the Gosáin of Gokul. A third is enjoyed by absentees, the heirs of the Lála Bábu, who reside in or near Calcutta. Rich city merchants and traders have acquired others during late years.

The Seths.

The most influential person in the district has for long past been the head of the great banking firm of Mani Rám and Lakshmi Chand. The present representatives of the firm are Banias, but the founder was a Gujaráti Brahman of the Vallabháchárya persuasion. His real name was Gokul Dás, but he is always referred to as Párikh Jí [H. *párakh*, a tester (of coin)], that having been his official designation when holding the post of treasurer to the Gwáliár State. At his death, in 1826, the whole of his immense wealth

passed by his will to Mani Rám, one of his subordinate agents and a Jaini by religion, to the exclusion of the testator's only brother who was his nearest heir. The will was fiercely contested, but was upheld by the highest court of appeal. Mani Rám died in 1836, and the greater part of the property devolved on Lakshmi Chand, the eldest of his three sons, and the well-known Muttra millionaire. Lakshmi Chand died in 1866, leaving an only son, Raghunáth Dás; but the management of the affairs passed into the hands of his two uncles, Rádha Krishn and Gobind Dás. Under the influence of Swámi Rangáchárya, the latter became converts to Vaishnavism, and founded the great temple of Rang Jí at Brindában, committing it to the charge of their learned teacher. On Gobind Dás, who, at the death of Kishn Dás, became the recognized head of the family, was conferred on the 1st January, 1877, the Companionship of the Star of India, in recognition of his many public services. He survived to enjoy the honour only a few months, and left as his joint heirs, Raghunáth Dás mentioned above, and Lachman Dás, the son of Rádha Krishn. For many years past (writes Mr. Growse) the business has been mainly conducted by the head manager, Seth Mangi Lál, now largely assisted by his sons, Naráyan Dás and Srí Nivása Dás. The latter is an author and has published a Hindi drama, described as of some merit, entitled *Randhír and Premmohini*. Naráyan Dás is the manager of the Brindában estate; he received in 1880 a dress of honor from the Lieutenant-Governor at a public darbár held at Agra, in recognition of his services during the severe scarcity of 1877-79. The loyal behaviour of the three brothers, Lakshmi Chand, Gobind Dás, and Rádha Krishn, during the mutiny of 1857-58 will be mentioned in the account of that event. A list of the many other acts of loyalty and public beneficence due to this family cannot be given here; a few of the more important are mentioned by Mr. Growse (*Memoir*, pp. 15-16).

Ját families of Mursán and Háthras.

The families of the rájas of Mursán and of Háthras come of the same stock and are Játs by caste. The present representative of the Mursán branch is the Rája Ghansyám Sinh already mentioned. The early history of both branches has been given at some length in the ALIGARH notice (Gaz., II., 429 *et seqq.*) There also the reader will find a genealogical tree, but the one given by Mr. Growse in the last edition (the 3rd) of his *Mathurá Memoir*, (p. 16), differs from the former in many particulars, and, as the more recent, is presumably the more correct. It will be sufficient here to remind the reader that the most prominent names in the two families since British occupation have been those of Thákur Dayá Rám of Háthras and Rája Bhagwant Sinh of Mursán. The power of the

former appears to have extended, in 1808, over Mát, Mahában, Sonai, Ráya, Hasangarh, Sahpau and Khandauli; that of the Mursán rája over Sa'dabad and Sonkh. The circumstances under which their possession, mostly in the nature of a farming tenure, ceased, have been given above in the fiscal history [see also Mr. Growse's *Memoir*, p. 17]. The good behaviour in the mutiny of Dayá Rám's son, Thákur Gobind Sinh, resulted in the restoration of the Háthras family to the high position it lost by Dayá Rám's rebellion in 1817. On Gobind Sinh the title of rája was bestowed, landed estates in Aligarh and Muttra districts conferred, and a sum in cash of Rs. 50,000 given. He died in 1861, and his widow, after his death, adopted Hari Náráyan Sinh, a distant relative of the rája's, to whom the title was formally continued by Government on 1st January, 1877, after a long course of litigation had resulted in the adoption being upheld. The residence of the family is at Brindában and is described as a handsome building.

Of the Mursán branch there is little to be said. The son of Bhagwant Sinh, Rája Tikam Sinh, was created a C.S.I., and died at a great age in 1878, when he was succeeded by his grandson, Rája Ghansyám Sinh.

The only other family that is honored with a detailed notice in Mr. Growse's Memoir is the Muhammadan one settled at Sa'dabad, and described as the only Muhammadan family of any importance in the district. It is a branch of the Lálkháni stock, which musters strongest in the Bulandshahr district. Mr. Growse (*Memoir*, p. 20) traces the history of the family back to Kunwar Pratáp Sinh, who joined Prithi Ráj of Dehli in his expedition against Mahoba. The eleventh in descent from Pratáp was Lál Sinh, on whom Akbar conferred the Persian title of Khán, whence the name 'Lálkháni.' His grandson embraced Islám in the reign of Aurangzeb, and the seventh in descent from that grandson, Náhar 'Ali Khán, joined his nephew, Dúnde Khán, in opposing the English, thereby forfeiting his estates, which were conferred on his relative, Mardán 'Ali Khán, in or about 1807 A.D. To a son of the Dúnde Khán just mentioned, Ranmast Khán, was given, it will be remembered (*supra* p. 119), the farm of Noh-jhíl parganah as a politic measure. Two others of his sons obtained villages in that parganah by purchase, but were driven out by the villagers in the mutiny, and, joining the rebels, their estates were confiscated after the restoration of order. The present head of the Sa'dabad family is I'timad'Alí Khán, but the widow of the last holder has possession of the estates for her life. They yield an annual income of about Rs. 48,569 and are spread over 26 villages. Several other members of the family own lands here; among them

Muhammadan family at Sa'dabad.

may be mentioned the Nawáb Sir Faiz 'Ali Khán, K.C.S.I., who owns the village of Nánau. The family retain the Hindu titles of Kunwar and Thákuráni and still observe many old Hindu usages both in marriage and other social matters. The tendency, however, of the present generation is (writes Mr. Growse) to affect an ultra-rigid Muhammadanism.

Other estates.

"Of the smaller estates in the district," writes Mr. Growse, "some few belong to respectable old families of the yeoman type; others have been recently acquired by speculating money-lenders; but the far greater number are split up into infinitesimal fractions among the whole village community." Some of their smaller land-holders are mentioned by name in Mr. Whiteway's *Settlement Report*, and it is unnecessary to extract all their names in these pages. The list, however, of all payers of revenue exceeding Rs. 10,000 is so short that space may be found for it:—

Tahsíl.	Name of payer of revenue of Rs. 10,000 or upwards.	Caste.
Muttra ...	(1) Náráyan Dás, manager of the temple of Rangjí.	Bania.
	(2) Bábús Bishambhar Náth and Amar Náth ...	Khatri.
	(3) Seth Gobardhan Dás	Bania, Mahesri.
	(4) Rája Púrna Chandra Sinh, Kunwars Sarat Chandra Sinh, Kánti Chandra Sinh, and Indra Chandra Sinh, heirs of Bábú Krishna Chandra Sinh, *alias* Lálá Bábú.	Bengali, Káyath.
	(5) Chhatarpál Sinh	Thákur, Jádon.
Chháta ...	(1) Rája Púrna Chandra Sinh, &c. (same as No. 4 in Muttra.)	Bengali, Káyath.
	(2) Rání Sáhib Kunwar, widow of Rája Govind Sinh of Háthras.	Ját.
Kosi ...	*Nil.*	
Mát ...	Thákur Dwárká Dás, under the management of Gosháin Bálkishn Lál, minor, under the guardianship of his grandmother, *Musammát* Padmábatí.	Brahman.
Mahában ...	(1) Hardeo Sinh	Ditto.
	(2) *Musammát* Náráyan Kunwar, widow of Pachauri Rám Chand.	Ditto.
	(3) Seth Lachhman Dás	Bania.
	(4) Rája Ghansyám Sinh	Jat.
Sa'dabad ...	(1) *Musammát* Hakím-un-Nissa, widow of Kunwar Husain' 'Alí Khán.	Musalmán.
	(2) Srí Rám of Silapur Chandwára ..	Brahman.
	(3) Síta Rám and Konsal Kishor	Dhúsar.

The Lálá Bábú estate.

Mention was made of the Lálá Bábú estate at the commencement of this heading and it appears twice in the above list. A word or two of explanation may be added to what was said in the caste notice (*supra* p. 81). The ancestry of Krishn Chandra Sinh, *alias* 'the Lálá Bábú,' is given at length by Mr. Growse (*Memoir*, p. 258), but scarcely concerns us here, as he was the first of his family to settle in the land of Braj, which he did at the age of 30, after having held office under Government in Bardwán and in Orissa. At 40 he renounced the world and led the life of a beggar for two years, at the end of which he was killed by a horse's kick at Gobardhan. But in the 10 years previous to his renunciation of the world, he had managed to buy up all the villages most noted as places of pilgrimage, in a manner which, writes Mr. Growse, "strikingly illustrates his hereditary capacity for business." The zamíndárs were induced to believe that his sole object was the strict preservation of the hallowed spots, and that the proprietors would remain undisturbed. Unfortunately for the latter these promises were not recorded, but the sales were. In this way 15 villages in Muttra and 72 in Aligarh and Bulandshahr were acquired by the Lálá Bábú, the prices paid being out of all proportion to their value at the time of purchase and from a half to a seventh of the annual revenue now paid. The gross rental of the lands in this district is estimated at present for Rs. 76,738 and the Government demand is Rs. 49,496. The present head of the family, who has lately been invested with the title of rája, in recognition of his father's liberality to various benevolent institutions in Calcutta, is Púrna Chandra Sinh of Paikpara, the grandson of the Lálá Bábú.

The following account of the relations between the old proprietors and the absentee landlord is given by Mr. Growse :—

"The miserable impoverished descendants of the old proprietors have a peculiar claim on the compassion of their new lord, but it has certainly never been extended to them. The estate is under the control of a European manager, who draws a handsome salary of Rs. 2,000 a month, apparently on the condition that this is to be the sole charge on the rental. He generally comes up once a year, not to ascertain the circumstances of his tenantry, for he never enters a single village, but simply to inspect the accounts of his sub-agents, and to keep them up to the mark in their rent collections. Every application for the slightest aid to the construction of a school, a well, a road, or any other local improvement, is summarily rejected ; and a stranger, without asking any questions, can easily recognize the rája's villages by their exceptionally forlorn and poverty-stricken appearance."

Proprietary tenures.

The following statement, kindly supplied by the Collector on 8th February, 1883, shows the number of estates (*mahál*) of each kind, *zamíndári*, *pattídári*, imperfect *pattídári*, and *bhaiyáchára* in each tahsíl in the district at the present time :—

Name of tahsíl.	Number of estates.				Total mahals.
	Zamíndári.	*Pattídári.*	Imperfect *pattídári.*	*Bhaiyáchára.*	
Muttra ...	208	24	73	97	402
Chháta ...	66	...	53	45	164
Kosí ...	15	...	24	61	100
Mát ...	60	11	65	98	234
Mahában ...	92	6	88	157	343
Sa'dabad ...	37	6	42	47	132
Total ...	478	47	345	505	1,375

The above statement serves at least to show that the *bhaiyáchára* tenure is the one found in the largest number of estates ; unfortunately statistics of area cannot be given, and even the enumerations of the estates just given cannot be accepted as more than approximately correct. The complexity of the tenures in this district is evident from the lengthy account of them given in the Settlement Report (pp. 39-45). Space will not permit of reproducing that account and all that can be given here is a brief abstract.

Trans-Jumna tenure.

In the trans-Jumna tahsíls the most noteworthy tenures are those of the large *talukas* of tappa Ráya, Ár-Lashkarpur, Madím, Sonkh, tappa Sonai, Aira khera, all in tahsíl Mahában, and Dunetia in tahsíl Mát. Reference to the fiscal history of those *talukas* has been already made, and the reader will remember that in these we have the dual system of ownership that involves a settlement or sub-settlement with the under-holders, called *biswadárs*, who have a certain sum as an allowance to the *talúkdár* over and above the Government revenue. We need not stay to define these terms, which will be found fully explained in the text-books [*e.g.*, Mr. Field's *Landholding and the Relations of Landlord and Tenant*, pp. 512, 718, &c. ; Mr. Baden Powell's *Land Revenue and Land Tenures of India*, p. 373, and Mr. Vincent Smith's *Settlement Officer's Manual*, pp. 25-30], further than to note the difference in the meaning of the term 'talúkdár,' as used in these provinces and in Bengal. In both localities the primary meaning ' dependent' is traceable in the use of the word. But in these provinces

the dependency is on the State, the *talúkdár* standing midway between it and the under-proprietors, called sometimes *zamíndárs*, but more usually (to mark the distinction between them and other proprietors where there is not one to share the ownership) *biswadárs;* while in Bengal the dependency is usually on the *zamíndár.* In other words, in Upper India the *talúka* is subordinate to the Sovereign or State; in Bengal it is usually subordinate to the *zamíndári.* [The exceptions do not concern us, but see Field's *Landholding*, p. 513, footnote.] We of course find among these under-proprietors distinctions in the modes of holding their lands *inter se* just as among proprietors where there is no *talúkdár*, and it is with these distinctions we are here concerned. A peculiarity about the under-tenures in these *talúkás* is the way in which they are intermingled. It is not uncommon to find all the several estates that make up a *talúka* claiming shares in the old parent village, often an uninhabited site (*khera*), which is, however, still remembered as the one that threw out the present separate villages as colonies. The explanation is found in the Ját tribal system. Theoretically, the shareholders are all the descendants of the founder of the estate. As these increased and multiplied it became necessary to extend cultivation, but the members of the brotherhood that went to occupy land at a distance, retained their share in the ancestral site. This feature is strongly marked (writes Mr. Whiteway) all over the district except in Kosi and the north of Chháta, where the Játs have, like their neighbours there, clung to large undivided villages.

The tenure we have been describing is that known as the *bhaiyáchára*; all the brotherhood, really or supposed to be descendants of a common stock, share in common, and all village measurements are effected with reference to a village *bígha* or *chak* composed of a varying number of village *bíghas* [see further *Settlement Report*, p. 39]. The other tenures in the trans-Jumna tahsíls present no peculiar features, except, indeed, in a few villages in Nohjhíl, where they resemble the tenures in the cis-Jumna tahsíl to which we now turn.

Cis-Jumna tenures.

"Any attempt," writes Mr. Whiteway, "to bring the tenures of the cis-Jumna tahsíls within the accepted definitions of *zamíndári, pattídári*, and imperfect *pattídári*, would be very misleading." He, therefore, divides them into *zamíndári* and *bhaiyáchára* and gives a very elaborate account of the latter class. In the same way that the pure *zamíndár* is a survival of the farmer or middleman of the period previous to our rule, the pure *bhaiyáchára* communities may be considered to be the survival of the old cultivating bodies that were always treated as having

tangible, though often badly-defined, rights in the soil. "In short," writes Mr. Whiteway, "the history of the idea of separate ownership in land in these communities, in this district at least, is the history of a gradual crystallization from the crude arrangement of each member of the brotherhood cultivating as much of the area as lay in his power." In only two villages does this arrangement apparently still subsist, but it can be traced in many others. The change to the modern system in which each member of the brotherhood is the owner of a definite share, based either on ancestral right or, if that is not known, on actual or recorded possession, can be traced through several stages, but all these stages are not found in every community. For their further elucidation the reader must be referred to the Settlement Report; but a curious case of estimating shares by ploughs, the village being taken as consisting of a certain number of ploughs, each plough being further subdivided into two bullocks and each bullock into four legs, may be noted as found in existence in some villages in Mát tahsíl at the settlement preceding the one now current. Similar to this is a still living custom of paying the revenue on a certain number of wells, each well being divided into four runs, each run into four bullocks, &c.

Some of these peculiarities disappeared at the recent settlement, and the tendency is in the direction of defining the rights of individuals. The great advantage of the *bhaiyáchára* system is the exclusion of all from sharing in the land that do not look to the actual cultivation for their profit; it is a buffer against the Bania and speculator in land.

Cultivating tenures.

Mere cultivating tenures in this district are simple enough; they are either occupancy or non-occupancy. It is usual to class among cultivating tenures that known as *sír*, but this is not a cultivating tenure properly so called, as the cultivator of *sír* is also the owner. He may, it is true, employ a sub-tenant called a *shikmí*, and to the last the term 'cultivating tenant' certainly applies. The statistics of area held by each class will be found in the settlement report for the period then dealt with, but it is clear that these figures are liable to great fluctuations and are perhaps not very trustworthy.

Rents.

The payment of rent in this district appears to be everywhere in cash, no instance of payment in kind (*batái*) being mentioned in the Settlement Report. As regards the fluctuation in the all-round rent-rate before the current settlement no conclusions could be drawn for the cis-Jumna parganahs owing to the peculiarities of the tenures and the almost total absence of any real rent transactions. In the trans-Jumna

parganahs Mr. Whiteway saw reason to think a rise of 25 to 30 per cent. had taken place in the 28 years preceding the commencement of the current assessment. [For details see *Settlement Report*, p. 88.]

Condition of the cultivating classes.

The condition of the people at the present time as compared with past periods is a subject dealt with by Mr. Whiteway, but the conclusions he arrives at are not very definite and are not easily summarized. His remarks were made with immediate reference to the successive famines that had visited the district. After noticing the circumstance that owing to the extension of irrigation better crops are grown now in greater proportion than formerly, he writes :—

"From this it does not seem a rash deduction to assume that as the land has now to support a denser population, the better grains are more largely consumed by the bulk of the people. In their houses and in their clothes (except as far as the latter have been affected by the use of English cloth) the people are probably but very little changed. There is no industry in the district except some weaving of country cloth, which has been rather injured than otherwise by the trade in English manufactures. In the towns the people are chiefly either grain-dealers or landlords or money-lenders, who are dependent on the agricultural population, and whose prosperity varies with theirs; or else they are priests and *pandas* who live on the offerings of the faithful or on the gifts of pilgrims whom they accompany on the tour. To these latter the improved communications with the increased influx of strangers are an unmixed advantage."

In connection with this subject of the condition of the cultivating classes, the increase in the number of occupancy tenants that Mr. Whiteway believes to have taken place is an important element. [See further in *Settlement Report*, p. 51.]

Trade.

For the following account of the trade communications of the district we are indebted to Mr. J. B. Fuller, late Assistant Director of Agriculture and Commerce, North-Western Provinces and Oudh :—

"The Muttra district is amply supplied with trade communications. The East Indian Railway barely touches the outlying corner of the district comprised in the Sa'dabad tahsíl, but a short line of light railway connects the city of Muttra with the Háthras road (East India Railway) station, and affords to it most of the advantages that result from a situation on the main provincial artery of commerce. The city is further connected with the Rájpútána State Railway by another short line running to Achhnera, and when the two strips of railway are connected by a bridge across the Jumna—as they will be very shortly—and the Muttra-Háthras line is connected with the Cawnpore, Farukhabad, and Kásganj light railway by the extension now under construction, the district will be traversed from west to east by a line of light railway that will place the city of Cawnpore in direct communication with the salt lakes of Rájputána. Six metalled roads diverge from the city of Muttra, connecting it respectively with Háthras, Jalesar (Etah district), Agra, Bhartpur, Díg, and Dehli. The river Jumna traverses the whole length of the district from north-west to south-east, as does also the Dehli and Agra canal, and the latter is connected with Muttra city by a still-water navigation

channel 7 miles in length. The railway traffic of the district is at present almost entirely transacted by the Muttra-Háthras light railway [of which a brief notice has been given above, see p. 27]. During the calendar year 1881 its working expenses amounted to Rs. 93,632; its gross receipts to Rs 1,35,334; and its net receipts to Rs. 41,702. The charges for interest on capital (at 4½ per cent.) amounted to Rs. 43,460; so that the net result was a loss of Rs. 1,753, an insignificant sum when contrasted with the undoubted benefit the line confers on the district and the facilities it gives to a large number of pilgrims to visit the many famous shrines and bathing ghâts. The line derives no less than 66 per cent. of its earnings from passenger traffic.

"During the same year (1881) the total amount of goods despatched from stations on the railway was 1,66,000 maunds; and the total amount of goods received, 6,33,000 maunds. This indicates very strongly the character of the traffic, which principally consists in import. The principal imports and exports were as follows:—

Imports.		*Exports.*	
Cotton goods ...	5,190 maunds.	Cotton ...	1,703 maunds.
Grain ...	2,03,558 „	Cotton goods ...	2,775 „
Sugar ...	57,990 „	Hides ...	2,068 „
Wood ...	19,955 „	Saltpetre ...	1,635 „
Coal ...	7,159 „		

"The total amount of the trade is, therefore, inconsiderable and does not amount to more than is ordinarily carried by a first-class metalled road in these provinces. It is almost entirely concerned with the city of Muttra and the railway has as yet had little or no effect on the traffic of the district as a whole.

"The only roads on which traffic has been registered are the Muttra-Dehli, the Muttra-Díg, and the Muttra-Bhartpur. For the former road two years' and for the two latter roads three years' statistics are available. The following summary has more than a temporary interest, as the statistics of road-traffic ceased to be collected after 1878-79, and consequently, until the registration is resumed, these will be the only ones available for guaging its extent:—

	Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous	Total.
					Muttra-Dehli road.						
Towards Muttra—											
1877-78 ...	29,340	130	10,14,886	18	29,629	1,531	86,798	9,506	36	4,400	11,76,274
1878-79 ...	1,06,343	2,803	64,257	453	5,337	762	91,845	28,456	223	5,045	3,05,524
From Muttra—											
1877-78 ...	...	1,324	36,522	907	12,685	37	1,530	20,850	711	46,100	1,20,666
1878-79 ...	572	827	42,148	1,497	23,695	255	628	9,693	977	51,800	1,31,992
					Muttra-Díg road.						
Towards Muttra—											
1876-77 ...	32,437	131	25,208	...	719	1,219	1,52,653	...	1,921	3,229	2,17,517
1877-78 ...	1,269	4	12,897	53	6,953	469	43,352	...	720	2,400	68,117
1878-79 ...	36,803	22	2,930	140	5,029	408	606	611	4,664	2,257	53,470
From Muttra—	...										
1876-77 ...		704	20,969	1,267	261	2,886	1	38,862	1,194	5,624	71,762
1877-78 ...	39	173	14,891	862	358	331	3	14,048	102	7,945	38,252
1878-79 ...	26	144	20,415	283	...	232	...	14,040	...	2,374	37,514

	Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous.	Total.
			Muttra-Bhartpur road.								
Towards Muttra—											
1876-77 ...	3,812	253	3,558	95	18	2,470	45,754	...	9,897	36,705	1,02,562
1877-78 ...	161	30	6,793	54	952	1,040	6,822	...	15,999	67,977	99,828
1878-79 ...	2,000	35	10,366	10	2,842	667	91	118	7,153	67,900	91,182
From Muttra—											
1876-77 ...	...	569	27,836	342	2,022	3,250	...	25,728	796	16,937	77,480
1877-78 ...	150	199	62,821	62	230	1,215	412	9,869	1,590	13,807	90,355
1878-79 ...	30	338	16,641	204	...	1,632	21	11,143	...	4,788	34,797

"The road connecting Muttra with Dehli is by far the most important of the three, and during the scarcity of 1877-78 was of enormous service to the district, since it offered a direct route for the barley and gram of the lower Panjáb, considerable stocks of which existed in Rewári, Bhiwáni, and other towns. The most noticeable feature in the traffic of the other two roads is the decline in the import of salt, due to the closure of salt works in the Bhartpur State and concentration of operations at the Sambhar lake.

River and canal traffic.

"The Jumna is greatly impeded by shallows during the greater part of the year, especially since the opening of the Dehli and Agra Canal, which abstracts a large portion of its water supply. It is scarcely used at all for traffic purposes, and the total amount of goods annually exported by means of it is said not to exceed 2,000 maunds. The Dehli and Agra Canal offers, however, an excellent water-way, since, although primarily intended for irrigation, navigation requirements were carefully considered in its construction. In the Muttra district there are wharves at Kosi, Aring, and Chhota Kosi, but the traffic which they transact is wholly insignificant. The canal passes at a distance of some 7 miles from Muttra city, but is connected with it by a still-water navigation channel which was constructed at great expense, but has proved absolutely useless. It is reported to have been a 'failure from the first,' and the chickweed with which its surface is covered is rarely disturbed by the passage of a boat. Indeed, traffic on the whole canal between Dehli and Agra is disappointingly small, considering the expenditure incurred to attract it, including the cost of a still-water channel at Agra city, similar to the one at Muttra. During the year 1878-79 the total traffic carried down-stream by the canal only amounted to 74,110 maunds, and that carried up-stream to 1,20,427 maunds.[1] The Muttra district received 29,017 maunds from the Agra district (principally stone) and 3,765 maunds from the direction of Dehli. It despatched 21,028 maunds in the former and 8,877 maunds in the latter direction. The insignificance of the traffic carried by the canal is all the more remarkable from there being a considerable road traffic running parallel to it between the very places the canal connects. In 1877-78 (the famine year) the Agra-Dehli road carried 11,76,274 maunds towards Agra, and 1,20,666 maunds towards Dehli, registered at the point where it crosses the Muttra-Gurgaon boundary. In the same year the canal traffic only amounted to 76,097 maunds down-stream and 28,609 maunds up-stream. The road traffic was of

[1] Since this note was written later returns have been supplied, but they show no improvement in the traffic. For the half-year ending 30th September, 1881 and 1882, the total up and down traffic was only 1,36,412 and 73,107 maunds respectively (*Gaz., N.-W. P. and Oudh*, dated 26th May, 1883).

course considerably inflated by the excessive demand for grain in the Muttra and Agra districts, since in the following year it only amounted to—towards Agra 3,05,524 maunds ; towards Dehli 1,31,992 maunds. But it is very remarkable that the canal attracted no portion of it. The principal obstacle to the increase of traffic on the canal is probably the fact that its head (at Okla) is separated from Dehli by some miles of difficult navigation on the Jumna, and if the canal could be connected with Dehli by a navigation channel, as it is with Muttra and Agra, there is small doubt but that the traffic would be enormously increased.' At the same time it is somewhat extraordinary that there is not more local traffic carried by it between Agra and Muttra, which are separated by no break of canal."

Manufactures.

There are no important mercantile enterprises of any kind and no manufactures conducted under European supervision in the district. The only local manufacture is that of weaving country cloth, referred to in a former paragraph, and the only industry other than agricultural is the stone-cutting mentioned in the notice of 'habitations.'

Fairs.

The principal fairs in the Muttra district are held in the places and on the dates given in the following statement.[1] Fifteen of these festivals are celebrated at the headquarters city, six at Brindában, two at each of the holy places Gobardhan and Baldeo, and one at each of five other places :—

Place.	Parganah.	Date.	Average (approximate) attendance.	Name and object.
Muttra ...	Muttra ..	10th of bright half of Jeth (May-June).	10,000	Dasahra ; to bathe at the Dasasvamedh ghát.
Ditto ...	Ditto ...	2nd of bright half of Asárh (June-July).	5,000	Rathjátra ; dragging the cart of Jagannáth.
Ditto ...	Ditto ...	11th of ditto ...	20,000	Jugal jori kí parikrama ; principal perambulation of the city.
Ditto ...	Ditto ...	3rd of bright half of Sáwan (July-August).	5,000	Tij ká melá ; to worship the Bhúteswar Mahádeva.
Ditto ...	Ditto ...	5th of ditto ...	1,600	Panch tírath ; a pilgrimage starts on the first day from the Visránt ghát for Madhuban ; proceeds on the 2nd day to Santana-kund at Satoha and the Gyán báoli near the Katra; on 3rd day to Gokarneswar ; on the 4th day to the shrine of Garur Gobind at Chhatikra ; and on the 5th day to the Brahm-kund at Brindában.

[1] Kindly supplied by Mr. W. E. Neale, C.S. This list includes only the principal festivals. The total number is much larger and includes 33 for Muttra and 46 for Brindában. A calendar of all these is given in Mr. Growse's *Mathurá*.

Place.	Parganah.	Date.	Average (approximate) attendance.	Name and object.
Muttra ...	Muttra ...	15th of bright half of Sáwan (July-August).	5,000	Salúno or Raksha-bandhan, 'tying on of armlets' wrestling matches.
Ditto ...	Ditto ...	8th of dark half of Bhádon (August-September).	21,000	Janm Ashtami, 'Krishna's birthday;' a fast till midnight.
Ditto ...	Ditto ...	11th of bright half of ditto.	6,000	A special pilgrimage to Madhuban, Tálban, and Kumudban; the general Ban-játra also commences and lasts for 15 days.
Ditto ...	Ditto ...	8th to 10th of bright half of Kuár (September-October).	20,000	Rámlíla; to witness the representation of the deaths of Meghnád, Kumbha-Karn, and Rávan.
Ditto ...	Ditto ...	11th of ditto ...	80,000	Bharat miláp; to witness the representation of the meeting at Ajodhya of Ráma, Síta, and Lakshman on their return from Ceylon with Bharat and Satrughna.
Ditto ...	Ditto ...	2nd of bright half of Kártik (October-November).	35,000	Jam-Dúj; to bathe in the Jumna.
Ditto ...	Ditto ...	8th of ditto ...	3,000	Gocháran, 'pasturing the cattle.'
Ditto ...	Ditto ...	9th of ditto ...	50,000	Akhay-navami; the second great perambulation of the city.
Ditto ...	Ditto ...	10th of ditto ...	20,000	Kansbadh ká melá; to see the representation of Kans being killed by Krishna and Baladeva.
Ditto ...	Ditto ...	11th of ditto ...	20,000	Deotthán; perambulation on account of the awakening of the god from his 4 months' slumber.
Brindában ...	Ditto ...	11th of bright half of Phálgun (February-March).	5,000	Phúldol; processions with flowers and music and dancing.
Ditto ...	Ditto ...	2nd to 10th of dark half of Chait (March-April).	50,000	Brahmotsav; festival at the Seth's temple lasting 10 days.
Ditto ...	Ditto ...	15th of bright half of Jeth (May-June).	5,600	Gaj-graha ká melá; to witness the representation of a fight between an elephant and a crocodile in the tank at the back of the Seth's temple.
Ditto ...	Ditto ...	9th of bright half of Sáwan (July-August).	3,000	Fair at the Brahm-kund.
Ditto ...	Ditto ...	8th of bright half of Bhádon (August-September)	3,000	Rádhá Ashtamí; Rádhá's birthday.
Ditto ...	Ditto ...	5th to 11th of bright half of Pús (December-January).	2,600	Dhanur-mas Otsav; to witness the procession issuing from the Vaikunth gate.
Satoha ...	Ditto ...	6th of dark half of Bhádon (August-September.)	2,500	To bathe in the Santana-kund.
Jatipura ...	Ditto ...	1st of bright half of Kártik (October-November).	2,000	Annakút; distributing food to the poor.

Place.	Parganah.	Date.	Average (approximate) attendance.	Name and object.
Gobardhan..	Muttra ...	15th of bright half of Asárh (June-July).	20,000	Gyás Purno; worshipping the Guru and perambulation of the Giri Ráj or sacred hill.
Ditto ...	Ditto ...	10th of bright half of Kártik (October-November).	80,000	Dipmaliká, illumination of the sacred hill.
Rádhá-kund,	Ditto ...	8th of bright half of ditto.	5,000	Abhaya Ashtamí; childless couples bathe in the ponds (Rádhá kund and Krishna-kund) in hopes of issue.
Barsana ...	Chháta ...	6th to 15th bright of half of Bhádon (August-September).	5,600	Budhi lila; to witness the exploits of Krishna and Rádhiká.
Semri ...	Ditto ...	1st to 9th of bright half of Chait (March-April).	3,400	Devi púja; to worship the goddess of small-pox.
Baldeo ...	Mahában ...	6th to 8th of dark half of Bhádon (August-September).	1,500	Baldevaji ká melá, birthday of Baldeva.
Ditto ...	Ditto ...	From 15th of bright half of Aghán (November-December) to 2nd of dark half of Pús (December-January).	3,6·0	Baldevaji ká melá; perambulation of the temple and prayers for fulfilment of wishes.

Wages.

In the following table will be found the average rate of hire paid during different years of the past quarter century[1] to the various classes of artisans and labourers:—

Class of artisan or labourer.	Average daily wages of the year.		
	1858.	1867.	1882.
Blacksmiths	Ánas 4 to 5	Ánas 5	Ánas 4 to 5
Stone-cutters	„ 4	„ 4½ to 5	„ 5
Carpenters	„ 3 to 4	„ 4 to 5	„ 4 to 5
Masons	„ 3 to 4	„ 4 to 5	„ 4 to 5
Tailors	„ 3 to 4	„ 3 to 4	„ 4
Shoemakers	„ 3 to 4	„ 3 to 4	„ 3 to 4
Bearers (*kahár*)	„ 2 to 4	„ 3 to 4	„ 3 to 4
Thatchers	„ 3	„ 3½ to 4	„ 4 to 5
Porters	„ 2	„ 2 to 2½	„ 2½
Diggers (*beldár*)	„ 1½ to 2	„ 2 to 2½	„ 2½
Coolies	„ 1½ to 2	„ 2 to 2½	„ 1½ to 2½
Weeders	„ 1¼	„ 2½ to 3	„ 2 to 3

[1] For the years 1858 and 1867 these are taken from a return published in Mr. Plowden's *Wages and Prices*; those for the present year have been supplied by the Collector.

The above are mere averages. Female labourers are paid slightly less, and half-grown lads get two-thirds of the full rate of wage.

Prices.

There are two sets of prices in this district: those that govern transactions in the open market or the bázár prices, and those that govern transactions between grain-dealers and producers or the harvest prices. Between the two there must necessarily be a difference representing the profit to the grain-dealer and the cost of carriage to the market. So much profit is perfectly legitimate; but the grain-dealing class composes a guild or fraternity that not only admits no outsider but monopolizes the money-lending or banking trade as well. The members, be they Banias or zamíndárs, can compel the producer, who lives solely by the advances they grant him, to bring his produce to their shops and thus prevent him from getting the full open market value for his goods. The cultivator is, therefore, not only crippled by the heavy interest he has to pay, but also by the low prices he is compelled to take for his produce.

Harvest rates.

We have in Mr. Allen's *Jalesar Settlement Report*, dated 25th March, 1836, a statement of harvest rates for wheat and barley for the years 1813-34, and Mr. Whiteway in his report quotes these and also those obtaining among the Bajna Banias for six of the chief staples of the district—wheat, barley, gram, and *bejhar* (barley and gram mixed) for the spring crops, and cotton, *juár*, and *múng* for the autumn crops—for the years 1835-76. These harvest rates are settled on the 3rd of the light half of Baisákh for the *rabi* that has just past, and on the 10th of the light half of Kuár for the *kharíf* to come. These he considers to be fairly representative of the prices obtainable by the cultivators generally. Omitting exceptional years, *viz.*, those of the famines and scarcities of 1813, 1818 to 1820, 1825 to 1827, 1837-38, 1860-61, 1868-69, and the mutiny of 1857-58, the average prices of three periods have been as follow, the figures showing sers and fractions of a ser for the rupee :—

		Wheat.	Barley.	Gram.	*Bejhar.*	Uncleaned cotton.	*Juár.*	*Múng.*
1st period,	1814-1837	... 41·4	59·0	...	...	...	...	...
2nd „	1837-1857	... 39·4	58·2	48·7	53·8	17·1	46·9	42·8
3rd „	1857-1876	... 26·7	35·8	33·5	35·4	10·0	33·8	32·5

The rise of prices in the third period (1857-76) has been 55 per cent. for wheat and 65 for barley on the prices obtainable in the first period (1814-37); and 45 per cent. for gram, 52 for *bejhar*, 71 for uncleaned cotton, 38 for *juár*, and 31 for *múng* on the prices of the second period (1837-57).

The rise in prices in the second period was very small; taking wheat, it has never been, in fact, so cheap during the whole time as it was in 1850, during

this second period. In no year since the mutiny has wheat been cheaper than 40 sers for the rupee, whereas it was so in 13 years before that time. In only five years since the mutiny has it been cheaper than 30 sers for the rupee, whereas in only one year before that time, not being an exceptional year, was it so dear. The low rise in the price of *kharif* grains, especially *múng*, is noteworthy, for they are but little exported, and their price is not so affected by improvements in the means of transport as the *rabi* grains.

Market rates.

Taking the same three periods, the average bázár prices for three principal commodities have been—

		Wheat.	Gram.	Barley.
1st period,	1814-37	32·5	43·5	47·9
2nd „	1837-57	32·0	37·5	...
3rd „	1857-76	22·8	28·3	...

The average price of barley for the two last periods cannot be given. It will be noticed that here, again, the rise in prices during the second period was very small, almost the whole rise being confined to the last term. Comparing the prices that have ruled since the mutiny with those before the great famine, we find that wheat has risen 42 per cent. in price, and gram 53 per cent. "In this district, therefore," writes Mr. Whiteway, "the cultivator is not only getting his share in the rise of prices generally, but is also gradually forcing the Bania to give him a better price for his produce; for, whereas bázár rates have risen for wheat only 42 per cent., the harvest rates have risen 55 per cent. The difference between harvest rates and bázár rates for this grain was 27 per cent. for the first period, 23 per cent. for the second, and only 17 per cent. for the third. It must take time for the benefits of the competition in the export trade to filter down to the cultivator, guarded and hedged round as he is by custom and long-standing obligations, but in a longer or shorter time it must reach him. The harvest prices of cotton in this district during the American war are instructive in the extreme as showing how the Bania's hand must be forced by a stimulated market. As the general result of this investigation it is proved that the whole rise in prices has been since the mutiny, and that, as compared with last settlement, the cultivator can now get 50 per cent. more all round for his produce."

During the severe scarcity of the years 1877-79 that followed the last of the periods we have been considering, there was a corresponding rise in the prices of all kinds of food-produce. These have been recorded for each of the principal commodities for each month of the period from June, 1877, to May, 1879, in an appendix to the *Report on the Scarcity and Relief Operations in the North-*

Western Provinces and Oudh during these years. The highest prices of each of the commodities reached in any month were as follow:—

Wheat.	Barley.	Common rice.	Bájra.	Juár.	Gram.
S. c.	S. c.	S. c.	S. c.	S. c.	S. c.
10 12	12 0	8 8	7 0	7 0	12 0

Prices have slowly recovered with the favourable harvests of recent years, and the following figures will serve to show their present state:—

	Wheat.	Barley.	Common rice.	Bájra.	Juár.	Gram.
	S. c.	S. c	S. c.	S. c.	S. c.	S. c.
Price for fortnight ending 15th October, 1882.	17 12	25 8	14 0	24 0	24 0	25 0
Price for fortnight ending 15th March, 1883.	17 0	24 8	15 0	23 0	25 0	25 0

Money-lending and interest.

The rates of interest charged vary greatly, but averages may be given as follow: (1) between bankers themselves, from 6 to 9 per cent.; (2) in large transactions between bankers and private individuals, where jewels and similar kinds of movable property are pledged, from 6 to 12 per cent.; (3) when land is mortgaged as security, from 9 to 18 per cent.; in small pawnbroking transactions, from 12 to 15 per cent; (4) ditto on personal security, from 18 to 37½ per cent.

Weights and measures.

The Government ser of 2·057lb. and its sub-divisions are in general use in the towns and larger markets, but local weights are also used, which vary in different parts of the district and for different commodities. No statement of these has been prepared, but the account given in the AGRA notice will suffice to show how difficult, if not impossible, it would be to give an accurate account of them. Nor would it be of much interest or value, as on the few occasions when the reader might require to know them he would find it safer to consult the local authority for the time being. The only measure that need be mentioned is the *bígha*, and that only for the purpose of noting that it has ceased to be used in official records, its place having been taken by the English acre. During the late settlement operations the *patwáris* (village accountants), and also the *zamíndárs* and cultivators, are stated to have become familiarized with the new measure and with the rates of rent reckoned upon it (see Mr. Smith's *Settlement*

Officer's Manual, p. 324). It may be mentioned that the 'Government' *bigha*, as it was called, measured 2,756·25 square yards, and that 1·7560 such *bighas* went to the acre, the same indeed as in Agra and Farukhabad.

District receipts and expenditure.

The chief items that make up the district receipts and expenditure will appear from the appended statement of them for a recent year, kindly furnished by the Accountant-General, North-Western Provinces and Oudh. It should be observed, however, that only those items that come under what are technically called "service" heads are entered. These form the substantive accounts of the Government of India, but in addition there are "debt" heads, including accounts of sums repayable by or to Government, such as deposits, loans, &c., that do not directly affect the financial resources of the district:—

Heads of receipts.	1880-81.	Heads of charges.	1880-81.
	Rs.		Rs.
Land revenue	15,83,523	Interest on funded and unfunded debt.	8,992
Excise on spirits and drugs[1] ...	40,281	Interest on service funds and other accounts.	...
Assessed taxes	62,680	Refunds and drawbacks ...	7,133
Provincial rates	2 79,299	Land revenue	1,61,284
Stamps	86,251	Excise on spirits and drugs ...	2,557
Registration	15,649	Assessed taxes	60
Post-office	...	Provincial rates	...
Minor departments	1,441	Stamps	1,064
Law and justice	6,806	Registration	6,069
Jails	1,152	Post-office	3,963
Police	4,532	Administration	...
Education	12,271	Minor departments	1,845
Medical	14	Law and justice	21,942
Stationery and printing... ...	233	Jails	8,788
Interest	302	Police	1,29,835
Receipts in aid of superannuation, retired and compassionate allowances.	...	Education	27,879
Miscellanaous	3,164	Ecclesiastical	3,546
Irrigation and navigation ...	3,492	Medical services	8,227
Other public works ...	16,980	Stationery and printing ...	1,055
		Political agencies ...	...
		Allowances and assignments under treaties and engagements.	604
		Superannuation, retired and compassionate allowances.	24,804
		Miscellaneous	1,077
		Famine relief	...
		Irrigation and navigation ...	...
		Other public works	1,499
		Loss by exchange on transactions with London.	13
Totol ...	21,18,070	Total ...	4,22,266

Local rates and local self-government.

The position of the district as regards the recent measure of decentralization may be briefly stated. Muttra is one of the few districts in which a balance (Rs. 5,750) is shown

[1] Includes gross receipts on account of sale proceeds of opium.

after deducting from the receipts derived from the local cess the total amount of charges under the various heads of general establishment, education, medical institutions, village watchmen, and public works. The details of normal expenditure were approximately stated in Resolution No. 3 of 1882, dated 13th April, 1882, and published in the local gazette as follow :—

	Deductions on account of general establishment, &c.						
Balance of local cess available for local expenditure after deducting further rate and percentage for canals and railways.	*a.* District dák.	*b.* Lunatic asylums.	*c.* Inspection of schools.	*d.* Training schools.	*e.* District sanitation.	*f.* Department of Agriculture and Commerce.	Total.
Rs. 1,56,960	Rs. 6,080	Rs. 1,950	Rs. 4,370	Rs. 980	Rs. 390	Rs. 1,560	Rs. 15,280

	Expenditure under local control.				
	a.	*b.* *Medical charges.*		*c*	
Balance available for expenditure under local control.	Education.	(1) Hospitals and dispensaries.	(2) Vaccination.	Village watchmen.	Total.
Rs. 1,41,680	Rs. 26,390	Rs. 5,260	Rs. 1,610	Rs. 58,240	Rs. 91,500

	Public works expenditure.							
	Normal items (local control).							
Surplus available for local public works.	*a.* Maintenance of local civil buildings, roads, and bridges.	*b.* Allotment for petty works.	*c.* District establishment made over.	*d.* Total.	Original works and special repairs (figures for 1882-83), variable item (local control).	Arboriculture grant (figures for 1882-83), variable item (local control).	Total.	Surplus.
Rs. 50,180	Rs. 31,280	Rs. 3,000	Rs. 8,350	Rs. 42,630	Rs. 300	Rs. 1,500	Rs. 44,430	Rs. 5,750

The surplus of Rs. 5,750 shown above will be liable to be decreased by the fluctuating grants for original (local) public works, and for arboriculture, and also by the debit of certain items, such as the cost of collections of local rates, cost of existing local funds establishments in district offices, and repairs to *saráis*, none of which was included in the statement just given, the precise details not being available.

Municipalities and house-tax towns.

Municipal funds are not included in the statement of receipts and expenditure, as the taxes that provide them are levied for local purposes. Details of municipal income and expenditure are given in the accounts of the three municipalities, Muttra, Brindában, and Kosi. Their aggregate income, in 1881-82, was Rs. 92,524; and their aggregate expenditure, Rs. 86,443. The income and outlay of the house-tax towns—14 in number (*viz.*, Kámar, Chháta, Shergarh, Sahár, Gobardhan, Sonkh, Farah, Mát, Ráya, Mahában, Gokul, Baldeo, Sa'dabad, and Sahpau)—will be found under the separate notices of them.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870 during 1870-71 was Rs. 1,13,921; and the number of persons assessed, 2,846. The assessment in 1871-72 was Rs. 35,217; and the number assessed 1,745. In 1872-73, they were Rs. 26,762 and 738 respectively.

License-tax.

The license-tax, levied under Act II. of 1878, yielded, in 1881-82, a gross sum of Rs. 57,865; and after deducting the cost of collection, the net produce of the tax, according to the official report, was Rs. 53,415. The incidence of taxation per thousand of the total population was, in towns with population exceeding 5,000, Rs. 181; and the number of persons taxed per thousand, 7: while in smaller towns and villages it was only Rs. 74·4; and the number taxed, 3 in a thousand. Judged by net collections Muttra ranked 4th in the North-West Provinces in 1880-81 and in 1881-82.

Excise.

Excise collections are now made under Act XXII. of 1881 (repealing Act X. of 1871) and Act I. of 1878, and may be shown for five years as follows:—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and chandu.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	...	2,608	4	5 007	7,026	406	...	29,829	5	44,885	4,225	40,660
1877-78 ...	877	2,939	5	2,600	5,840	205	...	26,626	1	39,091	3,827	35,264
1878-79 ...	3,267	1,767	7	5,971	7,000	413	30	24,762	40	43,257	3,865	39,392
1879-80 ...	3,516	2,481	7	3,523	6,000	382	...	17,194	19	33,122	2,826	30,296
1880-81 ...	3,533	2,539	6	3,800	6.367	402	...	16,888	31	33,566	2,993	30,573

For excise matters the district is divided into two sections, the 'distillery' tract and the 'farmed' tract, the boundaries of which vary from year to year. Excluding Muttra and Brindában towns, the incidence per head of excise taxation in 1881-82 was ·68 of a pice in the whole district, being 2·12 pies in the 'distillery', and ·44 pies in the 'farmed' tract. This points to a low rate of consumption of native liquor, but the position of the district bordered to a great extent by native territory and including within its boundary several Bhartpur villages where excise laws are unknown, favours smuggling, and it cannot be doubted that much smuggling from the latter takes place. An interesting account of excise matters in this district, and an account of the method of distilling native liquor, will be found in Mr. Cruickshank's report on the administration for the year 1881-82 published in the annual departmental report for that year.

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.	*Hundi* and adhesive stamps.	Document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	2,751	17,497	59,958	46	80,252	1,401	78,851
1877-78 ...	1,606	29,054	58,518	548	89,726	1,703	88,023
1878-79 ...	2,461	21,476	61,049	15	85,001	1,584	83,417
1879-80 ...	2,600	22,280	50,080	135	75,095	1,482	73,613
1880-81 ...	2,536	22,820	60,846	49	86,251	1,636	84,615

Registration.

In 1880-81 there were 7,591 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 9,960 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 5,041. The total value of all property affected by registered documents is returned as Rs. 15,42,092, of which Rs. 12,71,303 represent immovable and the remainder movable property.

Judicial statistics.

Connected with the subject of judicial receipts and expenditure is the number of cases tried by the civil, criminal, and revenue courts. For the two last this amounted in 1880 to 3,441, of which 1,894 were decided by criminal and 1,547 by revenue courts. The local civil courts are the munsiffs of Muttra and Mahában, but for purposes of civil jurisdication the district is included with Agra, and separate statistics of civil cases affecting this district cannot be readily obtained.

Medical charges and sanitary statistics.

The medical charges are in great part incurred at one central and two branch dispensaries. The first is at Muttra and the others at Brindában and Kosi. These branch dispensaries are both of the second class. The total district expenditure on dispensaries was in 1881 Rs. 5,924, of which 55·9 per cent. was defrayed by government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1881, was 26,993, and included 2 Europeans, 66 Eurasians, 22,723 Hindus, 4,147 Musalmáns, and 55 of other classes. The average daily attendance was 199·98, and the ratio per cent. of men 59·33, of women 19·28, and of children 21·39. At the central dispensary 50 major operations (3 on the eye) were performed.

Epidemic diseases: cholera in 1869,

In the year 1869, when cholera was epidemic in many districts of the North-Western Provinces, Muttra did not suffer so much as some others. The disease was not prevalent till June, when it appeared in several places simultaneously. The number of deaths was 1,060, giving a percentage of ·13 to the total population. After two years of comparative freedom, the people were again in 1872 troubled by cholera in an epidemic form, but the deaths were less than a third of those in the preceding epidemic; the worst months were May, July, August, and September.

and in 1872.

Dengue in 1872.

Muttra was one of the ten districts that suffered, in 1872, from the epidemic prevalence of the dengue form of fever, a novelty among the diseases of these provinces. The other districts were Mirzapur, Benares, Gházipur, Allahabad, Jaunpur, Cawnpore, Agra, Aligarh, and Meerut. The disease is highly contagious, and was probably brought into the district by pilgrims from Agra. It was first seen in the city of Muttra on the 24th August, and about the same time it was known to prevail at Brindában. It spread with great rapidity through the city, whole families being simultaneously laid low by it. The European regiment suffered considerably, and about half the inhabitants of the civil station were affected. No case occurred in the jail. The epidemic continued until the end of November. In the villages near the city the disease prevailed to a considerable extent; but little is known of its prevalence in more remote parts of the district. Attacks of dysentery and bronchitis, as *sequellæ* of dengue, were very often observed. No deaths are recorded as having occurred directly from dengue in this district.

Cholera in 1875.

In 1875 cholera again visited Muttra, but not in a very severe form. The months in which it was epidemic were May, June, July, and September.

Fever in 1878-79.

In 1878 Muttra headed the list of districts showing excessive fever mortality; this mortality was recorded principally in the later months of the year, but was continued into the following year. Local enquiry seemed to show that the disease was malarial fever, present in an epidemic form for the first time within the memory of the existing generation.

Vital statistics.

The principal causes of mortality during the five years 1877-81 may be shown in tabular form as follows:—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1877 ...	8,725	230	1,593	30	255	612	11,445	14·48
1878 ...	38,394	579	3,116	359	420	1,044	43,912	55 57
1879 ...	45 991	2	1,321	293	401	335	48,343	61·18
1880 ...	15,225	2	629	57	273	378	16,564	26·19
1881 ...	13,342	...	672	25	264	681	14,984	25 33
Average ...	24,335	162	1,466	153	323	610	27,049	37·62

The following is the account of native medicine given by a former Civil Surgeon:—"There are very few indigenous drugs, vegetable or mineral, found in the district. The native practitioners (*kabiráj* or *baid*) do not, except in emergent cases, use mineral substances; and of these the principal are arsenic, mercury, iron, gold, silver, and their preparations. The principal medicines resorted to by the *baids* are compounds of several vegetable medicines. The true base of the compound, which contains generally no less than a dozen constituents, is unknown to them. *Cocculus indicus* is a favourite medicine with them in fevers and it is seldom used alone. Opium forms the key-stone of all astringents used. *Aconite ferox* is the safeguard of native practitioners in Bengal in remittent and other severe cases of fever. The system of treatment adopted may be described as conservative and expectant."

Vaccination.

The statistics of vaccinations for the year 1881-82 are as follows:—Average number of vaccinators employed, 15; total number of persons successfully vaccinated, 14,492; total cost, Rs. 1,616.

History.

A brief history of the parganah sub-divisions of the district from the reign of Akbar to the present time has been given in the first part of this notice. It was there shown that

according to the *Aín-i-Akbari* the parganahs which now form part of the district were divided between three of the *sarkárs* of the Agra province (*súba*). On our acquisition of the district (1803-1806) these parganahs were scattered amongst three British districts. It was not till 1832 that they were united into one district under the name of Muttra. Nor, as we have seen, have later changes been wanting; in 1874 Jalesar parganah was transferred to Agra, compensation being, however, given in 1878, when 84 villages were annexed to this district from the Farah tahsíl of Agra. In attempting, therefore, to sketch the history of the Muttra district we are at once confronted by the difficulty of deciding where that history can properly be said to begin. Strictly speaking, perhaps, the date of its constitution as a district, just given (1832), might be accounted the proper point of departure; in that case there would be very little to record under the head of "history," and that little would be chiefly occupied with the mutiny period. But to limit ourselves thus would be to ignore many valuable records which throw considerable light upon the mediæval history of the tract which is included within the limits of the present district. An attempt will, therefore, be made to bring together the scattered references which have come down to us, premising that it is not so much a history of the district, but rather of its constituent elements that is being given.

Aboriginal inhabitants unknown.

The local traditions of the district name the Kalárs as the original occupants of the country, who, like the Bhars, Soirís, Chêrús and other supposed non-Aryan races elsewhere, are connected with ancient forts and tanks, and are said to have been dispossessed by different Rájput tribes. But it is difficult to determine who these people really were, whom the Játs and Rájputs found in possession when they first settled here. Nor are there any certain traditions regarding the mode and period of their settling that can be laid hold of to re-construct the early history of the district.

Ancient legends regarding Krishna.

The most famous legends are those connected with Krishna. The story of that tutelary divinity of Braj, over which Mr. Growse has thrown a literary charm that some may think it scarcely possesses in the original, is profoundly interwoven with the local nomenclature, as it is with the religion and the every-day life of the people. But it is rarely possible to extract authentic dates from old Hindu legends, and whatever substratum of historical truth may underlie the Krishna myths, it would be unsafe at the present stage of our knowledge to propound any definite theory regarding them. It may be mentioned, however, that 1000

B.C. has been assigned as the approximate date of the Great War in which Krishna took part; and although Krishna's enemy, Kansa, cannot well have been a Buddhist[1] as some have surmised, and therefrom have educed the theory that the religious persecution attributed to Kansa refers to the conflict between the Buddhists and the Brahmans, it is quite possible that Kansa may have been a Jaini, for the antiquity of the Jain religion is now completely established. Or, rejecting this theory, the story may symbolize a struggle between the votaries of Siva and Vishnu.

Kansa, a mythical king of Mathurá.

Kansa is introduced to us in the legends as the usurping king of the Jádavas, whose capital city was Mathurá; he had deposed his own father Ugrasen, and, relying on the support of Jarásandha, king of Magadha, his father-in-law, ruled the country with a rod of iron. Krishna, who was a cousin of Kansa the usurper, but had been brought up in obscurity, headed a revolt which was successful, and Kansa was slain. Jarásandha then marched an army against Mathurá for the purpose of avenging Kansa's death. He was assisted by some powerful western king, probably (according to Mr. Growse) Gonanda I.,[2] king of Káshmir. The result of this invasion was that Krishna with the whole clan of Yádavas abandoned Mathurá, retiring to the bay of Kachh, where he founded the city of Dwáraka, which was at some later period submerged in the sea. He subsequently slew Jarásandha in battle, but was unable to regain the throne of Mathurá. Mr. Growse is of opinion that the legends regarding Krishna's boyish frolics at Mathurá and Brindában, which now alone dwell in popular memory, are comparatively modern inventions, probably not earlier than the 16th century, as there is no allusion to them in the *Mahábhárat*, or 'history of the Great War.'

References to Muttra in the early chronicles and histories.

Leaving the reader who desires to acquaint himself with these legends to find all he can wish in Mr. Growse's Memoir, we pass on to consider what glimpses of Muttra history can be obtained from the passing references in the early histories, and from the living testimony of ancient monuments still, or till recently, in existence.

[1] If we accept the usual chronology, Buddha, the founder of the religion, died B.C. 543. This is the date doubtfully given in the Imperial Gazetteer, IV., 247. But, as elsewhere noted in that work (p. 255), there are 14 different accounts accepted by the northern Buddhists, ranging from 2422 to 546 B.C. The southern Buddhists agree in starting from the 1st of June 543 B.C. as the day of Buddha's death. This latter date is usually accepted by European writers. General Cunningham makes it 478 B.C. (*Corpus Inscriptionum Indicarum*, p. 7), and Mr. Rhys Davids, 412 B.C. (*International Numismata Orientalia*, pp. 38-56). [2] The question is discussed fully in Mr. Growse's *Muthurá*, where he points out that in Sanskrit *Yavana*, which forms the second part of this king's name as given in the legend (Kála Yavana), besides the primary meaning of *Yunán* (Ionia), denotes, secondarily, any foreign country.

The Greeks at Muttra.

How far the neighbourhood of Muttra was known to the Greeks has been much discussed. General Cunningham (*Ancient Geography of India*, p. 374) writes: "The city is noticed by Arrian [*Indica*, VIII], on the authority of Megasthenes, as the capital of the Súraseni.....According to Arrian, the Súraseni possessed two great cities, Methoras and Klisoboras, and the navigable river Jobares flowed through their territories. Pliny [*Nat. Hist.*, vi., 19] names the river Jomanes, that is, the Jumna, and says that it passed between the towns of Methora and Clisobora. Ptolemy mentions only Mathura, under the form of Modura, to which he adds the city of the gods or holy city." The General is inclined to identify Brindában with the Klisoboras mentioned above. But Mr. Growse points out that the present Brindában dates only from the reign of Akbar and that there is no ground whatever, either legendary or archæological, for believing that the site had ever been inhabited at any earlier period. He identifies Clisobora—probably a Greek corruption of *Krishna-pura*—with Mahában, which is known to be a place of great antiquity and which is only separated from Mathurá by the Jumna, thus agreeing with Pliny's description. Arrian's date is given as about 140 A. D. and the Súraseni are described by him as a people specially devoted to the worship of Hercules, who may be identified with Balaráma, the brother of Krishna. As an evidence of the Greek occupation of Muttra, General Cunningham has kindly furnished the following brief note of a recent discovery that he has made, of which a fuller account will be given in a forthcoming volume of his survey. [It was received after the part of this notice dealing with 'archælogy' had been printed]:—

"During one of my researches in 1882 amongst the heaps of fragments lying about Mathurá, my notice was attracted to a half-size life figure, which, with the aid of some bricks and mud, formed one side of a trough for watering cattle. On removing the bricks and mud and washing the stone, I found to my surprise and delight that the figure was that of Herakles strangling the Nemæan lion. As this group could not have been made for the use of the Hindus, whether Brahmans or Buddhists, it follows as a matter of absolute certainty that it must have been sculptured by some foreign artist for the use of Greeks, resident in Mathurá. I have already noticed in my account of the sculptured balusters of the Bharhut gateways that the superior excellence of the execution, coupled with the presence of an Arian letter on each of the balusters of the gateway, pointed to the employment of some foreign artists on this work. Now here at Mathurá I have found another proof of the employment of a foreign artist, who, in this particular instance, must have professed the Greek

religion, as the group of Herakles strangling the Nemæan lion appears to be a direct copy of some Greek original. The head of Herakles is unfortunately wanting; but the pose and muscular development of the body are infinitely superior to any purely Indian sculpture that I have seen. Herakles has his left arm wound about the lion's neck, while with his right he is raising the club, which appears behind his back, to strike a blow. The raised arm is also gone. The lion is rather a weak animal. The group is not cut in the ground, but is an alto-relievo with a rough back, and has apparently formed one side of an altar.

"In the early part of the present year (1883) I found a colossal male figure at the village of Parkham to the south of Mathurá, which from its inscriptions appears to be as old as the time of Asoka, or about B. C. 250. I found also a fragment of a Buddhist Railing Pillar, with an inscription in beautifully formed Asoka characters, exactly like those on the well-known monoliths at Dehli and Allahabad. The pillar was the gift of a woman named Amogha Rakshita."

Supposed Greek monuments.

Earlier sculptures found in the district had been supposed to be of Greek origin, and to represent Bacchanalian scenes with Greek figures and accessories. Mr. Growse, while admitting that "it is an established historical fact that Mathurá was included in the Bactrian empire" has decided, after an exhaustive examination of the later sculptures, that they do not warrant the conclusion that they were the work of any but Indian artists. But it would be out of place to discuss here the disputed questions of Greek occupation, or rather perhaps whether we have at present any certain relics thereof, for, as already noted, there seems no dispute that the Greco-Bactrian dominion extended thus far. A passage from the *Yuga-Purána* of the *Gargi Sanhitá* (*circ.* 50 B. C.), cited by Mr. Growse [*Mathurá*, p. 108], not only attests the reduction of Panchála and Mathurá, but speaks of an advance as far as Patna (Pátali-putra).

Indo-Scythian rule in Muttra.

Of the next conqueror of Northern India, the Indo-Scythians, we have more certain monuments in Muttra. Inscriptions bearing the names of Kanishka, Huvishka, and Vasudeva, well-known Indo-Scythian kings, have been found, showing that their dominions probably extended thus far, and opening up an interesting question regarding the early connection between Muttra and Káshmir. The Kushana dynasty, to which Kanishka belonged, was apparently first established in 24 B. C. and lasted until about 220 A. D. The extent of their rule may be judged from the existence of their inscriptions westwards from Pinjtar, in the Yusafzai country, to the celebrated Manikyala tope, and eastwards, as far as Muttrá (see "Indo-Scythian coins, with Hindi Legends," by E. Theman, *Ind. Ant.*, XII., 7).

After the extinction of this dynasty a century of darkness follows, regarding which nothing is known, and then the Gupta dynasty, whose initial date is usually given as 319 A. D., is heard of. The Guptas lasted for five generations, till 480 A. D., when the Vallabhís took their place as rulers.

The Guptas, 319 to 480 A. D.

During these early monarchies the State religion was generally Buddhism, and most of the monuments of Buddhist character found in the district (*vide supra*, 'Archæology,' p. 89) probably date from this period. We are not dependent solely, however, upon these for our knowledge of Muttra during Buddhist times. There is mention made of it in contemporary writings. These are the often quoted narratives of the Chinese pilgrims.

When Fah-Hian visited India, about 400 A.D., he found a kingdom of Mathurá, with a capital of the same name on the Jumna, the first that he entered in Central India. Buddhism was the established religion, and in the capital, where he rested a whole month, there were 20 monasteries and 3,000 monks. There were, moreover, six relic towers or *stupas*, all of which are fully described by the Chinese traveller. Two hundred years later Buddhism had considerably decayed, but even then, a later pilgrim, Hwen Thsang, in 634 A.D., reckoned 2,000 resident monks in the 20 monasteries, and there were seven towers containing relics of the principal disciples of Buddha. The description he gives of the kingdom is as follows:—"This kingdom is 5,000 *li* (833 miles) in circuit; the capital has a circuit of about 20 *li* (3⅓ miles). The soil is rich and fertile, and the people devote themselves solely to agriculture. The mangoes, which they vie with each other in planting, form a kind of forest. Although all these trees bear the same name, their fruits are distinguished under two names. The smaller are green when they commence to grow, but become yellow when they are ripe; the larger sort, on the contrary, always keep green. Fine cotton of various shades is obtained from this country. The climate is hot; the manners of the people simple and honest. The inhabitants love to show kindness in order to obtain happiness. They revere virtue and esteem study. There are a score of convents, with 2,000 monks, who study both the great and the little *Vehicule*. There are but five temples of the gods. The heretics dwell together confusedly, &c., &c.[1]"

The Chinese pilgrims.

A monastery, said to have been built by the venerable Upagupta, is described by Hwen Thsang as situated about a mile and a quarter to the east of the town, on a hill. Mr. Growse thinks that the extensive mound known as

[1] Translated from the *Si-ya-ki* quoted in Julien's *Histoire de la vie de Hwen Thsang*, p. 421 (Paris, 1853).

the Kankáli or Jaini Tíla may possibly be the site of this monastery (see *Mathurá*, pp. 104-116). This pilgrim took much pains, on his return to China, to describe the 128 different kingdoms he had visited or of which he had received authentic information.

Limits of Mathurá kingdom in seventh century, A.D.

It may be gathered from the geographical description given of the Mathurá kingdom that it included the eastern half of the modern district, some small part of Agra, and the whole of the Shikohabad and Mustafabad parganahs of Mainpuri (see Mr. Growse's *Mathurá*, p. 4). General Cunningham gives the boundaries differently, making the ancient kingdom extend over the whole present district of Muttra and also over the native states of Bhartpur, Kiráoli, and Dholpur, and the northern half of the Gwáliár territory (see *Ancient Geography of India*, p. 373). It is hardly necessary to say, however, that local tradition is absolutely silent regarding this ancient kingdom, nor have we any further information about it than the meagre description of Hwen Thsang. When he visited it, Buddhism was, as we have seen, on the wane; and, when the curtain next rises, after a lapse of close on 400 years of utter darkness as regards history, Buddhism had, if Firishta may be believed, entirely disappeared, its place being taken by the ancient religion of Brahmanism. The original authorities, however, leave the point open (see Mr. Growse's *Mathurá*, p. 33).

Mahmúd of Ghazni, 1017.

The next mention of Muttra, and the first authentic contemporary record that we find in Indian literature, is connected with the ninth invasion of Mahmúd of Ghazni in 1017 A. D. The passage in Firishta describing the sack of Muttra is well known to English readers through Colonel Briggs's translation (*Hist. of the Muh. Power in India*, I., p. 59), but what is not, perhaps, so well known is the fact, pointed out by Mr. Growse (*Mathurá*, p. 32), that the original historian of Mahmúd's campaigns, Al 'Utbi, from whom Firishta and later writers drew their materials, mentions neither Muttra nor Mahában by name. He describes certain localities, which have been identified as those places by Firishta and the rest. The passages in Al 'Utbi's *Tárikh-i-Yamíní* which are referred to have been translated by Sir Henry Elliot in his History of India (II., pp. 44-45). In the one that is supposed to describe the capture of Muttra, we read :—

"The Sultán [Mahmúd] then departed from the environs of the city, in which was a temple of the Hindús. The name of this place was Maharatu-l-Hind. He saw there a building of exquisite structure, which the inhabitants said had been built, not by men, but by genii, and there he witnessed practices contrary to the nature of man, and which could not be believed but from evidence of actual sight. The wall of the city was constructed of hard stone, and two gates opened upon the river flowing under the city, which were erected upon strong and lofty founda-

tions, to protect them against the floods of the river and rains. On both sides of the city there were a thousand houses, to which idol temples were attached, all strengthened from top to bottom by rivets of iron, and all made of masonry work; and opposite to them were other buildings supported on broad wooden pillars, to give them strength.

"In the middle of the city there was a temple, larger and firmer than the rest, which can neither be described nor painted. The Sultán thus wrote respecting it:—'If any should wish to construct a building equal to this, he would not be able to do it without expending a hundred thousand thousand red *dínárs*, and it would occupy two hundred years, even though the most experienced and able workmen were employed.' Among the idols there were five made of red gold, each five yards high, fixed in the air without support. In the eyes of one of these idols, there were two rubies of such value that if any one were to sell such as are like them, he would obtain fifty thousand *dínárs*. On another there was a sapphire purer than water and more sparkling than crystal; the weight was four hundred and fifty *miskáls*. The two feet of another idol weighed four thousand four hundred *miskáls*, and the entire quantity of gold yielded by the bodies of these idols was ninety-eight thousand three hundred *miskáls*. The idols of silver amounted to two hundred, but they could not be weighed without breaking them to pieces and putting them into scales. The Sultán gave orders that all the temples should be burnt with naphtha and fire and levelled with the ground."

The passage which is supposed to refer to Mahában describes the Sultán as marching against the fort of Kulchand, "who was one of the leaders of the accursed Satans, who assumed superiority over other rulers, and was inflated with pride. * * * When he saw that the Sultán advanced against him in the endeavour to engage in a holy war, he drew up his army and elephants within a 'deep forest' ready for action" (Elliot's *History*, II., p. 43). Mr. Growse suggests that the words "deep forest" in this quotation may be intended as a literal translation of "Mahában." The passage proceeds thus: "The Sultán sent his advance guard to attack Kulchand, which, penetrating through the forest, enabled the Sultán to discover the way to the fort. * * * The infidels, when they found all their attempts fail, deserted the fort and tried to cross the foaming river which flowed on the other side of the fort, thinking that beyond it they would be in security; but many of them were slain, taken, or drowned in the attempt. Nearly 50,000 were killed and drowned and became the prey of beasts and crocodiles. Kulchand, taking his dagger, slew his wife and then drove it into his own body. The Sultán obtained by this victory 185 powerful elephants, besides other booty."

After its destruction by Mahmúd the city drops out of history for about 300 years, and Mr. Whiteway thinks that during this period the country round remained under the power of the Mewátís, a robber tribe whose head-quarters were in the present district of Gurgáon. The Mewátís were subdued, according to the same writer, by the Dehli emperors early in the 15th century. But we hear nothing defi-

Blank in the history for 300 years after 1017 A.D.

nite concerning the city till the time of Sikandar Lodi (1488-1516 A. D.), who is described in the *Táríkh-i-Dáúdí* of Abdulláh (a writer in the reign of Jahángír), as having "entirely ruined the shrines of Mathurá, the mine of heathenism, and turned their principal Hindu places of worship into caravanserais and colleges" (see Elliot's *History*, IV., 447). The country round long remained a wilderness. Until Sher Sháh, the Afghán emperor, made his road from Agra to Dehli with *saráis* at every stage, travellers between those cities could not venture through the Muttra jungles, which were the haunts of many robbers, but passed through the Doáb. (*Zubdat-ut Tawárikh*, in Elliott, VI., 188). In fact the Muttra jungles were in existence until much later and were the favourite hunting-grounds of the Agra emperors. Of their exploits in them there are many stories. Abul Fazl tells as one of Akbar's miracles that he mastered there with his eye an infuriated tiger about to spring upon a favourite servant. Jahángír records how his empress, the famous Núr Jahán, killed a tiger here with one ball fired from an elephant unsteady through fear. And, late as 1634, Sháh Jahán killed four tigers in the Mahában jungles on the opposite side of the river.

During the period of Muhammadan supremacy the history of Muttra is almost a total blank. "The natural dislike of the ruling power," writes Mr. Growse, "to be brought into close personal connection with such a centre of superstition divested the town of all political importance; while the Hindú pilgrims, who still continued to frequent its impoverished shrines, were not invited to present, as the priests were not anxious to receive, any lavish donation, which would only excite the jealousy of the rival faith." From the time of Mahmúd's invasion in 1017 A. D. to the accession of Akbar no building of any architectural pretensions was erected, at any rate neither the remains nor the tradition of any such have come down to us; and it is only from the time when Játs and Marhattas gained the ascendancy that any continuous series of monuments exists.

In the time of Akbar and his successor.

During Akbar's tolerant reign the places sacred to Hinduism began again to flourish, and it was at this time that the chief Brindában and Gobardhan temples were built. Jahángír continued to some extent his father's policy. But in the reign of Sháhjahán, in 1636, persecution was once more resorted to; one Murshid 'Ali Khán, holding the rank of 'commander of 2,000 horse', was appointed governor of Muttra and Mahában, with express instructions to root out all rebellion and idolatry. To Aurangzeb, however, belongs the unenviable distinctions of carrying persecution to extreme lengths; so far, indeed, did his bigoted hatred of everything Hindu lead him that, besides demolishing the most sacred shrines, he

attempted to destroy even the name of the city by ordering that it should henceforth be known as Islámpur or Aslámabad, 'the abode of the True Faith.'

Aurangzeb's fanaticism.

It was at Muttra, in 1658, that Aurangzeb treacherously seized his brother Murád preparatory to sending him to the fortress of Salímgarh and afterwards to that of Gwáliár, where the unfortunate prince was murdered. In 1668, a local rebellion roused the fanaticism of Aurangzeb, and led to the destruction of the famous Kesava Deva temple, built at a cost of thirty-three lákhs in the reign of Jahángír. The iconoclast emperor died in 1707, and from his death may be dated the rapid decline of Muhammadan power. Shortly after that event the Játs of Bhartpur appear on the scene as rulers of Muttra and its immediate neighbourhood.

Ját rule.

Whether the robber chief, Chúrámani, who founded the present royal house of Bhartpur, actually ventured on hostilities against Aurangzeb himself has been disputed, but there is no doubt that shortly after the emperor's death he had acquired such strength as to make it necessary for the Saiyid ministers at Dehli to commission Jai Sinh of Amber to reduce the Ját freebooters. Forts at Thún and Sinsini, two villages a little south of *Díg*, were the strongholds of the Ját chief, and from these marauding expeditions were organized. Jai Sinh failed in his first attempt to capture these places, but returning with a larger army and a rival of Chúrámani's, in the person of Badan Sinh, his younger brother, Thún was taken after a siege of six months, Chúrámani and his son Muhkam driven from the country, and Badan Sinh was proclaimed leader of the Játs, under the title of Thákur.

Súraj Mal.

Badan Sinh built for himself a handsome house at Sahár, by which he is chiefly remembered. During the later years of his life he retired altogether from public life, his eldest son Súraj Mal administering all the Ját principality except a small portion consigned to a younger son, Pratáp Sinh. The career of Súraj Mal, who, on his father's death, assumed the title of rája and fixed his capital at Bhartpur, belongs to general history. In 1748 he was invited by the emperor Ahmad Sháh to join with Holkar, under the command of the Wazír, Safdar Jang, in suppressing the revolt of the Rohillas. Later we find him allied with Safdar Jang in the trial of strength between that minister and Ghází-ud-dín, who had similarly called in the aid of the Marhattas. In this Súraj Mal found himself deserted by his patron and left to bear the brunt of battle against Ghází-ud-dín. Bhartpur was besieged (1754), but a change of emperors at Dehli drew off the attention of the successful minister.

In 1757 Muttra was plundered by Sardár Jahán Khán, who had been despatched by Ahmad Sháh Duráni to collect tribute from the Ját territory. Not only was all its wealth taken, but a wholesale massacre of the inhabitants was carried out. The following account of this transaction, taken from the *Táríkh-i-Ibráhím Khán* (Dowson's Elliot, VIII., 265) is, perhaps, of sufficient interest to be quoted:—

Plunder and massacre at Muttra in 1757.

"Ahmad Sháh Abdáli, in the year 1171A. H. (1757-58A.D.) came from the country of Kandahár to Hindústán, and on the 7th of Jumáda-l-awwal of that year had an interview with the emperor 'Álamgír II. at the palace of Sháh Jahánabad; he exercised all kinds of severity and oppression on the inhabitants of that city, and united the daughter of A'azzu-d-dín, own brother to His Majesty, in the bonds of wedlock with his own son, Timur Sháh. After an interval of a month he set out to coerce Rája Súraj Mal Ját, who, from a distant period, had extended his sway over the province of Agra, as far as the environs of the city of Dehli. In three days he captured Balamgarh, situated at a distance of fifteen *kos* from Dehli, which was furnished with all the requisites for standing a siege and was well manned by Súraj Mal's followers. After causing a general massacre of the garrison, he hastened towards Mathurá, and having razed that ancient sanctuary of the Hindús to the ground, made all the idolaters fall a prey to his relentless sword. Then he returned to Agra, and deputed his commander-in-chief, Jahán Khán, to reduce all the forts belonging to the Ját chieftain. At this time a dreadful pestilence broke out with great virulence in the Sháh's army, so that he was forced to abandon his intention of chastising Súraj Mal, and unwillingly made up his mind to repair to his own kingdom."

In 1759 Súraj Mal joined the confederacy formed by Ghází-ud-dín, the chief minister of the emperor, to oppose the second invasion of the Duráni; but at Pánipat, in 1761, he judiciously withdrew his forces before the battle, and taking advantage of the absence of the imperial army and the Marhattas, fell suddenly upon Agra and took the fort and city. Here Súraj Mal had fixed his residence. His end was a tragic one, worthy of his career. He was amusing himself in the chase with only a small personal retinue when he was surprised by a flying squadron of the imperial army, against which he was advancing to measure his strength. He was slain and his head placed on a horseman's lance as a standard; the main body of the Ját army coming up shortly afterwards under Jawáhir Sinh, was so shocked at the sight that it turned and fled. This was in 1764.

Súraj Mal at Pánipat, 1761.

Jawáhir Sinh succeeded Súraj Mal; his short reign of less than two years was remarkable only for his quarrels with Jaipur, ending in a desperate conflict in 1765, in which almost every chieftain of note was killed. Jawáhir himself was shortly afterwards murdered at Agra. Ratn, who succeeded Jawáhir, had a still shorter reign and also died by the hand of an assassin. His brother Naval Sinh became nominally regent for his infant nephew Kesari, but was virtually rája. In 1768 the Marhattas invaded Bhartpur to levy tribute. We next find the Játs, under

Súraj Mal's successors.

Ranjít Sinh, brother and successor of Naval Sinh, mixed up in the intrigues between Najaf Khán and Zábita Khán. They unluckily espoused the unsuccessful cause of the latter. Their garrison was ejected from Agra, after having held it for 13 years. This was followed by a pitched battle at Barsána between Najaf Khán and the Játs. The infantry of the latter were commanded by Walter Reinhard, better known as Sumroo, but the fortune of the day declared in favour of the Imperialists. The Játs were completely defeated, but managed to secure a retreat to Díg. In March, 1776 Díg itself was reduced, the Ját garrison escaping to Kumbhír. The spoil taken is said to have been worth six lákhs of rupees. The whole of the Ját territory was now reduced to subjection, and it was only at the intercession of the Ráni Kishori, the widow of Súraj Mal, that the conqueror allowed Ranjít Sinh to retain the fort of Bhartpur with an extent of territory yielding an income of nine lákhs.

From the expulsion of the Játs in 1776 to the commencement of Marhatta rule, 1782.

From 1776, the year of the expulsion of the Játs, until 1782, the district remained nominally subject to the Dehli emperor, but really formed a part of the *quasi*-independent fief of Najaf Khán. That great minister died in 1782, and Sindhia, the most powerful of the Marhatta chief, was recognized as his successor in the administration of the empire.

Marhatta rule ends 1803.

Muttra was one of Sindhia's favourite residences. It is unnecessary to recapitulate here the history of the final break-up of the Dehli empire, or to do more than refer to the atrocities of Ghulám Kádir, which received their just punishment at the hands of Sindhia. During this eventful period the Muttra district was continuously under Marhatta administration, and remained so until the defeat of Daulat Ráo Sindhia and the treaty of Sirje Anjangáon signed on the 30th December, 1803. By that treaty most of the present Muttra district passed under British rule and Muttra itself became a military station on the line of frontier, which was then definitely extended to the Jumna. In the war with Sindhia Ranjít Sinh, the Ját rája, had rendered assistance to Lord Lake, the British commander, and in return he now received a part of the districts of Kishangarh, Kathawar, Rewári, Gokul, and Sahár. The loyalty of Ranjít Sinh did not, however, last long; he espoused the cause of Holkar, who had fled for refuge to the fort of Bhartpur. Bhartpur stood a memorable siege, but Ranjít made overtures for peace which were accepted on the 4th May, 1805. Under the new treaty the parganahs granted him in 1803 were resumed.

Ranjít's successor.

Ranjít died in 1805 and was succeeded by Randhír, his eldest son, who was succeeded in 1822 by his brother Baladeva. After 18 months Baladeva died, leaving a son Balwant, then six

years of age. His cousin Durjan Sál rebelled and for a time usurped the throne, but was ultimately deposed by the British Government. After Bhartpur had been stormed on the 15th January, 1826, by Lord Combermere, Balwant was restored and reigned until 1853, when he was succeeded by his only son, Jaswant Sinh, the present sovereign. The history of these successors of Ranjít Sinh has little direct connection with the Muttra district, but the above brief notice of them is given to complete the account of Ját rule.

History from 1803 to 1857.

The district of Muttra, in fact, from 1803 to 1857, enjoyed a period of uninterrupted peace. In the latter year it came in for a share of the troubles that then arose, and a brief account of the chief events of that time that concerned this district may now be given. This account is taken mainly from the official narrative by Mr. Mark Thornhill, C.S., who was magistrate of Muttra at the outbreak of the Mutiny. Mr. Growse has given many particulars not mentioned by Mr. Thornhill, and his narrative is altogether a clearer and more concise account of the course of events than the official ones are; however, the reader who desires can consult Mr. Growse's account (see *Mathurá Memoir*, pp. 46-49). It has been deemed best to follow strictly in these pages Mr. Thornhill's narrative, leaving the reader to supplement it from that given by Mr. Growse.

The mutiny and rebellion of 1857.

The history of the great Rebellion of 1857 is a short one as regards Muttra, which, notwithstanding its proximity to Agra and Dehli, shared to a small extent only in the events that then occurred. In the following account the narrative will be mainly confined to the recital of events that happened in the Muttra district. It will be seen that these covered a very much shorter space of time than similar events elsewhere, and that British authority rudely overthrown in May, 1857, was definitely restored early in November of that year.

Rumours of mutiny from Gurgáon.

On the 14th May, 1857, Mr. Mark Thornhill, the magistrate, received information from the magistrate of Gurgáon that the mutineers were approaching the district; this was confirmed in the evening by letters from various European gentlemen on the customs and railway establishments in the north of the district. The ladies and non-combatants were immediately sent off to Agra, about thirty-five miles distant. During the next and following days no certain information was received, but the European gentlemen and others in Gurgáon and the north of the Muttra district came in, bringing very alarming rumours of the approach of the rebel army. From all that could be learnt it was believed to be marching down with the intention of attacking Agra. At this time the military force at Muttra consisted of a company of one of the Agra regiments (the 44th), and

it had been arranged that another company of the same regiment and one also of the 67th should be sent thither, partly to relieve the old detachment and partly to bring away the bulk of the treasure.

Muttra is occupied by the Bhartpur army.

On the 16th of May, 1857, Captain Nixon arrived at Muttra with the Bhartpur army and took command of the station. Their arrival, though it alarmed the sepoys, did something to restore the general confidence. Captain Nixon, in a letter dated 17th May, attributes the alarm just mentioned to his having thoughtlessly driven up to the treasury-guard, whereupon the sepoys turned out in a dreadful fright. He writes: "The fact is they thought they were going to be attacked, as I had of course an immense *sawárí* following me. I was put in a very ticklish position, and had to send back my *sawárí*, as I saw the sepoys commencing to load; however, they immediately stopped all hostile demonstrations on my turning the *sawárí* back, and we went and reassured them and made them present arms. The fact is that my people had evidently been threatening them, and they thought that their time had come. I am glad for one or two reasons that this has happened—*firstly*, because it is now quite clear to me that our sepoys and the troops of the native states will never coalesce; and *secondly*, because they are now frightened by an enemy from another quarter." In the sequel, of course, the first assumption was proved to be an entire mistake. It was believed that the foreign contingent was to be trusted, but, according to Kaye, it was merely a question, to be determined by some accident as to which should be the first to rise. The event proved that in the race of rebellion the foreign and British sepoys were destined to achieve something like a dead heat. (Kaye, III., 240.)

Effect of rebellion elsewhere felt at Muttra.

The next day or the day following Captain Nixon's arrival it was ascertained that the rumours of the approach of the rebels were false. Captain Nixon then resolved to march towards Dehli, with the view apparently of opening the communication between Dehli and Agra, and of co-operating with the Commander-in-Chief. The news of the insurrection and the proclamation of the king of Dehli had now become known among the native population, and the country immediately became disturbed, the disturbances consisting chiefly of attacks on Banias and the ejectment of new zamíndárs by the old. There were six and a quarter lákhs of treasure in the treasury, under a guard of a company of one of the native infantry regiments at Agra. From the manner of the men and from private information he received, Mr. Thornhill thought them mutinous and so wrote to Agra. He also strongly recommended the treasure being sent into Agra,

and had carts ready waiting at the office to send it on, but unfortunately his recommendation was not attended to until too late.

The Bhartpur army leaves Muttra,

On the 19th May, Captain Nixon marched out towards Dehli, accompanied by Mr. Thornhill. He marched slowly, making long halts. A detachment had been left behind for the protection of the city. A large number of new police had also been raised, and some attempt was made to raise new *sawárs*, but with very little success.

which was thereafter mainly protected by the Seths.

The great protection of the city at this time consisted in the Seths Rádha Krishn and Gobind Dás, who raised a large body of men at their own expense, and by their influence kept the other inhabitants quiet. They also lent Captain Nixon two brass guns. Mr. Clifford, the joint-magistrate, was left behind in charge of the station, but was compelled by illness to leave almost immediately. His place was taken by Mr. Dashwood, who was accompanied by Mr. Elliot Colvin as assistant magistrate.

On the 23rd May, Mr. G. F. Harvey, the commissioner of Agra division, joined the Bhartpur troops, accompanied by several other European gentlemen. On the 25th May the troops reached Kosi, and next morning marched on to Hodal (a small town lying between Muttra and Dehli, thirty-seven miles north of the former and only sixty from the latter), where they halted. Hodal being in the Gurgáon district, Mr. Thornhill remained at Kosi, and a detachment of about 300 Bhartpur infantry and two guns were left with him under command of one of the chiefs named Raghunáth Sinh, the guns being those lent by the Seths.

Murders of landholders.

The disturbances in the district had meanwhile been increasing both in number and enormity. Kuar Dildár 'Ali Khán, a large zamíndár in parganah Mát, was murdered by his villagers. On the 23rd of May, Umrão Bahádur, a relative of his, who had estates in parganah Noh Jhíl, had been besieged in his house, but on the approach of our force the villagers had retired, and he made his escape. Several other murders and outrages were committed.

Mutiny of treasury guard at Muttra on 29th May.

On the 29th May Mr. Thornhill went to Chháta. In the evening Mr. Dashwood, Mr. Colvin, Mr. Gibbon, and Mr. Joyce (the last the head-clerk of the magistrate's office) arrived and informed him of the mutiny of the treasury guard. It seemed that the guard had been relieved by another company from Agra, and orders had been received to send in the treasure under their escort. The treasure was packed, placed on the carts, and ready to start, when a shot was heard outside, followed by a rush of sepoys into the office, firing at the Europeans. All, however,

escaped and ran towards the city, where they procured horses and rode out. Mr. Burlton, commanding the detachment, had been outside with the guard, and it was feared had been shot, and two of the clerks (both named Hashman) had got separated from the rest of the party in the flight to the city. Mr. Thornhill presumed that the mutineers had marched towards Aligarh ; but, as a precautionary measure, he sent out *sawárs* along the Muttra road to gain intelligence. In about two hours they returned with the news that the mutineers were approaching. Mr. Thornhill and his party immediately started for Captain Nixon's camp. In passing through Kosi Mr. Thornhill sent for Raghunáth Sinh, but he refused to come, or to admit him into his camp, and further declined to give up the Seths' guns.

Captain Nixon's force mutinies.

The whole party reached Captain Nixon's camp about day-break, but that officer did not credit the report of the approach of the mutineers. He, however, sent out a party to reconnoitre, and about 9 o'clock the intelligence was brought that the mutineers were really approaching Kosi. Captain Nixon then made preparations for opposing them, on which the whole force broke out in open mutiny and turned their guns upon the Europeans. The latter fled, Mr. Thornhill and Mr. Joyce back to Muttra, and Mr. Harvey and the rest of the party towards Sona. On their arrival at Muttra about three in the morning Mr. Thornhill and Mr. Joyce found the station burnt and deserted. They proceeded on to Agra in the hopes of obtaining assistance. The news of the mutiny had spread with great rapidity; the whole country had risen almost instantaneously and the two fugitives were fired at from several villages. After many narrow escapes they reached Agra; but, as no assistance could be given from that place, they returned the following evening to Muttra and put up in the Seths' house in the city, who received them most kindly. There they found the two clerks, who, as already mentioned, had got separated from the party on the first flight from the station. The next morning Mr. Thornhill visited the office and found it burnt, and Mr. Burlton's body lying in a ditch in the compound. It was buried on the spot as well as could be done.

Occurrences at Muttra after the 29th May, 1857.

The following outline of occurrences at Muttra after the mutiny of the 29th May was gathered by Mr. Thornhill from many sources. When the treasure was laden, Mr. Burlton, who commanded, gave the word to march; the *súbadár* said "Where?" "To Agra of course" was the reply. On this a shout arose "No, to Dehli, to Dehli." Mr. Burlton exclaimed "You traitors" (*be-ímán*). On this a sepoy standing close by fired his musket at him; the ball passed through his

chest; he fell off his horse and apparently died instantly. The sepoys then set fire to the office and the flames were the first notice the Europeans in the station had of the mutiny. They instantly left and all succeeded in making their escape to Agra. The sepoys marched off with the treasure, first sending a detachment to release the prisoners in the jail. Before leaving, they burnt two bungalows besides the office, but did no other damage in Muttra itself. On the road, however, they burnt all the Government buildings they passed, the zamíndárs of all the villages along the road joining and assisting them. On reaching Kosi, Raghunáth Sinh, although he had a larger force and two guns, allowed them to pass. The sepoys carried off only the five lákhs of treasure packed on the carts. A lákh and a quarter in copper coins, uncurrent rupees, &c., besides several thousand rupees in cash and jewels, deposited by the Europeans in the treasury for safety, were left behind. As soon as this fact was known the whole city, headed by the *kotwal* and the Bhartpur detachment, flocked down to plunder it, and continued to do so till the flames drove them out. From plundering they commenced fighting; about thirty men were killed and the greatest confusion prevailed. Mr. Burlton's body was meanwhile stripped and thrown into the ditch, where Mr. Thornhill found it. The next afternoon all the villagers from miles round poured into the station, which they plundered and burnt.

As the news spread the country rose, so that by the time Mr. Thornhill returned, after the mutiny of the force at Kosi, the whole district was in a state of anarchy. The police and revenue establishments were everywhere ejected, or, if permitted to remain, were allowed to do so on mere sufferance. The Banias were plundered, new proprietors ejected and murdered, and the king of Dehlí proclaimed. From the Seths' house Mr. Thornhill could see the villagers fighting across the river, and as soon as his return was known, they sent to threaten the Seths if they did not eject him. The villagers on both sides of the river were disposed to plunder the city of Muttra, and commenced collecting men from Bhartpur and elsewhere for the purpose.

Defence of the city.

As no assistance could be expected from Agra, Mr. Thornhill prepared to make the best defence he could. He had the city barricaded; raised extra police; and adopted other measures, in all of which he was ably assisted by the Seths. In fact, but for their assistance and that of some others of the wealthier inhabitants, he could not have remained. The temper of the inhabitants generally was that of pronounced hostility to the Government. Mr. Thornhill, as soon as he felt strong enough, sallied out, burnt some of the neighbouring villages, and caught several of the men who had been active in plundering the station. The

want of any authority to punish them was a serious drawback, and the majority of the prisoners were released.

Arrival of Kotah contingent, 14th June, 1857.

On the 14th June the Kotah contingent under Captain Dennyss arrived, and next day marched to Ráya on the Aligarh road, where the villagers were in arms under one Debi Sinh, who had proclaimed himself rája. Mr. Thornhill accompanied the force, on the approach of which the villagers dispersed. By the good management of Captain Dennyss the ringleader, Debi Sinh, was taken and hanged. Authority to punish rebellion seems now to have been generally assumed.

The force remained at Ráya for some days tranquillizing the country. About seven other persons were taken and hanged and many more flogged. The outrages committed by the insurgents had been very great; the town of Ráya had been completely plundered; the very houses dug to pieces in search of treasure; and the grossest outrages perpetrated on the females of some of the Banias. The confusion and anarchy of the country exceeded belief, for, in a circle of only a few miles, at least five or six zamíndárs had declared themselves independent, had assumed the title of rája, and had proclaimed the king of Dehli. In one instance a single village split into two factions, proclaiming rival authorities. The impression that the English rule had ceased seems to have been universal, while a month previously the country had been in profound tranquillity.

As it was very uncertain how long the Kotah contingent would remain, Mr. Thornhill submitted a scheme to the Lieutenant-Governor for preserving order. This he proposed to do through the large zamíndárs, by conferring on them extensive powers and, where practicable, appointing them to the office of tahsíldár. This scheme was sanctioned and carried out, producing the best effect. The Kotah contingent returned to Muttra on 20th June, and on the 22nd marched to Sa'dabad. Mr. Thornhill accompanied it, leaving Mr. Dashwood, who had returned from Sona, in charge of the station. At this time they returned to live in the station, a bungalow having been repaired for their use. Mr. Thornhill remained at Sa'dabad for several days, and owing to the vigorous measures that had been adopted, tranquillity was found to be tolerably restored in the portion of the district east of the Jumna, with the exception of Noh Jhíl. The western and northern parts continued disturbed. Passive resistance, however, to the Government, which was exhibited in the refusal to pay revenue, was more formidable, because more difficult to deal with than the former active opposition. As all the ordinary means of realizing it were impracticable, the Lieutenant-Governor directed that contumacious refusal to pay should be treated as rebellion and punished with confiscation. Several villages

were accordingly confiscated at various times, but these were usually also guilty of open rebellion and outrages.

On the 29th June the Kotah contingent was ordered to proceed towards Agra, and on the 2nd July the detachment of the Gwáliár contingent stationed in the Aligarh district mutinied. Mr. Thornhill was compelled to return from Sa'dabad to Muttra, and on the evening of the 5th July he received intelligence that the Gwáliár contingent had crossed the Chambal and was advancing on Muttra, while the Nímach mutineers had started from Fatehpur Síkri in the direction of Agra. The former news eventually proved to be false, but the situation at Muttra was now very dangerous, with the rebel armies on both sides of the river. Mr. Thornhill and his party, therefore, determined to fly to Agra. He and Mr. Joyce rode disguised in native dresses, and succeeded in making their way, through the rebel army, into the fort at Agra. The whole road was lined with escaped prisoners, and the glare of the conflagration at Agra was visible three miles from Muttra. The rest of the party went by water, and came in safely a day or two afterwards, but they had been fired at by the villagers on both sides of the river and compelled to leave the boat.

The Nímach mutineers marched to Muttra, where they were received by the inhabitants with open arms. The Seths had fled, leaving their manager Mangí Lál behind, and it was through this man's excellent management that the city was preserved from being plundered. After remaining a few days the mutineers went on to Dehli. When the burning of Agra was known, all the country round Sa'dabad rose, headed by one Deokaran, and plundered the tahsíl and police station. With this exception, owing to the system introduced of governing through the landholders, the district remained quiet, and (with the exception of the three parganahs of Noh-Jhíl, Kosí, and part of Sahár) the revenue was paid till Mr. Thornhill's return. The villages in the two latter parganahs, lying along the Dehli road, were particularly turbulent, and kept the communications so closed that the tahsíldár of Kosi could only communicate with Muttra through men disguised as *fakirs*.

Return of Mr. Thornhill on 5th October, 1857.

On the 5th October Mr. Thornhill returned to Sa'dabad, caught Deokaran and hanged him, but was, however, almost immediately ordered back to Agra by the Chief Commissioner. On the 1st November he again returned to Muttra with Colonel Cotton's column, which proceeded along the Dehli road to Kosi, punishing the insurgent villages as it went. The column then marched back to Agra, leaving Mr. Thornhill at Muttra.

The restoration of British authority was now assured, and nothing further worthy of notice occurred.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

MUTTRA DISTRICT.

PART IV.

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Akos.—Agricultural village in the south of tahsíl Mahában; is situated on the left bank of the Jumna, south-east of the district and tahsíl capitals, 17 miles from the former and 12 from the latter. Latitude 27°-17′-35″; longitude 77°-54′-31″. Population (1881) 2,861 (1,186 females). It has a weekly market on Mondays. There is a hill here known as Bhím Tilá.

Aríng.—Agricultural town in the centre of tahsíl Muttra; distant 12 miles west from Muttra, on the metalled road from Muttra to Díg. Population (1881) 3,579 (1,629 females), mainly Gaurua Thákurs, Játs, and Brahmans. The Agra canal passes close to the town, and is bridged at the point where it crosses the main road. The name is popularly derived from Aringsaur, a demon slain by Krishna. Other suggestions are that it is from the root *ar*, to hesitate, because the tax which Krishna imposed was here reluctantly paid; or that *arang* is a local name for a mart, which from its favourable situation on the high road between two large towns, Aríng has always been. Mr. Growse, however, derives it from Arishta-grama, arishta being the original Sanskrit form of *rítha*, the Hindi name of the soap-berry tree (*Sapindus detergens*). The avenue of trees extending from Muttra through Aríng to Gobardhan was mainly planted by Seth Sukhánand. Aríng is generally accounted one of the 24 *upabans*; it has a sacred pond, called Kilol Kund, and three small temples dedicated respectively to Baladeva, Bihárijí, and Pipalesvar Mahádeva. There is also a mud fort built last century by Phundá Rám, one of the Bhartpur Játs. The village contains a first-class police-station, an imperial post-office, and a school of the tahsíli class (which is liberally supported by Lála Rám Bakhsh). A weekly market is held on Sundays. The Great Trigonometrical Survey station of Aríng lies to the north of the village in latitude 27°-29′-6·02″; longitude 77°-34′-10·91″, at an elevation of 670·5 feet above the level of the sea. The upper markstone of the survey is on the vaulted roof of the old fort above-mentioned, and is about 57 feet above the level of the surrounding country.

Aríng was for many years the head of a parganah called by the same name; but in 1868 the offices were all transferred to the capital of the district, and the two parganahs of Muttra and Aríng amalgamated. Till 1818 the village was a *jágír* of á Káshmírí *pandit*, by name Bába Bisrá Náth, but was resumed on his deáth in that year,. The original zamíndárs were Gaurua Thákurs, but in 1852 their estate was transferred by auction sale to Seth Gobind Dás, who bestowed it in free gift upon Swámi Rangáchárya, his spiritual preceptor (*guru*). In October, 1804, the Marhatta army under Holkar was defeated at this place by Lord Lake. In the Mutiny, Rám Bakhsh, the principal resident in the town, being hereditary *patwári* and also agent for the Seth, was conspicuous for his loyalty, and received from the Government a grant of Rs. 1,000 and one-fourth the revenue of Kotra, a village in the same tahsíl on the Bhartpur border. Munshi Bhajan Lál, tahsíldár at the time, also received a grant of Rs. 1,200, and smaller donations were conferred upon several other inhabitants of the town, chiefly Brahmans.

Arua.—Agricultural village in the south of tahsíl Mát; distant 12 miles north-east from Muttra, and 4 miles south-east from Mát. Latitude 27°-37′-0″; longitude 77°-48′-41″. Population (1881) 2,663 (1,248 females). It has two indigo factories. The market days are Monday and Friday. On the village border is the lake of Mán Sarovar. In the Mutiny Udha, one of the zamíndárs, was put to death by the zamíndárs of the next village, Jáwara; whereupon his friends at Arua and Ayra-Khera assembled a large force for an attack upon Jáwara, and in the engagement many lives were lost on both sides. For this and other acts of depredation Arua was fined Rs. 10,000.

Aurangabad.—Agricultural village in the east of tahsíl Muttra; distant two miles south from Muttra, on the metalled road to Agra; is situated not far from the right bank of the Jumna. Latitude 27°-26′-30″; longitude 77°-44′-50″. Population (1881) 2,219 (1,102 females), chiefly Baniás, Brahmans, and Játs. A reach of sandy and broken ground extends from the town to the Jumna, where a bridge of boats affords means of communication with Gokul and Mahában on the opposite bank. On the bank of the river is an extensive garden, and beside the high road are the ruins of a handsome red sandstone mosque built in the time of Aurangzeb. The village has a police outpost and a *halkabandi* school. For the accommodation of the latter, Mr. Growse had a handsome and substantial building erected, with pillars and tracery of carved stone, which now forms the most conspicuous ornament of the place. Aurangabad is the chief place in the district for the manufacture of wicker chairs and couches. There is a weekly market on Fridays, chiefly for the sale of thread and cotton. Aurangzeb, from whom the place derives its name, made a grant of it to one Bhím Bhoj, a Tomar Thákur, with whose descendants it continued for many years. The present proprietors are Brahmans and Baniás. Till 1861 it was held rent-free by a *fakír*, commonly called Bottle Sháh from his drinking propensities, a grantee of Daulat Ráo Sindhia. The place is frequently, but incorrectly, called Naurangabád, and it also has the subsidiary name of Mohanpur, from one Mohan Lál, a Sanád, a man of some importance, who came from Mát and settled here last century.

Bájana.—Agricultural town in the north of tahsíl Mát; is situated north of the district and tahsíl capitals, 34 miles from the former and 22 miles from the latter. Latitude 27°-53′-47″; longitude 77°-43′-6″. Population (1881) 4,427 (2,072 females), consisting mainly of Játs, Brahmans, Baniás, and Khatíks. There is no made road by which the place can be approached. A weekly market is held on Saturdays, and a large cattle-market on Thursdays. There is a police outpost and a *sarái*. Since 1856 it has been a stud depôt for

Government stallions. Once a year the young stock is inspected by the officers of the Stud Department on the spot; and the colts as well as the brood mares are also sent for inspection to Aligarh once during the hot weather. The zamíndárs have always been Játs, and many years ago the three brothers then in possession of the estate divided the land into three portions, called after their names Sultán patti, Dilu patti, and Siu patti. These are now to all intents and purposes distinct villages,—each with several subordinate hamlets, but with the old bázár for a common centre. In the Mutiny some of the zamíndárs took part in the assault on Noh Jhíl and in consequence forfeited their estates; one of them, Khuba, died in jail before his trial took place.

Baldeo (or **Baladeva**).—*Chaukídári* town in the west of tahsíl Mahában; distant 10 miles south-east from Muttra, and five miles east-south-east from Mahában, on the metalled road from Mahában to Sa'dabad. Latitude 27°-24′-25″; longitude 77°-51′-55″. Population (1881) 2,835 (1,254 females). It derives all its celebrity from a temple founded some two or three centuries ago. This building, though large and richly endowed, is neither handsome nor well kept. It includes within its precincts several cloistered quadrangles where accommodation is provided for pilgrims and the resident priests. In one of these courts is shown the small vaulted chamber, said to have been the original shrine, before the present more pretentious edifice was erected by a Dehli Seth named Syám Dás some time last century. Outside the temple is a brick tank about 80 yards square, called variously Kshír-Ságar (the sea of milk), or Kshír-Kund, or Balbhadra-Kund. It is in rather a dilapidated condition, and the surface of the water is always covered with a repulsive thick green scum, which, however, does not deter the pilgrims either from bathing in it or drinking of it. In this tank, it is said, was accidentally discovered the image of Baladeva, now recognized as the local divinity. The place was previously called Rira. The original zamíndárs were Játs, but their estate has passed by sale to the temple priests, who also enjoy an endowment of four other villages rent-free, a grant from Sindhia. Baldeo has an imperial post-office and a first-class police-station.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 76-6-3 from the preceding year, gave a total income of Rs. 1,038-6-3. The expenditure, which was chiefly on police (Rs. 638-2-0), public works (Rs. 21-7-2), and conservancy (Rs. 180), amounted to Rs. 941-15-6. The returns showed 988 houses, of which 348 were assessed with the tax: the incidence being Rs. 2-12-2 per house assessed, and Re. 0-4-7 per head of population.

Barahna.—Station on the Muttra and Hathras Light Railway; situated in tahsíl Mahában, north-east of the capitals of the district and tahsíl, 12 miles

from the former and the same distance from the latter. Latitude 27°-34′-14″; longitude 77°-52′-36″. Population (1881) 499 (227 females).

Barauth.—Agricultural village in tahsíl Mát; is situated north of the district and tahsíl capitals, 28 miles from the former and 16 miles from the latter. Latitude 27°-51′-8″; longitude 77°-44′-28.″ Population (1881) 2,230 (1,031 females). A weekly market is held on Thursdays.

Barsána.—Small town in the west of tahsíl Chháta; distant 31 miles north-west from Muttra, and 10 miles south-west from Chháta. Latitude 27°-38′-59·7″; longitude 77°-24′-54″. Population (1881) 2,773 (1,324 females). It has a third-class police-station and a district post-office. The following description of the town has been taken almost *verbatim* from Mr. Growse's *Mathura*:—

Barsána, according to modern Hindu belief, the home of Krishna's favourite mistress Rádha, is a town which enjoyed a brief period of great prosperity about the middle of the last century. It is built at the foot and on the slope of a hill originally dedicated to the god Bráhma, which rises abruptly from the plain near the Bhartpur border of the Chháta tahsíl to a height of some 200 feet at its extreme point, and runs in a south-east direction for about a quarter of a mile. The hill is still to a limited extent known as *Bráhma ká Pahár* (Bráhma's hill); and hence it may be inferred with certainty that Barsána is a corruption of the Sanskrit compound *Bráhma sánu*, which bears, the same meaning. The four prominent peaks of the hill are regarded as emblematic of the four-faced divinity, and are crowned with different buildings; the first with the group of temples dedicated to Lárliji, the other three with buildings known as the Mán Mandir, the Dán-garh and the Mor-kutti. A second hill of less extent and elevation completes the amphitheatre in which the town is set, and the space between the two ranges gradually contracts to a narrow path, which barely allows a single traveller on foot to pass between the sloping rocks on either side. This pass is famous as the Sánkri Khor, literally the narrow opening, and is the scene of a fair in the month of *Bhádon* (August-September), often attended by as many as 100,000 people. The crowds divide according to their sex and cluster about the rocks round two little shrines erected on either side of the ravine for the temporary reception of figures of Rádha and Krishna, and indulge to their heart's content in all the licentious banter appropriate to the occasion. At the other mouth of the pass is a deep dell between the two high peaks of the Mán Mandir and the Mor-Kutti; with a masonry tank in the centre of a dense thicket called the Gahwar-ban; and the principal feature in the diversions of the day is the throwing of sweetmeats by the better class of visitors, seated on the terraces of the "Peacock Pavilion" above, among the multitudes that throng the margin of the tank some 150 feet below.

The summit of Bráhma's hill is crowned by a series of temples in honour of Lárliji, a local title of Rádhá, meaning the beloved. These were all erected at intervals within the last 200 years, and now form a connected mass of building with a lofty wall enclosing the court in which they stand. Each of the successive shrines was on a somewhat grander scale than its predecessor, and was for a time honoured with the presence of the divinity, but even the last and largest is an edifice of no special pretension; though seated as it is on the very brow of the rock and seen in conjunction with the earlier buildings, it forms an imposing feature in the landscape to the spectator from the plain below. A long flight of stone steps, broken about half way by

a temple in honour of Rádha's grand-father, Mahibhán, leads down from the summit to the town, which consists almost entirely of magnificent mansions all in ruins, and lofty but crumbling walls now enclosing vast desolate areas which once were busy courts and markets or secluded pleasure-grounds. All date from the time of Rúp Rám, a Katára Brahman, who, having acquired great reputation as a *pandit* in the earlier part of last century, became family priest (*purohit*) to Bhartpur, Sindhia, and Holkar, and was enriched by those princes with the most lavish donations, the whole of which he appears to have expended on the embellishment of Barsáná and the other sacred places within the limits of Braj, his native country. Before his time Barsána, if inhabited at all, was a mere hamlet of the adjoining village Unchagáon, which now under its Gújar landlords is a mean and miserable place, though it still boasts the remains of a fort and an ancient and well-endowed temple, dedicated to Baladeva.

Rúp Rám was the founder of one of the now superseded temples of Lárlijí with the stone staircase up the side of the hill, and also constructed the largest market-place in the town with as many, it is said, as 64 walled gardens, a princely mansion for his own residence, with several chapels and other courts and pavilions, one of which, a handsome arcaded building of carved stone, has been occupied by the Government as the police-station several years. Three cenotaphs (*chhattri*), commemorating Rúp Rám himself and two of his immediate relatives, stand by the side of a large stone tank, with broad flights of steps and flanking towers, which he restored and brought into its present shape. This is reputed sacred and commonly called Bhánokhar, that is, the tank of Brikhbhán, Rádha's reputed father; and in connection with it is a smaller tank, called after the name of her mother Kírat. On the margin of the Bhánokhar is a pleasure house in three stories known as the Jal-Mahal, supported on a series of vaulted colonnades opening on to the water, for the convenience of the ladies of the family, who could thus bathe in perfect seclusion, as the two tanks and the palace are all enclosed in one court-yard by a lofty bastioned and battlemented wall with arched gateways. Besides these works Rúp Rám also faced with stone *ghats* the sacred lake called Prem Sarovar, opposite which is a walled garden and elegant monument in the form of a Greek cross to his brother Hemráj; and on the opposite side of the town he constructed another large masonry tank for the convenience of a hamlet which he settled and called after his own name Rúp Nagar.

Contemporary with Rúp Rám two other wealthy families were resident at Barsána and his rivals in magnificence, the head of the one family being Mohan Rám, a Lavaniya Brahman, and of the other Lálji, a Tántia Thákur. It is said that the latter was by birth merely a common labourer, who went off to Lucknow to make his fortune. There he became first a *harkára*, then a *jamadar*, and eventually a prime favourite at court. Towards the close of his life he begged permission to return to his native place and there leave some permanent memorial of the royal favour. The nawáb not only granted the request, but further presented him with a *carte blanche* on the State treasury for the prosecution of his design. Besides the stately mansion, now much dilapidated, he constructed a large *báoli*, still in excellent preservation, and two wells sunk at great expense in sandy tracts where previously all irrigation had been impracticable. The sacred tank on the outskirts of the town, called Priya Kund or Piri Pokhar, was faced with stone by the Lavaniyas, who are further commemorated by the ruins of the vast and elaborate mansion where they resided, and by two elegant stone cenotaphs at the foot of the hill. They held office under the rájá of Bhartpur and their present representative, Rámnarain, is now tahsíldár in that territory.

Barsána had scarcely been built when by the fortune of war it was destroyed beyond all hope of restoration. In 1774 A.D. the Játs, who had advanced upon Dehli in support of the cause of Zábita Khán, and in consequence of ill success were retiring to their own country,

were met at Hodal in Gurgáon by Najaf Khán hastening up from Agra. Dislodged from their position, they fell back upon Kotban and Kosi, which they occupied for nearly a fortnight, and then finally withdrew towards Díg, but at Barsána were overtaken by the wazír and a pitched battle ensued. The Ját infantry, 5,000 strong, were commanded by Sumru, who had first taken service under Súraj Mal, and was still with his son, Naval Sinh, the then rája of Bhartpur. The ranks of the Imperialists were broken by his gallant attack, and the Játs, feeling assured of victory, were following in reckless disorder, when the enemy, rallying from their sudden panic, turned upon their pursuers, who were too scattered to offer any solid resistance, and totally routed them. They contrived, however, to effect a retreat to Díg, while the town of Barsána was given over to plunder, and the stately mansions so recently erected there were reduced to their present state of ruin in the search for hidden treasure. Naval Sinh died some 20 days after the battle, but whether in consequence of wounds there received is not certainly known. He was succeeded by his brother Ranjít Sinh, who found his dominions reduced to the fort of Bhartpur with an income of nine lákhs from the adjacent territory. Barsána never recovered from this blow, and in 1812 sustained a further misfortune when the Gaurua Thákurs, its zamíndárs, being in circumstances of difficulty, and probably distrustful of the stability of British rule then only recently established, were mad enough to transfer their whole estate to the Lála Bábu for the paltry sum of Rs. 602 and the condition of holding land on rather more favourable terms than other tenants. The village now yields Government an annual rental of Rs. 3,109, and the absentee landlord at least as much, while it receives from him nothing in return.

Bathan.—Agricultural village in tahsíl Kosi, distant 30 miles north-west from Muttra, and 3 miles south-west from Kosi. Latitude 27°-46′-40″; longitude 77°-26′-2″. Population (1881) 2,397 (1,097 females), consisting almost entirely of Játs and Rájputs. According to popular belief, the name of the village is derived from the circumstance that Balaráma here sat down (*baithen*) to wait for his brother Krishna; but the word probably is really descriptive simply of the natural features of the spot, *bathan* being still employed in some parts of India to denote a pasture-ground for cattle. On the outskirts of the village is a large tank with a stone *ghát* built by Rúp Rám, Katára, of Barsána, called Balbhadra-Kund; and at a distance of two miles, the sacred wood of Kokila-ban, a very picturesque spot, where an annual fair is held in Bhádon (August-September), attended by some 10,000 people. In its centre is a temple with a large and well-kept garden and various buildings for the accommodation of pilgrims and spectators, all on the margin of a fine sheet of water bordered by some magnificent trees and connected with a masonry tank of very eccentric configuration, also the work of Rúp Rám. During the fair a sham fight takes place between the women of Bathan, who are armed with clubs (*láthís*), and the men from the adjoining village of Jav, who defend themselves with bundles of *jhau* (tamarisk) twigs. At Little Bathan a curious ridge of rock, called Charan Pahár, crops up above the ground, the stone being precisely of the same character as at Barsána and Nandgáon. It is of very

insignificant dimensions, having an average height of only some 20 or 30 feet, and a total length of at most a quarter of a mile.

Beri.—Agricultural village in tahsíl Muttra; distant 8 miles south from the sadr station. Latitude 27°-19′-18″; longitude 77°-43′-30″. Population (1881) 2,193 (981 females).

Bisáwar.—Agricultural town in the west of tahsíl Sa'dabad; distant 17 miles south-east from Muttra, and 8 miles south-west from Sa'dabad. Latitude 27°-23′-29″; longitude 77°-58′-2″. Population (1881) 4,774 (2,144 females). A weekly market is held here on Fridays. Bisáwar contains two temples dedicated respectively to *Bihári Ji* and *Mahádeva*, and a Muhammadan shrine in honor of a *Bara Miyán*. The last is visited by a considerable number of people every Wednesday and Saturday throughout the year, except during the months of Pús (December-January) and Sáwan (July-August).

Brindában.—[1] Large town in the east of tahsíl Muttra; is situated on the right bank of the Jumna, 9 miles north of the district capital, with which it is connected by a metalled road. Latitude 27°-33′-27″; longitude 77°-44′-0″. The course of the Jumna is so winding and eccentric that the town stands on a peninsula, and is washed by the stream on three of its sides. The name of the town is, according to Mr. Growse, derived from an obvious physical feature, and means 'the *tulsi* grove', *brinda* and *tulsi* being synonymous terms for the aromatic herb *Ocymum sanctum*. By the census of 1881 the area of the town site was 486 acres, with a total population of 21,467[2] (10,052 females), giving a density of 44 to the acre. The inhabitants are mainly Hindus, who numbered 20,629 (9,688 females). Of the others, Musalmáns numbered 794 (345 females); Jains, 32 (14 females); and Christians, 12 (5 females).

Position, area, and population.

Occupations.

The following is a statement of the principal occupations:[3]—(I) persons employed by Government or municipality, 170: (III) ministers of the Hindu religion, 912: (XII) domestic servants, 534: (XIII) money-lenders and bankers, 73: money changers, 60: brokers, 68: commercial clerks, 49: (XV) hackney-carriage keepers, 78: (XVII) porters, 74: (XVIII) landholders, 132; landholders' establishment, 67; cultivators and tenants, 376; gardeners, 179: agricultural labourers, 52: (XXVII) carpenters, 137; bricklayers and masons, 99: (XXIX) weavers, 127; calico printers and dyers, 102; cloth merchants (*bazáz*), 136; braid and fringe makers, 352; tailors, 116: darners, 48: washermen, 79: barbers, 135: (XXX) milk sellers, 89: corn and flour dealers, 214: confectioners (*halwái*), 89; green grocers and fruiterers 91: condiment dealers (*pansári*) 65: (XXXII) manufacturer's and sellers of oil, 63; grass cutters and sellers, 98: (XXXIII) stonequarriers and cutters, 71; exac-

[1] The principal portion of this notice has been taken from Mr. Growse's *Mathura*.

[2] 20,996 in 1872.

[3] Roman numerals indicate the classes in the census returns.

vators and road labourers, 88 ; sweepers and scavengers, 216 ; earthenware manufacturers, 95; water carriers, 73: gold and silver smiths, 66; (XXXIV) general labourers, 604; persons in (undefined) service (*naukari*), 673; (XXXV) beggars, 1,049.

The following list of *muhallas*, or quarters, of the town of Brindában is given in Mr. Growse's *Mathura* :—

Quarters.

1. Gyán Gudari.
2. Gopesvar Mahádeva.
3. Bansibat.
4. Gopináth Bágh.
5. Bázár Gopináth.
6. Brahmkund.
7. Rádhá Nivás.
8. Kesi Ghát.
9. Rádhá Raman.
10. Nidhban.
11. Patharpura.
12. Nagar Gopináth.
13. Gherá Gopináth.
14. Nagar Gopál.
15. Chir Ghár.
16. Mandi Darwáza.
17. Gherá Gobind Jí.
18. Nagar Gobind Jí.
19. Gali Taksár.
20. Rám Jí Dwára.
21. Bázár Kanthiwára (*i.e.*, sellers of rosaries and necklaces).
22. Sewá Kunj.
23. Kunj Gali.
24. Byás-ká-Gherá.
25. Singárbat.
26. Ras Mandal.
27. Kishorpura.
28. Dhoowári Gali.
29. Rangi Lal ki Gali.
30. Sukhan Mátá Gali (*i.e.*, street of dried-up small-pox).
31. Purána Shahr (*i.e.*, old town).
32. Láriawára Gali.
33. Gabdua-ki-Gali.
34. Gobardhan Darwáza.
35. Ahírpára.
36. Dusait (the name, it is said, of a sub-division of the Sanádh tribe).
37. Muhalla Barwára (from the number of *bar* trees).
38. Ghera Madan Mohan.
39. Piharipura.
40. Purohitwára.
41. Manipara.
42. Gautampura.
43. Ath Khamba.
44. Gobind Bágh.
45. Loi Bázar (the blanket market).
46. Retiya Bázár.
47. Bankhandi Mahadeva.
48. Chhip.-ki-Gali
49. Ráewári Gali (occupied by Bháts, or bards, who are always distinguished by the title ráe).
50. Bundela-ka-Bágh (Bundela is the god propitiated in time of cholera).
51 Mathurá Darwaza.
52. Ghera Sawai Jai Sinh.
53. Dhir Samir.
54. Mauni Das ki Tatti.
55. Gahvarban.
56. Gobindkund.
57. Rádha Bágh.

A large proportion of these names refer to legendary incidents; the others explain themselves. The Gyán Gudari is a large open market-place, where nothing is sold, but where the pilgrims delight to congregate and roll about in the dust, which they consider sacred. *Gyán* is simply an honorific epithet to denote the holiness of the spot, and *gudari* means a market.

Temples.

Brindában, as the spot where Krishna passed much of his youth, is, as might be expected, essentially a town of temples and *ghâts*. There are computed to be within its limits as many as 1,000 temples, though this number includes of course many which, strictly speaking, are only private chapels. The peacocks and monkeys, with which the neighbourhood abounds, enjoy special endowments bequeathed them by the rájas of Kota and Bhartpur. The town is maintained entirely by its temples and its religious reputation. All through the year its *dharmsálás*, or rest-houses, are crowded with pilgrims, the greater part of them from Lower Bengal, who have come thus far from their homes with no other object than that of dying on holy ground. The four oldest temples at Brindában are those of Gobind Deva, Gopi Náth, Jugal Kishor, and Madan Mohan. They were built under Akbar's protection, and a description of them has been given in Part III [p. 93]. The reader will also find there a description of the temple

of Rádha Ballabh ascribed to the year 1628 A.D. There are other ancient temples in Brindában, but they are small and possess no architectural merit. Since 1803, however, some magnificent temples have been raised, and a few that demand special notice are described in the following paragraphs.

Temple of Krishn Chandrama.

The earliest is the temple of Krishn Chandrama, built at a cost of 25 lákhs by the wealthy Bengali, Krishn Chandra Sinh, better known as the Lála Bábu. It was completed in 1810. It stands in a large courtyard laid out as a garden, and is of quadrangular form, about 160 feet in length, with two towers of white stone.

Temple of Rangji.

By far the largest of all the modern temples is that founded by Seths Gobind Dás and Rádha Krishna, brothers of Lakhmi Chand. It is dedicated to Rangji, a title of Vishnu in Southern India (Dakhin), and is built in the Madras style on a plan supplied by the Seth's spritual guide (*guru*), the great Sanskrit scholar, Swámi Rangá chárya, a native of that part of India, who died in 1874. The works were commenced in 1845, and completed in 1851 at a cost of 45 lákhs of rupees. The outer wall measures 773 feet by 440, and encloses a garden and fine tank in addition to the actual temple court. This latter has lofty gate towers (*gopura*), covered with a profusion of coarse sculpture executed in plaster; and in front of the god is erected a pillar of copper gilt 60 feet in height and sunk some 24 feet below the surface of the ground. This alone cost Rs. 10,000. The principal or western entrance of the outer court is surmounted by a pavilion 93 feet high. This is constructed in the Muttra style after the design of a native artist, and in the elegance of its outlines presents a striking contrast to the heavy and misshapen masses of the Madras Gopura which rises immediately in front of it. An annual festival called the *Brahmotsav* is held in the month of Chait (March-April) and lasts for 10 days. At its close the god is placed on an *enormous rath*, or Jagannáth car, and dragged a distance of 690 yards to a garden where there is a handsome pavilion for its reception. The procession is accompanied by a detachment of the Bhartpur troops with their military band, and by a long train of gaily caparisoned horses, camels, and elephants: and at night there is a grand display of fireworks. The ordinary expenditure on one of these celebrations is Rs. 20,000. Every day throughout the year, 500 of the Srivaishnava sect are fed at the temple, and there is a bucket (*dol*) of flour every morning up till 10 o'clock for every one of any class who chooses to apply for it. The annual cost of the establishment amounts to Rs. 57,000.

Temple of Rádhá Raman.

If the effect of the Seth's lavish endowment is impaired by the ill-judged adoption of a foreign style of architecture, still more is this error apparent in the temple of Rádhá Raman lately completed. The founder is Shah Kundan Lál of Lucknow, who built it on a type suggested by the modern secular edifices of that city. The principal entrance is in a grandiose way rather effective; and the temple itself is constructed of the most costly materials, and fronted with an elegant colonnade of spiral marble pillars, each shaft being all of one piece. The mechanical execution is also good, but the effect is spoiled by the execrable taste of the design. The façade, with its uncouth pediment flanked by sprawling monsters, and its row of life size female figures in meretricious but at the same time most ungraceful attitudes, is a severe though unintentional satire on the licentious form of worship to which it is consecrated. Ten lákhs of rupees are said to have been wasted on its construction.

Temple of Rádhá Indra Kishor.

In striking contrast to this tasteless edifice is the temple of Rádhá Indra Kishor, built by Rání Indra Jit Kunwar, widow of Het Rám, Brahman, zamíndár of Tikari by Gaya. The temple was six years in building. It is a square

of 70 feet divided into three aisles of five bays each, with a fourth space of equal dimensions for the reception of the god The tower (*shikhara*) is surmounted with a copper dome (*kalas*) heavily gilt, which alone cost Rs. 5,000. The piers are composed of four conjoined pillars, each shaft being a single piece of stone, and the entire design is singularly light and graceful.

Temple of Rádhá Gopál.

The temple of Rádhá Gopál, built by the mahárájah of Gwáliár, also merits description. The exterior has been left incomplete, and has rather a mean, unsightly appearance. The interior is an exact counterpart of a continental church, and would be an excellent model for our architects to follow, as it secures to perfection both free ventilation and a softened light. It consists of a nave 58 feet long with four aisles, two on either side, a sanctuary 21 feet in depth and a narthex of the same dimensions at the opposite end. The building, as it stands, was completed in 1860 at a cost of four lákhs of rupees.

River ghâts.

The river front of the town has a succession of *ghâts* reaching for a distance of about a mile and half. The two most sacred are the Káli Mardan Ghát, up the stream, where Krishna danced on the head of the great serpent Kaliya, and Kesi Ghát, at the opposite extremity, where he slew the demon Kesi. There are also three very handsome pavilions of carved stone erected by the queens of Súraj Mal, Ranjít, and Randhir Sinh, rájas of Bharṭpur.

Sanitation.

The general health of the people is good. The water, however, as is usually the case near the Jumna, is brackish, though there are plenty of wells. Most of the people use the river water. The drains in the town and on the roadsides are in good order Several of the streets are paved and thus afford an easy passage to the rainfall, which formerly used to cut up the roads. The refuse and conservancy are collected in a place outside the town and sold to contractors for cultivating purposes.

Modern public institutions.

Brindában has a third-class police-station, an imperial post-office, a second-class branch dispensary (9,052 patients in 1882); an Anglo-vernacular school, a tahsíli school, and a school for girls. The dispensary was built in 1868; it stands outside the town to the south in a line with the municipal office and school-house, and is a little square building with surrounding verandah. The Anglo-vernacular and tahsíli schools are both held in one building, which is embellished with a pillared front; the building was completed in 1868 at a cost of Rs. 3,710, which included a donation of Rs. 500 from Swámi Rangáchárya, the late priest of the Seth's temple.

Manufacture.

There is no special local manufacture, but one minor branch of industry may be noticed. On the occasion of any large fair at Allahabad or elsewhere down country, there is a very

extensive importation into Brindában of *lói*, or flannel, from Márwár, and more particularly from Bikanír. It is an article much affected by natives for winter clothing, and is ordinarily preferred to *pashmína* as cheaper and more durable. Much of that brought to Brindában is old and worn; but the tailors of the place, who are chiefly of the *Baniá* or *Bairágí* class, repair it so skilfully that after it has been washed it is impossible to distinguish it from new material.

Trade.

The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (1,39,838 maunds); rice (14,335 maunds); refined sugar (6,512 maunds); unrefined sugar (7,673 maunds); fresh fruits (Rs. 20,369); dry fruits (Rs. 2,520); *ghí* (5,455 maunds); edible roots (Rs. 6,182); *pán* (Rs. 2,812); other articles of food (2,574 maunds); straw and grass (Rs. 2,475); animals for slaughter (1,588 head); oil and oilseeds (8,246 maunds); coal (528 maunds); fuel (Rs. 18,573); building materials (Rs. 39,002); drugs and spices (Rs. 21,563); tobacco (1,531 maunds); European and native cloth (Rs. 2,25,416); and metals (Rs. 38,861).

Municipality.

The municipal committee of Brindában consists of twelve members, of whom at present four sit by virtue of their office, and the remainder by election. The income of the municipality is derived chiefly from an octroi tax, falling in 1881-82 at the rate of Re. 0-13-6¼ on net receipts per head of population. The total income in 1881-82 was Rs. 20,932 (including a balance of Rs. 83 from the previous year). The total expenditure in the same year was Rs. 20,715; the chief items of which were collection (Rs. 2,788), original works (Rs. 2,180), repairs and maintenance of roads (Rs. 4,242), police (Rs. 4,477), lighting (Rs. 1,250), and charitable grants (Rs. 1,478).

Local history.

Though Brindában is mentioned in all the *Puránas* as one of the chief *tirthas*, or places of pilgrimage, of Braj, it is probable that for many centuries it was merely a wild, uninhabited jungle, a description still applicable to *Bhándírban* on the opposite side of the river, a spot of equal celebrity in Sanskrit literature. Till the reign of Akbar the only temple it could boast was a small shrine dedicated to Brindá Devi; but in the latter half of the sixteenth century several holy men from different parts of India, of whom the two most famous were named *Rupa* and *Sanátana* from Gaur in Bengal, made it their abode, and by their rigid asceticism acquired a great reputation both for themselves and the locality. It is said that even the Emperor Akbar about the year 1570 A. D. paid them a visit, attended by

some of the chief Hindu princes, and was so impressed by the marvels they showed him that he cordially supported the proposals there and then made for the establishment of a series of temples more worthy of the local divinity. From this incident dates the foundation of Brindában as a town.

Chaumuhá.—Agricultural village in the south of tahsíl Chháta; distant 12 miles north-west from Muttra, and 8 miles south-east from Chháta, on the metalled road from Muttra to Dehli. Latitude 27°-37′-20″; longitude 27°-37′-25″. Population (1881) 2,275 (1,025 females), chiefly Gaurua Thákurs. It has a temple of Bihári Ji, and two ponds known as Bihári-Kund and Chandokhar. There are also the remains of a large masonry *sarái* said to have been constructed by Nawáb Asaf Khán, who is described as manager (*kámdár*) of the Emperor Sher Sháh. When Sindhia was the ruling power, he bestowed the village for educational purposes on the celeberated *pandit* Gangádhar, whose heirs still enjoy one-fourth of the annual revenue, the remainder being the main endowment of the Agra College. In all the old topographies, the *sarái* is described as situated at Akbarpur. This is still the name of the adjoining village, which must at one time have been of much wider extent, for the name Chaumuhá is quite modern and derived from the discovery in a field of an ancient sculpture supposed to represent the four-faced (*chaumuhá*) god Bráhma. It is in reality the pedestal of a Jaini statue or column. A weekly market is held in the village on Tuesdays.

Chháta.—A western tahsíl of the district, conterminous with the pargaBoundaries, area, &c. nah of the same name; is bounded on the north by tahsíl Kosi and the Jumna; on the east by the Jumna; on the south by tahsíl Muttra; and on the west by the State of Bhartpur. The Jumna forms the boundary between this tahsíl and the Mát tahsíl. The total area in 1881-82 was 251·5 square miles, of which 187·1 were cultivated, 48·9 cultivable, and 15·5 barren; and the area paying Government revenue or quit-rent was 217·7 square miles (159·3 cultivated, 44·1 cultivable, 14·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,02,628; or, with local rates and cesses, Rs. 2,30,552. The amount of rent, including local cesses, paid by cultivators was Rs. 3,68,560.

Population. According to the census of 1881, the tahsíl contained 106 inhabited villages: of which 17 had less than 200 inhabitants; 38 between 200 and 500; 27 between 500 and 1,000; 15 between 1,000 and 2,000; 6 between 2,000 and 3,000; and 2 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Chháta

(6,014). The total population was 84,598 (39,613 females), given a density of 330 to the square mile. Classified according to religion, there were 76,987 Hindus (36,031 females); 7,605 Musalmáns (3,581 females); and 6 Jains (1 female).

Physical features.

The tahsíl is rectangular in shape; its breadth from east to west averages 23 miles, whilst its average length from north to south is only 11 miles. The Agra canal passes through it from north to south, entering it at Bhadáwal, skirting Sahár, and leaving it near Bharna Khurd; it divides it into two unequal portions, of which the eastern is more than double the size of the western. Although situated between the Bhartpur hills on the extreme west and the range of sand and ravines that slope towards the valley of the Jumna on the east, the surface of the tahsíl is exceptionally level and uniform. There is not a single river or stream to break the surface of the country, and after the rains no body of water larger than a pool is to be met with. The shallow depressions locally known as *dahar* are drained off or dry up in time for *rabi* cultivation. The only one marked line of drainage is that which, entering the tahsíl in the extreme north-west corner, passes through the opening between the Barsána and Nandgáon hills, and turning to the south, leaves it at the village of Hathiya. This depression is, at long and uncertain intervals, liable to floods, the deposits of which greatly fertilize the soil. Parallel to this drainage line, at a distance of three miles to the east of it, runs a narrow belt of sand that rises slightly above the level of the country. From this belt to the Jumna system of sandhills, the only marked line of light soil that breaks the dead level of the country is that running along the Dehli road. As the Jumna is approached, the soil becomes considerably lighter, until it consists of almost pure sand, which borders the valley of that river. The Jumna ravines in this tahsíl are not such an important physical feature as in the tahsíls further south. The general soil of the tahsíl is a light but strong loam, which contains a sufficient admixture of sand to render it friable and easily worked, whilst there is enough clay in its composition to give it body; it varies, however, within narrow limits. The only parts of the tahsíl that do not come within this general description of the soil are the sand ranges above described and a few isolated patches. The Jumna *khádar*, except in the bend of the river in the north-east and in the south-east from Basai Buzurg to the Muttra border, is nowhere extensive. The soil of the *khádar* is purely alluvial, and is of the same general character as the Jumna *khádar* elsewhere, varying from pure white sand to a rich and firm dark loam that retains, as a rule, sufficient moisture to render

irrigation unnecessary. Up to a very recent period almost the whole extent of country was pasture and woodland, and at the present day many of the villages are environed by broad belts of trees, variously designated as *ghaná*, *jhari*, *rakhyá*, *ban*, or *khandi*. When the last term is used, the name of the most prevalent kind of tree is always prefixed, as for instance *kadamb-khandi*.

Irrigation.

Irrigation from *jhíls* is unknown, as the shallow pools of the tahsíl dry up too quickly to be of any use. The villagers have religious scruples about using tank water for their fields, and it is nearly always reserved for cattle. Streams are unknown, and the Jumna flows in too deep a bed to permit of its water being utilized, except in some of the *khádar* lands. The only sources of irrigation are wells and the canal. The depth of water varies considerably: in the central table-land, which forms the bulk of the parganah, it ranges from 40 to 60 feet; along the hills on the west, from 25 to 40 feet; while in the uplands along the Jumna, from Pírpur to Basai Khurd, it is not much more than 20 feet from the surface. In the whole of the eastern portion of the tahsíl, within seven miles from the Jumna, the well water is for the most part sweet; but over the rest of the tahsíl, except in a few villages under the Bhartpur hills, and in the sand ranges already described, the water is brackish.

Crops.

More than half the whole area is occupied by *juár* and cotton, and nearly two-thirds of the whole is sown with *kharíf* crops, while gram and *bejhar* form more than three-fourths of the *rabi* cultivation. These crops are chiefly sown because they exact but little trouble or skill in their cultivation. The area covered with *bajra* is comparatively small, although it is nearly double that under wheat. This crop is grown largely under the hills and among the ravines, and but little elsewhere. The more valuable crops, such as sugarcane, tobacco, indigo, and vegetables, are but little cultivated. Of the area under wheat, nearly a third is grown in the *khádar* land, where irrigation is not required. Cotton, in fact, is the only valuable crop that is extensively grown.

Landholders.

The total area paying revenue owned by proprietors was, at the recent settlement, 139,356 acres, and the total revenue-free area was 21,638 acres. Of the former, 40,503 acres were held by Thákurs, 26,997 by Brahmans, 15,663 by Káyaths, 14,350 by Játs, 12,215 by Dhúsars, 11,863 by Gújars, 8,192 by Muhammadans, 3,906 by Baniás, 327 by Ahírs, and 1,262 by other castes, while 4,078 were dedicated to temples. A large proportion of the land is owned by the original communities holding their properties under the *bhaiyáchára* tenure. The two largest estates acquired during the present century by purchase are enjoyed by

by non-residents, *viz.*, the heirs of the Lála Bábu, who are natives of Calcutta, and the Ráni Sáhib Kunwar, the widow of Rája Gobind Sinh, who took his title from the town of Háthras, the old seat of the family. The ráni died in 1883; the young rája lives at Brindában. Of resident landlords the three largest all belong to the Dhúsar caste; their names are as follows:—(1) Kanhaiya Lál, Sukhbási Lál, Bhajan Lál, and Bihári Lál, sons of Rám Bakhsh of Sahár, where they have property, as also at Bharauli and three other villages; (2) Munshi Nathu Lál, who for a time was in Government service as a tahsíldár, with his son Sardár Sinh, also of Sahár; (3) Lála Badri Prasád, head of a firm which has branch houses at Cawnpore, Agra, Amritsar, and other places.

Tenants.

Of the total cultivated area, 46,096 acres were, at the recent settlement, cultivated by proprietors as *sír*, 289 by ex-proprietary tenants, 34,845 by tenants with occupancy rights, and 33,783 by tenants-at-will. An unusual feature in this tahsíl was that the average rate of rent paid by occupancy tenants was almost 10 per cent. more than that paid by tenants-at-will.

Fiscal history.

The history of the constitution of the Chháta tahsíl has been given in Part I. [p 4]. It comprises the parganahs of Sahár and Shergarh. When received from Síndhia in 1803, Sahár, which then included part of Aríng, was given to the rája of Bhartpur, and Shergarh, which included part of Kosi, to Balla Bai, revenue-free (*jágir*). On the defeat of Bhartpur in 1805, Sahár was retaken, and by Regulation XII. of 1806 was annexed to the Agra district. It was immediately made over free of revenue charges to Síndhia's wife and daughter, to be finally resumed in 1808, in lieu of a money-payment. At the penultimate settlement the parganahs of Sahár and Shergarh formed the Sahár tahsíl. They were amalgamated into one tahsíl, Chháta, after the Mutiny. Chháta consists of 111 villages, of which 14 are revenue-free. The revenue-demand of the first year of the penultimate settlement, known as Mr. Tyler's settlement, was Rs. 1,75,652; and the expiring demand was Rs. 1,77,308. The final assessment of the current settlement was Rs. 2,02,933, or a rise of Rs. 25,625 (14 per cent.) on the old demand. For further details, see Part III., pp. 117-128.

Chháta.—Head-quarters of tahsíl just described; distant 21 miles north-west from Muttra, on the metalled road from Muttra to Dehli. Latitude 27°-43′-22·62″; longitude 77°-32′-56·69″. By the census of 1881 the area was 75 acres, with a total population of 6,014[1] (2,837 females), giving a density

[1] 6,724 in 1872.

of 80 to the acre. The Hindus numbered 4,958 (2,315 females), and Musalmáns 1,056 (522 females). The principal feature of the town is its large fort-like sarái, covering 20 bighas of land, with battlemented walls and bastions and two lofty entrance gateways of decorated stone-work. It is locally said to have been built in the reign of Sher Sháh, but may with greater probability be ascribed to Akbar, in whose time it was, if not begun, at least almost certainly completed. In 1857 it was occupied by the rebel zamíndárs, and one of the towers had to be blown down before an entrance could be effected. At the same time the town was set on fire and partially destroyed, and 22 of the leading men were shot. It was originally intended to confiscate the whole village; but eventually only one and a half times the revenue was taken for one year. The name is locally derived from the *Chhattra-dhárana-lila*, which Krishna is said to have celebrated there; but there is no legend regarding such an event, and in all probability the name refers merely to the stone cenotaphs that surmount the *saráis* gateways, and form prominent objects in the landscape from a very considerable distance. The town has a second-class police-station, an imperial post-office, a tahsíli school, and a camping-ground for troops. A market is held on Fridays.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 121-11-6 from the preceding year, gave a total income of Rs. 1,893-15-6. The expenditure, which was chiefly on police (Rs. 929-12-0), public works (Rs. 520-0-11), and conservancy (Rs. 216), amounted to Rs. 1,788-7-6. The returns showed 1,631 houses, of which 1,092 were assessed with the tax; the incidence being Rs. 1-9-11 per house assessed, and Re. 0-4-9 per head of population.

Farah.—*Chaukídári* town in the south of tahsíl Muttra; is situated not far from the right bank of the Jumna, 12 miles south from Muttra, on the metalled road to Agra. Latitude 27°-19′-13″; longitude 77°-48′-12″. Population (1881) 3,642 (1,194 females). It has a first-class police-station, an imperial post-office, and a camping-ground for troops on the Agra road. Markets are held on Mondays and Fridays. The town was founded by Hamída Begam, the mother of Akbar. It was, during the exile of Humáyun, about 1555 A.D., the scene of a battle between Sikandar Sháh, a nephew of Sher Sháh, and Ibráhím Sháh, in which the latter was defeated. Sikandar offered peace upon condition of receiving the government of the Panjáb, but his overtures being rejected, he joined in battle, and by his victory became sovereign of Agra and Dehli, while Ibráhím fled to Sambhal. After the sack of Ol in 1737 A.D., Súraj Mal removed the tahsíl to Farah, since when the town has been of some importance. The parganah of Farah was detached from Agra and added on to the Muttra tahsíl in 1879, to compensate for the removal of Jalesar, which in

1874 had been struck off from Muttra and attached to Agra. Jalesar was finally transferred to Etah in 1879.

The watch and ward of the town of Farah is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 60-14-7 from the preceding year, gave a total income of Rs. 730-3-1. The expenditure, which was chiefly on police (Rs. 336), public works (Rs. 92-10-6), and conservancy (Rs. 144), amounted to Rs. 681-0-7. The returns showed 792 houses, of which 592 were assessed with the tax; the incidence being Rs. 1-1-2 per house assessed, and Re. 0-3-0 per head of population.

Giroi.—Agricultural village in the south of tahsíl Kosi; distant 28 miles north-west from Muttra, and six miles south-west from Kosi. Latitude 27°-44′-32″; longitude 77°-24′-29″. Population (1881) 2,010 (1,002 females). It has two temples of Jugal Kishor and Murli Manohar.

Gobardhan.—*Chaukidári* town in the west of tahsíl Muttra; distant 16 miles west from the district head-quarters. Latitude 27°-29′-49″; longitude 77°-30′-20″. Population (1881) 4,944 (2,357 females). According to the literal meaning of the Sanskrit compound, *Gobardhan* is 'the nurse of cattle.' It is a famous place of Hindu pilgrimage, and occupies a recess in a narrow sandstone hill some four or five miles in length, which, with an average elevation of 100 feet, rises abruptly from the alluvial plain and runs north-east and south-west. This is the hill which Krishna is fabled to have held aloft on the top of his finger for seven days and nights to cover the people of Braj from the storms poured down upon them by Indra when deprived of his wonted sacrifices. In pictorial representations it always appears as an isolated conical peak, which is as unlike the reality as possible. It is ordinarily styled by Hindus the *Giri-Ráj* (royal hill). The town clusters round the margin of a very large irregularly-shaped masonry tank, called the Mánasi-Ganga, which, as the name denotes, is supposed to have been called into existence by the operation of the divine will. At one end its boundary is formed by the jutting crags of the sacred rock; on all the other sides the water is approached by long flights of steps. It is said to have been first brought into its present shape by Rája Mán Sinh of Jaipur in Akbar's reign, but it has since been repaired at great cost by the rájas of Bhartpur. During half the year it is almost dry; but at the annual illumination (*Dip-dan*), which occurs at the festival of the *Diwáli*, a fine broad sheet of water reflects the light of the innumerable lamps ranged tier above tier along the *ghâts* and adjacent buildings by the 100,000 pilgrims with whom the town is then crowded. The metalled road from Muttra to Díg passes through Gobardhan. The break in the hill where it enters the town is called Dan Ghát, from the tradition that it was there that Krishna stationed himself to intercept the milk-maids (*gopi*) and levy a toll (*dán*) on the milk

they were bringing in. Close to the Mánasi Ganga is the famous temple of Harideva, described in Part III. [*supra* p. 94]. On the opposite side are two stately cenotaphs raised in memory of Randhír Sinh and Baldeva Sinh, rájas of Bhartpur. Both are of the same design, consisting of a lofty and substantial square masonry terrace with corner kiosks and lateral alcoves, and in the centre the monument itself still further raised on a richly decorated plinth. The town contains a third-class police-station and an imperial post-office.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 306-3-3 from the preceding year, gave a total income of Rs. 2,750-10-0. The expenditure, which was chiefly on police (Rs. 1,451-6-9), public works (Rs. 555-2-5), and conservancy (Rs. 240), amounted to Rs. 2,373-12-0. The returns showed 1,414 houses, of which 1,047 were assessed with the tax; the incidence being Rs. 2-4-3 per house assessed, and Re. 0-7-11 per head of population.

Gokul.—*Chaukídári* town in the west of tahsíl Mahában; stands on the left bank of the Jumna, four miles south-east from Muttra, and one mile north-west from Mahában. Latitude 27°-26′-15″; longitude 77°-45′-45″. Population (1881) 4,012 (1,916 females). Though bearing a name of many legendary associations, it is in reality only the modern water-side suburb of the inland town of Mahában. All the traditional sites of Krishná's advantures, though described in the *Puránas* as being at Gokul, are shown at Mahában, which is in fact the place alluded to whenever Gokul is mentioned in Sanskrit literature. However, in consequence of its retaining the ancient name, the modern suburb is considered much the more sacred place of the two. From the opposite side of the river it has a very picturesque appearance, but a nearer view shows its tortuous streets to be mean, crowded, and insanitary. Strenuous efforts have been made within the last few years to improve its sanitation; but the colony of Vallabháchari Gosáins, who have occupied the town for the last two or three centuries, are obstinately tenacious of their dirty habits. The filthy condition of the place is largely owing to the enormous number of cattle stalled in it every night, which render it in reality what the name denotes, a cow-stall (*gokul*), rather than a human habitation. The temples are very numerous, but they are all mean in appearance and modern in date, and the only noteworthy ornament of the town is a large masonry tank constructed by one Chunni Seth 30 years ago.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82, the house-tax thereby imposed gave a total income of Rs. 1,210. The expenditure, which was chiefly on police (Rs. 867-5-8), public works (Rs. 9-6-0), and conservancy (Rs. 96), amounted to Rs. 1,090-2-2. The returns showed 1,315 houses, of which 630 were assessed with the tax; the incidence being Rs. 1-14-5 per house assessed, and Re. 0-4-6 per head of population.

Hathána.—Agricultural village in the north of tahsíl Kosi; distant 33 miles north-west from Muttra, and 6 miles north from Kosi. Latitude 27°-52′-30″; longitude 77°-28′-0″. Population (1881) 2,117 (964 females), chiefly Játs. A temple of some size and very considerable local celebrity, dedicated to Lakshmi Nárayan, stands on the margin of an extensive lake faced on the temple side with masonry *ghâts*. This is named Kshír Ságar (milky sea).

Jait.—Agricultural village in the north of parganah and tahsíl Muttra; distant 9 miles north-west from Muttra, on the metalled road to Dehli. Latitude 27°-34′-51″; longitude 77°-39′-0″. Population (1881) 1,512 (629 females). It has a third-class police-station and a district post-office. The village was founded by Rája Jasaráj Kachhwáha, from Kota, and transferred by his descendants in 1811 A.D. to the Lála Bábu. Till 1808 it was part of the *jágír* of Baijá Bái, and included in the Sonsa parganah. It was then attached to the Farah, and in 1834 to the Muttra parganah.

Jalesar-road railway station—*See* MÁNIKPUR.

Járau.—Agricultural village in the south of tahsíl Sa'dabad; distant 25 miles south-east from Muttra, and 6 miles south from Sa'dabad. Latitude 27°-21′-15″; longitude 78°-6′-10″. Population (1881) 2,123 (942 females).

Jáwara.—Agricultural town in the south of tahsíl Mát; distant 12 miles north-east from Muttra, and 4 miles west from Mát. Latitude 27°-38′-15″; longitude 77°-48′-25″. Population (1881) 4,066 (1,875 females). The market days are Monday and Friday. The older name was Jhunagarh. Here is the sacred grove of Chandra-ban named after the *sakhi*, Chandravati, 55 *bíghas* in extent, with a Bairági's cell under the tutelage of Bál-mukund. Also a mosque (*dargáh*) of Mir Sáhib Shaikh Saddu, where people assemble every Wednesday and Saturday. The trees in the forest (*ban*) are chiefly *pilu*, *babúl*, and *pasendu*, with a few large and venerable *kadambs*. The leaves of the latter often grow in the shape of perfect cups, which in the summer attain to a considerable size. This curious formation is said to have originated for Krishna's convenience; who one day in his rambles through the woods found the supply of cups and platters that he had with him inadequate for the requirements of all his companions. Similar leaves are found in the Mánagarhi woodland (*ghaná*); these are of a lighter colour than the ordinary foliage, and are esteemed sufficient curiosities for Hindús to send as presents to their friends at a distance. In the Mutiny there was a pitched battle between the zamíndárs here and those of Pachahra and Ayra-Khera, in which as many as 450 lives are said to have been lost.

Jhandawai—Agricultural town in tahsíl Muttra; distant 13 miles from Muttra. Latitude 27°-15′-25″; longitude 77°-43′-50″. Population (1881) 3,347 (1,564 females).

Kámar.—*Chaukídári* town in the west of tahsíl Kosi; situated to the north-west of the head-quarters of the district and tahsíl, 33 miles from the former, and six miles from the latter. Latitude 27°-48′-50″; longitude 77°-23′-2″. Population (1881) 3,771 (1,893 females). Though still a populous Ját town with a considerable trade in cotton, it was a place of much greater wealth and importance during the early part of the last century, when Thákur Badan Sinh, the father of Rajá Súraj Mal, married a daughter of one of the resident families. A walled garden outside the town contains some monuments of the lady's kinsmen, and in connection with it is a large masonry tank supplied by aqueducts with water from the surrounding *rakhyá*. At a little distance is another artificial lake with masonry *ghát*s called Durvásá Kund, commenced by the rájá, but left unfinished. In the town are several large brick mansions, now in ruins; one of them having a fine gateway in three stories, which can be seen from a considerable distance. All Játs of the Bahinwár Pál—the class to which the people of Kámar belong—are attendants (*chela*) of the temple of Madan Mohan at Kámar, built by Súraj Mal. Though the Játs settled here muster so strong in numbers, the proprietors of the land are, and always have been, Bráhmans.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 39-5-3 from the preceding year, gave a total income of Rs. 955-12-5. The expenditure, which was chiefly on police (Rs. 448-2-8), public works (Rs. 169-13-10), and conservancy (Rs. 180), amounted to Rs. 899-6-10. The returns showed 991 houses, of which 730 were assessed with the tax: the incidence being Rs. 1-4-0 per house assessed, and Re. 0-3-10 per head of population.

Kanjauli.—Agricultural village in the south of tahsíl Sa'dabad; distant 22 miles south-east from Muttra, and eight miles south-west from Sa'dabad. Latitude 27°-19′-58″; longitude 78°-3′-11″. Population (1881) 2,644 (1,214 females).

Karahri.—Agricultural village in the middle of tahsíl Mát; situated north-east of the district and tahsíl capitals, 20 miles from the former, and eight miles from the latter. Latitude 27°-43′-41″; longitude 77°-48′-56″. Population (1881) 2,821 (1,227 females). It has a *sarái*, an indigo factory, two temples, a miscellaneous market on Tuesdays, and another for the sale of cattle on Fridays. A large orchard of mango, *jáman*, *amla*, *labera*, and other trees, belonging to the Thákur zamíndárs, forms one of the pleasantest camping-places in the tahsíl, though, for want of watering, the trees have been greatly thinned.

Khaira.—Agricultural village in tahsíl Chháta; distant 25 miles north-west from Muttra, and four miles west-south-west from Chháta. Latitude 27°-41′-56″; longitude 77°-28′-45″. Population (1881) 2,629 (1,330 females). It has a weekly market on Saturdays. The Khadira-ban, one of the 12 sacred woods of Braj, from which the local name is derived, lies immediately outside the village, and at the present day contains only *kadamb*, *pílú*, and *chhonkar* trees, and not a single specimen of the *khadirá*. Adjoining it is a tank with a stone *ghát* called Krishan Kund, the scene of an annual fair, and on its bank a temple of Baladeva, with rather a handsome cenotaph in memory of one Rúp Rám, banker (*bohra*), built by his widow 30 or 40 years ago. A temple with the title of Gopináth is said to have been founded by the famous Todar Mal of Akbar's time. There are three other temples called respectively Madan Mohan, Darsan Bihárí, and Mahá Prabhú, and two small lakes bearing the names of Bhawáni and Chinta-Khori.

Kosi.—North-western tahsíl and parganah of the district; is bounded on the north by Gurgáon; on the east by the Jumna, which separates it from tahsíl Mát; on the south by tahsíl Chháta; and on the west by the State of Bhartpur. The total area in 1881-82 was 153·0 square miles, of which 125·0 were cultivated, 19·8 cultivable, and 8·2 barren; and the area paying Government revenue or quit-rent was 152·9 square miles (124·9 cultivated, 19·8 cultivable, 8·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,67,207; or, with local rates and cesses, Rs. 1,87,273. The amount of rent, including local cesses, paid by cultivators was Rs. 2,29,370.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 55 inhabited villages: of which five had less than 200 inhabitants; 9 between 200 and 500; 19 between 500 and 1,000; 14 between 1,000 and 2,000; 5 between 2,000 and 3,000; and 2 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Kosi (11,231). The total population was 65,293 (31,291 females), giving a density of 424 to the square mile. Classified according to religion, there were 56,275 Hindus (26,767 females); 8,093 Musalmáns (4,062 females); 924 Jains (462 females); and one Christian, who was of the male sex.

Population.

Kosi is the smallest of the six tahsíls of Muttra. Its shape is rectangular; its breadth from east to west averages 17 miles, whilst its average length from north to south is only nine miles. The Agra canal almost bisects it, crossing the Dehli road about a mile south of the town of Kosi. Besides the Jumna, there are no

Physical features.

streams of the slightest importance, and no natural *jhíls* of any size. The upland or *bángar* portion very much resembles that of Chháta. There are no hills, however, except the isolated one of Charan Pahár in Bathan Khurd, which rises only a few feet above the level of the country, and is not more than 400 yards in length. On the west the Bhartpur hills are seen in the distance, whilst to the north-west the rocks of Bichor are only half a mile or so beyond the Gurgáon border. As in Chháta, the level of the country is diversified by low sand ranges. One range, running parallel to the hills, forms the boundary of the tahsíl on the west and north-west; whilst on the east there are the usual ravines and sandy downs of the Jumna. Besides these two ranges, there is a third system of sand, star-shaped, with its centre at Goheta, from which four arms branch out: one runs north-west into Gurgáon; the second, north-east towards the Jumna, joining the raviny downs of that river near Barha; the third, south-west into Chháta; and the fourth, south also into Chháta, leaving the tahsíl at the Chháta Khás border. The upland portion is thus broken up into four distinct plains. The largest of these is to the west, with the Charan Pahár in the centre. The surface of this plain is perfectly level, broken only by the Charan Pahár; the soil is rich friable loam; but the well-water is almost universally brackish, and the depth of it from the surface is great. In years of drought the whole tract is transformed into a hard baked plain, with here and there some *rabi* cultivation in the neighbourhood of the wells. The next largest plain lies between the north-west and north-east branches of the star; it is about half the size of that already described, and resembles it in many features. The soil is the same, but a trifle lighter, except in the central depression, where it is hard and firm; the water is also for the most part brackish. The third plain is that on the Chháta border to the south-east; it is a continuation of the great eastern loam plain of Chháta, the description of which given above applies equally well to it. The fourth and smallest plain is the top end of the central loam tract of Chháta, and lies between the two southern arms of the star. The surface is not so perfectly uniform as in the other three plains, but slopes gradually from the edge of the sandhills towards the centre, where there is a depression; in this depression the soil is hard and full of clods, whilst nearer the sand ranges it becomes almost *bhúr*. The Jumna *khádar* of this tahsíl is distinctly marked by a line of cliff that rises abruptly out of it to the height of about 25 feet. Behind this cliff there is a belt of ravines or sandy downs, which, as usual, separates the *bángar* from the *khádar* portion of the tahsíl. All the village sites bordering on the Jumna are built on this cliff.

Irrigation.

Out of a total cultivation of 83,117 acres, 21,471 acres, or 26 per cent., were, at the recent settlement, irrigated. The average depth of water throughout the *bángar* or upland portion is 35·22 feet. To the south-west, in the villages bordering on the Bhartpur hills, water is closer to the surface, and is sometimes found at 25 or 26 feet; whilst in the upland along the Jumna, it is now and then reached even at 20 feet. Elsewhere the depth of the water seldom exceeds 50 or falls lower than 30 feet. In the sand ranges, as a rule, it is nearer the surface than in the level plains on each side.

Crops.

The crops most extensively grown are *juár*, gram, and barley. The wheat sold at the Kosi market comes chiefly from across the Jumna. The cultivation in this tahsíl is superior to that of Chháta, but not equal to that of the Doáb parganahs, where high rates and a dense population necessitate hard and sustained labour. As a rule, the soil in Kosi is fairly ploughed and worked, and the crops are not left to take care of themselves after the seed is sown, as often happens in the more backward villages of Chháta.

Landholders.

The total area paying revenue owned by proprietors was, at the recent settlement, 97,497 acres; the total revenue-free area was only 96 acres. Of the former, 55,451 acres were held by Játs, 1,938 by Brahmans, 1,030 by Thakurs, 514 by Musalmáns, 243 by Baniás, 5 by Káyaths, and 407 by other castes. The villages, with only a few exceptions, are all held under the *bhaiyachára* tenure, divided into infinitesimal shares among village communities; so that, excepting a few shop-keepers and menial servants, almost every resident is to some extent a proprietor. The Government demand is realized through the headmen (*lambardar*), of whom there are generally several in each village. As a natural result of this minute sub-division of estates, there is not a single landed proprietor in the whole tahsíl of any social distinction.

Tenants.

As might be expected from what has just been said, the greater portion of the cultivated area, amounting to more than 62 per cent., is held by the proprietors themselves as *sír*. Occupancy tenants are to tenants-at-will in the proportion of two to three. The average cultivation of each proprietor is about eight acres, and of each tenant five acres. The total area cultivated as *sír* was, at the recent settlement, 49,571 acres; while 450 acres were cultivated by ex-proprietary tenants, 11,847 by occupancy tenants, and 19,210 by tenants-at-will.

Fiscal history.

During the first three settlements the revenue of the tahsíl was collected with ease and punctuality, and no balances were allowed to accrue. The settlement under Regulation VII. of 1882, undertaken by the collector, Mr. Boddam, proved a failure; estates fell into arrears, and a reduction in the demands of five villages had to be made by Government. In 1835-36, a general revision under Regulation IX. of 1833 was conducted by his successor, Mr. Tyler, who found that the villages then were very unevenly assessed. The expiring demand of Mr. Tyler's settlement was Rs. 1,51,181. Had the assessment at the last (current) settlement been made at half the recorded assets, it would have resulted in a revenue demand of nearly Rs. 1,71,000, or an increase of between Rs. 19,000 and Rs. 20,000. But in a tahsíl like Kosi, owned almost exclusively by large *bhaiyachára* communities, it was, in the opinion of assessing officer, the best policy to make a lenient assessment. The individual revenues accordingly assessed by him on each estate, with reference to its individual capabilities and past history, amounted in all to Rs. 1,67,040, an increase of Rs. 15,859, or 10·5 per cent., on the expiring revenue. For further details, see Part III., pp. 117-128.

Position, area, and population.

Kosi.—Chief town of the tahsíl just described; distant 27 miles north-west from Muttra, on the metalled road to Dehli. Latitude 27°-47′-40″; longitude 77°-28′-45″. By the census of 1881 the area was 374 acres, with a total population of 11,231[1] (5,529 females), giving a density of 30 to the acre. The Hindus numbered 6,831 (3,253 females); Musalmáns, 3,866 (2,000 females); Jains 533 (276 females): and there was one Christian (who was of the male sex).

Occupations.

The following is a statement of the principal occupations[2]:—(I) persons employed by Government or municipality, 145 : (III) ministers of the Hindu religion, 41 : (XI) inn-keepers (*bhatiyára*), 45 : (XIII) brokers, 211 : (XVII) porters, 175 : (XVIII) landholders, 250 ; landholder's establishment, 146 ; cultivators and tenants, 332 ; agricultural labourers, 58 : (XIX) cattle dealers, 72 : (XXIX) weavers, 75 ; calico printers and dyers, 80 ; cloth merchants (*bazáz*), 54 ; shoemakers and sellers, 59 ; washermen, 41 ; barbers, 65 : (XXX) butchers, 45 ; corn and flour dealers, 246 ; confectioners (*halwái*), 51 ; green-grocers and fruiterers, 56 ; condiment dealers (*pansari*), 41 : (XXXIII) sweepers and scavengers, 247 ; water carriers, 56 ; gold and silver smiths, 42 : (XXXIV) general labourers, 604 : (XXXV) beggars, 175.

Derivation of name.

The name Kosi may possibly be connected with the sacred grove of *Kotban*, which is close by, but it is popularly believed to be a corruption of *Kusasthali*, another name for Dwáraka. In confirmation of this belief it is pointed out that there are in

[1] 12, 770 in 1872

[2] Roman numerals indicate the classes in the census returns.

Kosi places named Ratnákar Kund, Mayá Kund, Bisákha Kund, and Gomati Kund, just as there are at Dwáraka.

Native town.

There is a large stone walled sarái covering 9½ bíghas of land, said to have been built by Khwája Itibar Khán, and a masonry tank of the same area and constructed at the same time. This latter unfortunately is always dry except during the rains. Though there are numerous temples and four mosques, they are all modern buildings and of no architectural merit. The cattle market is the largest in the district. Kosi has a first-class police-station, an imperial post-office, a second-class branch dispensary (6,354 patients in 1882), and a tahsíli school. There is also a municipal bungalow available as a rest-house.

Sanitation.

The place is feverish, and strangers (officials and others compelled to live here) complain much of the climate. Popularly this liability to fever is considered to be a result of the opening of the canal. There is plenty of fresh water, which is generally good, and canal-water is made use of only for cattle and bathing. The streets are fairly well drained, being paved with brick and stone, and having drains on either side. The sweepings of the town are collected in trenches covered with earth and sold to cultivators.

Trade.

The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows :—grain (75,763 maunds) ; refined sugar (4,551 maunds); unrefined sugar (27,078 maunds); *ghí* (1,067 maunds); animals for slaughter (6,051 head) ; oil and oilseeds (3,932 maunds) ; fuel (Rs. 2,730) ; building materials (Rs. 6,253) ; drugs and spices (Rs. 16,164) ; tobacoo (1,134 maunds) ; European and native cloth (Rs. 89,718) ; and metals (Rs. 19,974).

Municipality.

The municipal committee of Kosi consists of twelve members, of whom two sit by virtue of their office, and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re. 0-9-8¾ on net receipts per head of population. The total income in 1881-82 was Rs. 15,481 (including a balance of Rs. 4,711 from the previous year). The total expenditure in the same year was Rs. 13,581, the chief items of which were collection (Rs. 1,421), original works (Rs. 1,224), repairs and maintenance of roads (Rs. 3,584), and police (Rs. 1,830).

Local history.

On the 31st of May, 1857, the rebels on their march to Dehli stopped at Kosi, and after burning down the customs bungalow, and pillaging the police-station, plundered the *tahsíli* of

the small sum of money, some Rs. 150, which was all that they found there; nearly all the records were saved. The townspeople and most of the adjoining villages remained well affected, and as a reward one year's land revenue was remitted and a grant of Rs. 50 made to each *lambardár*.

Kursanda.—Town in the centre of tahsíl Sa'dabad; distant 20 miles south-east from Muttra, and 3 miles south-west from Sa'dabad; is situated on the Agra and Aligarh road. Latitude 27°-23′-45″; longitude 78°-3′-24″. By the census of 1881 the area was 82 acres, with a total population of 6,018[1] (2,697 females), giving a density of 73 to the acre. The Hindus numbered 5,625 (2,525 females); Musalmáns, 393 (172 females). Kursanda was settled by a Hagá Jat, named Púran Chand, who bestowed part of the land on his family priest (*purohit*), Chandu Pánda. Their descendants are still in possession, except of a part which has been acquired by Athwarayas. There are four small temples. A market is held twice a week, on Sunday and Thursday. In the Mutiny two of the zamíndárs, Zálim and Deo Karan, were hanged for the part they took in looting Sa'dabad.

Maghera.—Agricultural town in the north of tahsíl Muttra; distant 15 miles north-west from the head-quarters of the district. Latitude 27°-34′-0″; longitude 77°-37′-52″. Population (1881) 4,719 (2,207 females). The zamíndárs were formerly Kirárs; they are now Ahivásis.

Mahában.—A tahsíl on the eastern side of the district, conterminous with the parganah of the same name; is bounded on the north by tahsíl Mát; on the east by the Aligarh district and the tahsíl of Sa'dabad; and on the remaining sides by the Jumna, which separates it from Agra on the south and from the Muttra tahsíl on the west. The total area in 1881-82 was 238·8 square miles, of which 194·4 were cultivated, 23·7 cultivable, and 20·7 barren; and the area paying Government revenue or quit-rent was 214·9 square miles (174·8 cultivated, 23·5 cultivable, 16·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,13,568; or, with local rates and cesses, Rs. 3,54,906. The amount of rent, including local cesses, paid by cultivators was Rs. 5,50,632.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 196 inhabited villages: of which 64 had less than 200 inhabitants; 63 between 200 and 500; 39 between 500 and 1,000; 21 between 1,000 and 2,000; 6 between 2,000 and 3,000; and 2 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was

Population.

[1] 7,144 in 1872.

Mahában (6,182). The total population was 116,829 (52,792 females), giving a density of 489 to the square mile. Classified according to religion, there were 110,029 Hindus (49,605 females); 6,787 Musalmáns (3,180 females); 2 Jains (both females); 10 Christians (5 females); and one other (male).

Physical features.

The tahsíl is of a straggling and irregular shape, narrowing to a point in the extreme north and south. The southern portion is enclosed in a loop of the Jumna facing Akbar's tomb at Sikandra. Its maximum length from north to south is 32 miles. In the centre it widens out, and reaches its maximum breadth of 14 miles opposite Muttra. The Jumna with its series of sinuous bends is the boundary of the tahsíl for nearly 50 miles. For a distance varying from one to three miles inland from the river, the surface of the ground is broken up either by ravines or heavy sandhills. This belt of sand and ravines is for the greater part uncultivated, but is much used for grazing purposes. Some of the ravines are fairly wooded, and in the sandy tracts coarse thatching-grass (*sarpat*) grows in profusion. To the east, beyond the zone of sand and ravines, the country is level and like the rest of the Doáb. The prevailing soil is *píliya*, or light loam. Isolated tracts of sand occur even in the eastern portion of the tahsíl, but they form a comparatively small area. The *baisuri* weed prevails in the east in the tract of country that extends from Ráya to Bisáwar, and especially in Ayra-Khera, but elsewhere it is not met with in the tahsíl. Owing to the action of the river, the area and conformation of the Jumna valley, as well as the amount of it that is cultivated, change yearly. The soil of this valley is all alluvial, and a large portion of it depends on the nature of the deposit left by the yearly flood. The higher fields under the *bángar* cliff are generally of firmer soil and of better quality than those that are more subject to inundation; in some of the former cane is grown, while the commoner crops are cotton and *juár* followed by wheat and barley. In the lower-lying fields, wheat, barley, and peas are generally grown. These are for the most part unirrigated; and, if the deposit has been rich and the season otherwise good, the outturn is heavy, equalling that of first-class irrigated uplands; but if the deposit has been sandy and the season too moist, the outturn is light. Close to the river, in what seems to be pure sand, melon and cucumber cultivation is extensively carried on during the hot months; and in the vicinity of large towns, the cultivators are known to pay Rs. 5, and even more, per bígha for the right of using this land.

Irrigation.

Irrigation is carried on principally from wells; the depth at which water is found varies considerably, but the average throughout the tahsíl, excluding the *khádar* portion that borders

on the Jumna, is 45 feet. The area irrigated from rivers, *jhíls*, and ponds in the *bángar* portion of the tahsíl is insignificant. There is at present no canal irrigation, but the Mát branch of the Ganges canal will, if completed, pass down the whole length of the tahsíl.

Crops.

On account of the exceptionally dry character of the tahsíl, and the difficulty that attends irrigation owing to the distance of water from the surface, autumn crops are more sown than spring crops. By far the most important of the former are cotton and *juár*, and of the latter, wheat, barley, and *bejhar*. Sugarcane, rice, indigo, opium, and garden crops are very sparingly produced. The area sown with two crops (*do-fasli*)) is 5·17 per cent. of the whole cultivated area.

Landholders.

The total area paying revenue owned by proprietors at the last settlement was 136,345, acres and the total revenue-free area was 15,399 acres Of the former, 50,601 acres were held by Játs, 43,477 by Brahmans, 19,716 by Baniás, 6,941 by Thákurs, 4,773 by Musalmáns, 4,143 by Káyaths, 1,258 by Dhúsars, 580 by Ahírs, and the remainder by other castes. The number of distinct estates is 216, of which 18 are enjoyed revenue-free by religious persons or establishments, and 89 are in the hands of sole proprietors, as distinct from village communities. Of secular proprietors the wealthiest, as in most other parts of the country now-a-days, are self-made men of the Baniá caste. First in this order come Mahi Lál and Jánki Prasád of Ráya, descendants of Nand Rám, a petty trader of that town. Of much the same social standing is a family of Sanádh Brahmans at Jagdíspur, moneylenders by profession, who are gradually acquiring a considerable estate by the transfer to them of lands which, for the most part, they first held only on mortgage. The head of the firm in their native village is Harideva, with whom is associated in patnership his nephew, Chunni Lál. The Saiyids of Mahában, though of inferior wealth, have claims to a more ancient and honorable pedigree. The most prominent person among the Pachhauris of Gokharauli is Kaliyán Sinh; the actual head of the family, his cousin the Thákuráni Prán Kunwar, has adopted one of his sons by name Rám Chand.

Tenants.

In the revenue-paying portion of the uplands, at the recent settlement, 33,251 acres were cultivated by proprietors as *sír*, 9 by ex-proprietary tenants, 44,804 by tenants with occupancy rights, and 34,796 by tenants-at-will. Játs held three-fourths of the *sír* area and more than half of the area cultivated by tenants. Next to them in importance come Brahmans, and then Chamárs and Baniás. Káchhís, here as elsewhere, pay the highest rates, but their aggregate holding is

insignificant. The average rate paid by tenants-at-will is 29 per cent. above the average rate realized from occupancy tenants, although the latter cultivate, on the whole, better land.

Fiscal history.

Mahában, as mentioned in Part I. (p. 3), was one of the 33 *maháls* of sarkár Agra. In addition to its present area, it then contained what is now parganah Mát and part of parganah Sa'dabad. Immediately after the cession in 1803 it was attached to the Aligarh district, and was one of the parganahs held in farm by Thákur Dayarám of Háthras until 1808. In 1815, on the constitution of the sub-collectorate of Sa'dabad, it became part of it, and continued so till, in 1824, Sa'dabad was raised to the rank of an independent district. In 1832 it became part of the Muttra district. At the penultimate settlement, Mahában consisted of 102 villages (of which 15 were revenue-free), with a total area of 94,352 acres. Since then its boundaries have been enlarged by the addition of: tappás Ráya and Sonai, formerly recognized as two distinct sub-divisions; talukas Ar Laskárpur, Madím, and Sonkh, with three villages besides, from parganah Mursán; nine villages from parganah Mát; two villages from parganah Sa'dabad; and one village from Aligarh. The whole tahsíl now consists of 105 revenue-paying and 14 revenue-free villages, together with six talukas containing 80 revenue-paying and three revenue-free estates. The names of the talukas are Ráya, Ayra-Khera, Sonai, Ár Laskarpur, Sonkh, and Madím. To give a history of the penultimate settlement would involve giving a separate history of each sub-division. It will be sufficient to remark that the demands of the first and last years of the settlement, for the tahsíl as it now stands, were Rs. 2,84,656 and Rs. 2,88,633 respectively. Of the last (current) settlement, a full account will be found in the district memoir [*supra* pp. 123-128]. The demand for this tahsíl is Rs. 3,14,287, which shows an increase over the demand of the last year of the expired settlement of Rs. 25,654, or nearly 9 per cent.

Mahában.—Chief town of the tahsíl just described; is situated on the left bank of the Jumna, 5 miles south-east from Muttra. Latitude 27°-25′-50″; longitude 77°-46′-58″. By the census of 1881 the area was 100 acres, with a total population of 6,182 [1] (2,996 females), giving a density of 61 to the acre. The Hindus numbered 4,475 (2,102 females); Musalmáns, 1,704 (892 females); and others, 3 (2 females). Muttra and Mahában are closely connected by legend, for Krishna, though born at the one, was cradled at the other, and they both make their first appearance in history under the same unfortunate circumstances, having been sacked by Mahmúd of Ghazni in the

[1] 6,930 in 1872.

year 1017 A. D. From the effects of this catastrophe it would seem that Mahában was never able to recover itself, and at the present day, though the head-quarters of a large tahsíl, it can scarcely be called more than a considerable village. A century or so ago it must have presented a still meaner appearance, as all the best private houses have been built quite recently. Neither are the temples of any antiquity: the largest and also the most sacred is that dedicated to Mathurá-Nath, which boasts a pyramidal tower (*sikhara*) of some height and size; but the material is brick and the design commonplace. A great part of the town is occupied by a high hill, partly natural and partly artificial, where stood the old fort. Upon its most elevated point is shown a small cell, called Syám Lála, believed to mark the spot where Jasoda gave birth to Máyá or Joganidra, substituted by Vasudeva for the infant Krishna. But by far the most interesting building is a covered court called the Assi-Khamba (eighty pillars) described in Part III. [*supra* p. 95]. There can be little doubt that Mahában was the site of some one or more Buddhist monasteries, since Fa Hian distinctly states that these establishments existed on both sides of the river, and fragments of Buddhist sculpture have occasionally been brought to light within the precincts of the fort. Whatever may be the exact Indian word concealed under the form Klisoboras or Clisoboras given by Arrian and Pliny as the name of the town between which and Muttra the Jumna flowed, it may be concluded with certainty that Mahában is the site intended. The town has a third-class police-station, an imperial post-office, and a tahsíli school.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 71-14-11 from the preceding year, gave a total income of Rs. 1,455-14-11. The expenditure, which was chiefly on police (Rs 976-15-5), public works (Rs. 109-10-10), and conservancy (Rs. 144), amounted to Rs. 1,350-4-9. The returns showed 1,949 houses, of which 670 were assessed with the tax; the incidence being Rs. 2-0-11 per house assessed, and Rs. 0-3-2 per head of population.

Majhoi.—Agricultural village in the east of tahsíl Kosi; distant 25 miles north-north-west from Muttra, and 11 miles north-east from Kosi. Latitude 27° 51′ 42″; longitude 77° 36′ 20″. Population (1881) 657 (293 females). It has a third-class police-station and a district post-office. It is situated on the right bank of the Jumna and is one of the confiscated Gújar villages. Two large groves serve to commemorate the names of Chaina and Serhu, both members of that community. Two fairs in honor of Devi are held in Chait (March-April) and Kuár (September-October.) There are also two *sati* tombs.

Mánikpur.—Railway station on the East Indian line known as the Jalesar-road station; is situated in tahsíl Sa'dabad, 33 miles east-south-east from Muttra,

and 9 east from Sa'dabad. Latitude 27°-26′-42″; longitude 78°-12′-46″. Population 1881) 251 ,115 females).

Mát.—North-eastern tahsíl and parganah of the district, is bounded on the north and east by Aligarh ; on the south by tahsíl Mahában; and on the west by the Jumna, which separates it from the tahsíls of Muttra, Chháta, and Kosi. At the village of Jahángirpur, however, the river is not the boundary, as, when by a sudden change of the stream some years since the *khádar* of that village was cut in half, it was awarded the portion that had gone over to the Muttra side. The total area in 1881-82 was 221·0 square miles, of which 175·4 were cultivated, 31·0 cultivable, and 14·6 barren ; and the area paying Government revenue or quit-rent was 215·5 square miles (172·5 cultivated, 29·7 cultivable, 13·3 barren) The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,72,522 ; or, with local rates and cesses, Rs. 3,06,576. The amount of rent, including local cesses, paid by cultivators was Rs. 4,64,872.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 143 inhabited villages : of which 40 had less than 200 inhabitants ; 39 between 200 and 500 ; 37 between 500 and 1,000 ; 20 between 1,000 and 2,000; 5 between 2,000 and 3,000 ; and 1 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Surír (5,199). The total population was 95,446 (44,468 females), giving a density of 428 to the square mile. Classified according to religion, there were 89,346 Hindus (41,609 females), and 6,100 Musálmans (2,859 females).

Population.

The tahsíl is a long, narrow, straggling tract of country. Its extreme length from Piparauli on the south to Chaukra on the north is 28 miles, while its average breadth is only seven miles. Except from Bhadaura southwards, the Jumna ravines are nowhere deep or rugged along the present bank of the river. There are two large lakes in the tahsíl : one, which gives a name to the town of Noh Jhíl, is six miles in length and about a mile broad ; the second, called Moti Jhíl, between Mát and Dángoli, is some two miles long and 300 yards broad. The greater part of both is brought under cultivation for *rabi* crops. The flooding of the Noh Jhíl lake generally induces sickness in the neighbourhood. It swarms with waterfowl, which are caught in nets and sold at Rs. 4½ the hundred. The principal varieties of fish are *rohú, lánchi, saul, singi,* and *jhínga.* The only stream in the tahsíl, besides the Jumna, is a tiny rivulet known as the Patwáha, which flows for a short time in the rainy season. It its *tarái* autumn

Physical features.

crops can be sown here and there; whilst in most places the actual bed is sown with spring crops. These depressions, with their line of ravines stretching back into the heart of the tahsíl, naturally cause a prevalence of sandbanks and of lighter soil. In the north of the tahsíl, especially west of the Patwáha, the lines of sand rise 20 or 30 feet above the general level, and form one of the chief features of the country. The following are given in the *Settlement Report* as the most important systems of sandhills:—

1. The hill starting from the edge of the Noh Jhíl depression near Manigarhi and passing into the Aligarh district.

2. The hill leaving the same depression near Núrpur, running north to Awakhera, and thence north-east to Mithauli.

3. The net-work in the re-entering curve of the depression already mentioned.

4. The line on the south of the Noh Jhíl depression from Noh to Firozpur.

5. The line running up the right bank of the Patwáha, and combined with the ravines.

6. The line marking the edge of the present *khádar* cliff in Bágharra and Barauth, and in places down the whole length of the tahsíl.

7. The system commencing in Nasíthi on the south, and running thence north to Khyanmal, and connected with the third of the old river-beds noted above.

8. The sandhills of Hasanpur and Náolí.

The prevailing soil is a light sandy loam, in which sand rather predominates over the clay; but in almost all the villages there are larger or smaller veins of a richer, firmer soil, equalling *dúmat* in productiveness. The *khádar* proper is purely alluvial, and varies from a sticky clay to a rich *dúmat*, with here and there some tracts of sand. There are two classes of *khádar* in this tahsíl, that of Noh Jhíl, and that of the river; in the former clay soil prevails, in the latter *dúmat*. The *khádar* is everywhere fairly extensive, the river in very few places flowing directly under the upland cliff. The weed *baisuri* affects the villages in the south of the tahsíl.

Irrigation.

With the exception of the Noh Jhíl, the Moti Jhíl, and a few other ponds in the *khádar*, none of which are used to any extent for irrigation, *jhíls* are unknown. Many villages have tanks, but irrigation from them is rare. One of the distributaries of the Ganges canal has a course of about three miles in this tahsíl, entering it at Ahmadpur, passing through Shankargarhi, and ending in Bájana. A few fields are irrigated from it. The Mát branch of the Ganges canal will, if constructed, pass through the whole length of the tahsíl south of the Patwáha. The only important source of irrigation at present is from wells. The surface of the country being very uneven, the depth of water varies considerably even within the limits of the same estate; in the more level tracts, the average depth may be taken as about 30 feet. The water in the wells is found to be of five kinds, *viz.*,

sweet, brackish, salt, bitter, and bitter and oily. The last mentioned kind is found only in Muínuddinpur and a few neighbouring villages; and the salt water is found along the edge of the old ravines as well as in isolated spots elsewhere.

Crops.

Very little sugarcane and rice are grown in the tahsíl. The principal rain crops are *juár*, *bájra*, Indian-corn, and cotton. Sesamum (*til*), *arhar* pulse, and hemp are also grown, but ordinarily in the same field with *juár*. The spring crops are wheat, barley, gram, and mustard; the latter is generally sown with wheat.

Landholders.

The total area paying revenue owned by proprietors was, at the last settlement, 138,775 acres, while the total revenue-free area was only 3,052 acres. Of the former, 46,572 acres were held by Játs, 28,910 by Brahmans, 18,132 by Thákurs, 17,586 by Baniás, 7,094 by Musalmáns, 5,974 by Káyaths, and 1,419 by other castes; while 1,378 were dedicated to the Rangji temple, and 11,810 to the Dwárkádhís temple. The subdivision of property in this tahsíl is very minute. The number of separate estates is 153, the great majority being *bhaiyáchára*. The richest resident landlords are the members of a Brahman family of the yeoman class; their names are Pola Rám and Parasurám. Three other men of substance, of much the same social position, are Lachhman, Serhu, and Lalá Rám; the two former are Brahmans, and the last is a Baniá. The principal non-resident proprietors are Rao Abdullah Khán of Aligarh, the rája of Mursán, and Lálas Mahi Lál and Jánki Prasád.

Tenants.

In the revenue-paying portion of the tahsíl 34,360 acres were, at the recent settlement, cultivated by proprietors as *sír*, 266 by ex-proprietary tenants, 20,792 by resident tenants with occupancy rights, 4,537 by non-resident tenants with occupancy rights, 39,309 by resident tenants-at-will, and 11,024 by non-resident tenants-at-will; while 1,085 acres were rent-free land granted by zamíndárs, and 505 cultivated gardens. The principal cultivators were Brahmans, Játs, Thákurs, Muhammadans, Chamárs, Baniás, Gadariás, Barháis, Káchhís, Naís, and Malláhs. The average rate of rent paid by tenants in the south of the tahsíl was Rs. 6-1-5 by ex-proprietary tenants, Rs. 4-2-9 by occupancy tenants, and Rs. 5-2-7 by tenants-at-will; while in the north of the tahsíl the rates were much lower, *viz.*, Rs. 5-8-9 were paid by ex-proprietary tenants, Rs. 3-1-3 by occupancy tenants, and Rs. 3-14-3 by tenants-at-will.

Fiscal history.

The parganahs of Noh Jhíl and Mát were amalgamated into one tahsíl in 1861. In the time of Akbar, Mát proper came under Mahában, and Noh Jhíl formed part of parganah Noh in the Kol

sarkár. Immediately before its cession in 1804, Noh Jhíl was the estate of General Perron, while Mát was held by General DuBoigne. The former was first attached, as a temporary measure, to the Fatehgarh, and the latter to the Etáwah division; but they were, on the constitution of the Aligarh district in 1804, incorporated in it. In 1805, they were farmed to Ranmast Khán, who, in 1807, was outlawed and expelled by General Dickens for his attack on the village of Musmina. On this a zamíndári settlement of the parganahs was concluded. In 1824 both parganahs were transferred to the Sa'dabad (now Muttra) district. During the Mutiny, there was some disaffection in this tahsíl; the rebels were led by Umráo Bahádur, who was killed at Dehli. His estates, some eighteen villages in all, were conferred upon Seth Lakhmi Chand free for life. On his death, the grant was further extended to his son, Seth Raghunáth Dás, on payment of half the Government demand. An account of the successive settlements of this tahsíl will be found in Part III. [*supra* pp. 117-128].

Mát.—Chief town of tahsíl just described, is situated not far from the left bank of the Jumna, 12 miles north from Muttra. Latitude 27°-35′-42·56″; longitude 77°-44′-56·05″. Population (1881) 2,550 (1,136 females). The township is divided into two parts, called Rája and Múla. The landed proprietors were originally all Brahmans and Thákurs, but some Muhammadans are now in possession of part as mortgagees. There is an old mud fort, and within its enclosure stands the tahsíli and police-station. Though it gives its name to the tahsíl, it is a small and unimportant place. An unmetalled road carried over very broken and raviny ground, and therefore requiring extensive repairs after every rainy season, connects it with the Brindában bridge of boats, 3¼ miles lower down the stream. It is one of the stations in the Hindu pilgrimage of the *Banyátrá*, and is said to derive its name from the milk-pans (*mát*) here upset by Krishna in his childish play. In the subordinate hamlet of Chhahiri, a little higher up the stream, is the sacred grove of Bhandírban, a dense thicket of *ber* and other low prickly shrubs, with a small modern temple, rest-house, and well, in an open space in the centre. Just outside is an ancient fig-tree (*bat*) which Krishna and his playmates Balaráma and Sudáma are said to have made their goal when they ran races against each other. A large fair, chiefly attended by Bengalis, is held here in Chait (March-April), and is called the *Gwál-mandala*. The temple in the grove is dedicated to Bihári Ji; that under the Bhandírbat to Sudáma. In the town are three other small shrines dedicated to Rádha-Mohan, Gopalji, and Mahádeva. Two mosques have also recently been built. In the Mutiny, the only act of violence committed was the seizure of six grain-boats passing down the river, for which the zamíndárs were subsequently

fined. Besides the third-class police-station, there is an imperial post-office in the town, and a market is held on Tuesdays.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 14-7-0 from the preceding year, gave a total income of Rs. 665-7-0. The expenditure, which was chiefly on police (Rs. 479-4-10), public works (Rs. 2-8-0), and conservancy (Rs. 72-0-0), amounted to Rs. 639-10-11. The returns showed 1,088 houses, of which 513 were assessed with the tax; the incidence being Rs. 1-4-4 per house assessed, and Re. 0-2-2 per head of population.

Mirhávali.—Agricultural village in tahsíl Sa'dabad; distant 19 miles south-east from Muttra, and 11 miles south-west from Sa'dabad. Latitude 27°-19′-19″; longitude 77°-58′-25″. Population (1881) 2,287 (957 females).

Muttra (or, correctly spelt, **Mathurá**).—Head-quarters tahsíl and parganah, situated in the south-western corner of the district: is bounded on the north by tahsíl Chháta; on the east by the Jumna; and on the south and west by the State of Bhartpur. Its maximum extent from east to west is 23 miles, and from north to south 20 miles. It is the largest tahsíl in the district, and had, in 1881-82, a total area of 396·6 square miles. Of this 281·5 square miles were cultivated, 86·0 cultivable, and 29·1 barren. The area paying Government revenue or quit-rent was 332·3 square miles (233·8 cultivated, 74·3 cultivable, 24·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 3,33,219; or, with local rates and cesses, Rs. 3,80,018. The amount of rent, including local cesses, paid by cultivators was Rs. 6,68,698.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 229 inhabited villages: of which 42 had less than 200 inhabitants; 79 between 200 and 500; 73 between 500 and 1,000; 19 between 1,000 and 2,000; 6 between 2,000 and 3,000; and 8 between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Muttra (47,483) and Brindában (21,467). The total population was 220,307 (102,402 females), giving a density of 549 to the square mile. Classified according to religion, there were 196,699 Hindús (91,533 females); 22,905 Musalmáns (10,581 females); 331 Jains (170 females); 328 Christians (106 females); and 44 others (12 females).

Population.

The tahsíl extends from the Jumna on the east to the foot of the Bhartpur hills on the north-west. Within it the chief line of hills is the Giri-Ráj of Gobardhan which runs parallel to the Bhartpur range. It is about five miles long, and stands about a hundred feet above the plain at its southern end, while at the north it is little

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more than a heap of stones. The whole of this hill is of the greatest sanctity, being celebrated in the mythological legends in connection with Krishna, and numerous temples stand on it. It is covered with scanty vegetation, and exercises little influence on the character of the soil in the vicinity. It is otherwise with the Bhartpur hills, since for some two or three miles before they are reached, the soil becomes light and sandy. To the east the Jumna's influence is apparent for three miles inland, and low alluvial soil, ravines, and sandy downs are found along its banks. From the line where the Jumna ceases to affect the character of the soil up to the line within which the soil shows the effect of the neighbourhood of the Bhartpur hills, the whole country is one flat uniform plain, without a single river or stream. The general soil is a firm *piliya*, broken only in places by narrow veins of sand and an old hillock of *púth*. Except in the lines of drainage known as the western depressions, the inundated area is generally insignificant. Of trees, the *ním*, *babúl*, and *kadamb*, are the most common indigenous ones in the tahsíl.

Irrigation.

With the exception of the Jumna, there are no rivers of any importance from an irrigation point of view, and there are no *jhíls* and marshes. The average depth of water over the whole tahsíl is 49 feet; and there is a large tract to the north-west towards and beyond Rádhákund where the depth at which water is found varies from as much as 50 to 62 feet. It is thus a matter of considerable expense to sink a well, more especially as the sandiness of the soil ordinarily necessitates the construction of a masonry cylinder. Irrigation was, consequently, little resorted to at the time of the recent settlement. The one great need of the country was water, but this has now been supplied by the Agra canal, which has proved a great boon to the agriculturist. It runs down the centre of the tahsíl, in which it has a length of 16 miles, and crosses the Díg road close to the town of Aríng.

Crops.

The principal crops are tobacco, sugarcane, gram, cotton, and barley. *Bájra* and *juár* are also largely grown, though not ordinarily to such an extent as those above named. Wheat here forms an average crop, though it is scarcely seen in the adjoining tahsíls. The cold-weather instalment of the Government demand is realized principally from the outturn of cotton. The average yield per acre is calculated at one maund of cotton, seven of *juár*, three of *bájra*, six of wheat, eight of barley, five of gram, eight of tobacco, and ten and a half of *gur* from sugarcane. The cost of cultivation per acre for *kharíf* crops is estimated at Rs. 7, and for *rabi* crops at Rs. 10.

Landholders.

Omitting from consideration the 84 villages transferred to this tahsíl from the Farah tahsíl of the Agra district, 35,512 acres of land were, at the recent settlement, owned by Játs, 34,869 by Brahmans, 27,352 by Thákurs, 17,725 by Baniás, 6,774 by Káyaths, 4,336 by Muhammadans, 788 by Dhúsars, 561 by Gújars, and the remainder by other castes. The principal landed proprietors are the trustees of the Seth's temple at Brindában; Gosáin Purushottam Lál of Gokul; the rája of Awa; the heirs of the Lálá Bábu, in Calcutta; and Seths Ghansyám Dás and Gobardhan Dás of Muttra. Not one of them is actually resident in any of his villages.

Tenants.

Again omitting from consideration the 84 villages transferred from the Agra district, 30,059 acres of land in this tahsíl were, at the recent settlement, cultivated by proprietors as *sír*, 18,030 by resident tenants with occupancy rights, 2,202 by non-resident tenants with occupancy rights, 42,999 by resident tenants-at-will, and 16,321 by non-resident tenants-at-will, while 1,509 acres were rent-free land granted by zamíndárs. Either as tenants or owners of *sír* land, Játs, Thákurs, Brahmans, Chamárs, and Muhammadans held between them almost nine-tenths of the cultivated area. The Játs, who cultivated 35,463 acres, are just as industrious and skilful as the Doáb Játs, but the other cultivators in the tahsíl are very inferior to them. The Rájputs and Musalmáns are wretched cultivators; and Brahmans and Chamárs, although better than the Rájputs, are after all moderately good farmers. The only other castes that affect the agricultural character of the tahsíl are Lodhás, Káchhís, Gadariás, Gújars, and Ahírs, but the area cultivated by each of these castes is less than 2 per cent. of the whole cultivated area.

Fiscal history.

During the supremacy of the Játs and the Marhattas in the last century the present tahsíl was in five divisions, Aríng, Gobardhan, Sonkh, Sonsa, and Muttra. All five were ceded to the East India Company by Daulat Ráo Sindhia, in 1803. The greater part of Aríng was then included in Sahár. Gobardhan, immediately after the cession was granted free of assessment to Kunwar Lachhman Sinh, a son of Rája Ranjít Sinh, of Bhartpur; but in 1826, by Regulation V. of that year, it was annexed to the Agra district. Sonkh and Sonsa were first made over to the rája of Bhartpur; but by the treaty of 17th April, 1805, they were resumed, annexed to the Company's dominions by Regulation XII. of 1806, and placed under the jurisdiction of the collector of Agra. They were, however, immediately made over to Sindhia as a *jágír* for his wife and daughter, and not finally resumed until 1808. On the formation of the Muttra district in 1832, these parganahs

were transferred to it. The parganah of Muttra was administered by a *peshkár* in independent charge, and the other four were included in the Sahár tahsíl. In 1838, the five parganahs were formed into one tahsíl with head-quarters at Aríng; this arrangement continued till 1868, when the head-quarters were removed to Muttra. The tahsíl assumed its present dimensions in 1878, when the 84 villages that had formerly constituted the Farah parganah of the Agra district were transferred to it. An account of the successive settlements of this tahsíl will be found in the district memoir [Part III., pp. 117-128].

Position, area, and population.

Muttra (or, correctly spelt, **Mathurá**).[1]—City which gives its name to the district; stands on the right bank of the Jumna, 36 miles above Agra. Latitude 27°-30′-16·83″; longitude 77°-43′-44·72″. A light railway, on the metre gauge, 29½ miles in length, which was opened for traffic on the 19th October, 1875, now connects the city with the East Indian line, which it joins at the Háthras-road station. The railway from Achhnera connects the town with Agra, Bhartpur, and Rájputána. The population within the limits of the municipality was, in 1881, 55,016, and that within cantonments was 2,708, making up a total of 57,724. But the total population of Muttra is given in Form XX. of the 1881 census returns as 47,483 (22,833 females). The cause of this difference is, as explained by the Deputy Superintendent of the Census Operations, that the boundaries of the city were fixed by the census office without any reference to municipal limits, the object being to get the population of the *city proper*; and the cantonments of Muttra, being beyond the limits of the city proper, were also omitted from consideration. The area of the city proper is returned at 446 acres; the density of population was, accordingly, 106 to the acre. The Hindús numbered 39,275 (18,931 females); Muhammadans, 8,003 (3,798 females); Jains, 195 (103 females); and others, 10 (one female).

Occupations.

The following is a statement of the principal occupations in the municipality[2]:—

(I) persons employed by Government or municipality, 708: (II) persons connected with the army, 172: (III) ministers of the Hindú religion, 1,909: (IV) petition and deed writers, 55: (V) *hakíms*, 56: (VIII) musicians, 73: (IX) inn-keepers (*bhatiára*), 55: (XII) domestic servants 460: (XIII) money-lenders and bankers, 106; money-lenders' establishment, 181; money-changers, 167; brokers, 273; commercial clerks, 164; small ware dealers (*bisáti*), 69: (XIV) carriers on railways, 65: (XV) carters, 162; hackney carriage keepers, 179: (XVII) porters, 425: (XVIII) landholders, 118; landholders' establishment, 182; cultivators and tenants, 1,001; gardeners, 177; agricultural labourers, 136: (XIX) mule-dealers, 54; horse-keepers and elephant-drivers, 193; breeders and dealers of sheep and goats, 84: (XXVII) carpenters, 228; bricklayers and masons, 236 (XXIX) cotton-carders, 52; weavers, 744; calico-printers and dyers, 236; cloth-

[1] The principal portion of this notice has been taken from Mr. Growse's *Mathurá*.
[2] Roman numerals indicate the classes in the census returns.

merchants (*bazáz*), 243 ; braid and fringe makers, 182 ; tailors, 278 ; makers and sellers of shoes, 165 ; umbrella makers, 80; rope and string makers and sellers, 64 ; washermen, 238 ; barbers, 274 ; (XXX) milk-sellers, 275; butchers, 125 ; dealers in corn and flour, 778 ; confectioners (*halwái*), 382 ; greengrocers and fruiterers, 290 ; itinerant victuallers (*khánchawála*), 95 ; grain-parchers, 94 ; tobacconists, 81 ; betel leaf and nut sellers, 90 ; condiment dealers (*pansári*), 122 : (XXXI) tanners and leather workers, 133 ; leather-dyers, 43 : (XXXII) manufacturers and sellers of oil, 127 ; timber, wood, bamboo, and thatching grass sellers, 108 ; grass cutters and sellers, 361 ; thatchers, 58 ; manufacturers and sellers of paper, 370; (XXXIII) stone quarriers and cutters, 123 ; lime burners and grinders, 90; excavators and road-labourers, 712; sweepers and scavengers, 477 ; earthenware manufacturers, 237 ; water carriers, 379 ; gold and silversmiths, 269 ; braziers and coppersmiths, 179 ; blacksmiths, 122 : (XXXIV) general labourers, 893 ; persons in undefined service (*naukari*), 1,235 ; pensioners, 52 : (XXXV) beggars, 951.

Site and appearance.

The city of Muttra spreads for about a mile and a half along the right bank of the Jumna, and from the opposite bank has a very striking and picturesque effect, which is much enhanced by the irregularity of the ground on which it stands. This atones in a measure for the almost total absence of towers and spires, which would otherwise be felt as a great drawback ; all the large modern temples having no conical domes (*sikhara*), such as are usually seen in buildings of the kind, but being simple cloistered quadrangles of uniform height. The only exceptions are the lofty minarets of the Jáma Masjid on the one side, and the campanile of the English Church seen through the trees in the distance below ; which are both equally foreign to the genius of the place.

Walls and gates.

If Muttra was ever surrounded by walls, not a vestige of them now remains, though the four principal entrances to the city are still called the Brindában, Díg, Bhartpur, and Holi gates. The latter is the entrance from the civil station, and here a lofty and elaborately-sculptured stone arch has been erected over the roadway in accordance with an elegant design in the local style. As the work was commenced on the recommendation of the late Mr. Hardinge, it has been called the Hardinge Arch.

Quarters.

The following list of the quarters, or *muhallas*, of the city of Muttra is given in Mr. Growse's *Mathura* :—

1. Mandaví Ráni.
2. Bairágpura.
3. Khirki Bisáti.
4. Nayabás.
5. Arjunpura.
6. Tek Narnaul.
7. Gali Seru Kasera.
8. Gali Ravaliya.
9. Gali Rámpál.
10. Tek Rana Kháti.
11. Gali Mathuria Megha.
12. Bázár Chauk.
13. Gali Bhairon.
14. Gali Thatherá.
15. Lál Darwáza.
16. Gali Lohiya.
17 Gali Nanda.
18. Telipárá.
19. Tila Chaube.
20. Brindában Darwáza.
21. Gher Gobindi.
22. Gali Gopa Sháh.
23. Sháhganj Darwáza.
24. Hálanganj.
25. Chakra Tírath.
26. Krishan Gangá.
27. Goghát.
28. Kans-ká-Kila.
29. Hanumán Tila.
30. Zer-masjid.
31. Kushk.
32. Sámi Ghát.
33. Makhdúm Sháh.
34. Asikunda Ghát.
35. Visránt Ghát.
36. Kans-khár.

37. Gali Dasávatár.
38. Gorpárá.
39. Gosáin Ghát.
40. Kil-math.
41. Syám Ghát.
42. Rám Ghát.
43. Rámjídwára.
44. Biháripura.
45. Ballabh Ghát.
46. Máru Gali.
47. Bangáli Ghát.
48. Kálá Mahal.
49. Chúna Kankar.
50. Chamarháná.
51. Gopálpura.
52 Sarái Rájá Bhadauria.
53. Sengalpura.
54. Chhonkarpárá.
55. Mírganj.
56. Holi Darwáza.
57. Sítala Gali.
58. Kampu Ghát.
59. Dharmsálá Rájá Awa (built by Rájá Pitámbar Sinh).
60. Dhruva Ghát.
61. Dhruva Tíla.
62. Bal Tíla.
63. Bárá Jay Rám Dás.
64. Generalganj.
65. Antapárá.
66. Gobindganj.
67. Chhaganpurá.
68. Santokhpara.
69. Chháh Kathauti.
70. Kotwáli.
71. Bharatpur Darwáza.
72. Lálaganj.
73. Sítala Paesa.
74. Maholi Pol.
75. Nagra Paesa.
76. Gujarhána.
77. Roshanganj.
78. Bhár-ki-Gali.
79. Khirki Dalpat Ráe.
80. Tájpura.
81. Chaubachcha.
82. Satghará.
83. Chhatá Bázár.
84. Gali Páthakán.
85. Mandar Párikh Ji.
86. Kázi-párá.
87. Nayá Bázár (from Mr. Thornton's time.)
88. Gháti Chikne Patharon ki
89. Gali Gotawálá.
90. Gata Sram.
91. Ratn Kund.
92. Chhonkápárá.
93. Mánik Chauk.
94. Gaja Paesa.
95. Gháti Bitthal Ráe.
96. Sítalá Gháti.
97. Nakárchi Tíla.
98. Gújar Gháti.
99. Gali Kalál.
100. Kaserat.
101. Gali Durgá Chand.
102. Bazázá
103. Mandavi Ghiya.
104. Gali Dhúsaron ki.
105. Manoharpura.
106. Kasáipárá.
107. Kesopura.
108. Mandavi Rám Dás.
109. Matiya Darwáza.
110. Díg Darwáza.
111. Muhalla Khákrobán.

A very large proportion of the above names refer to legendary incidents; the others explain themselves. The use of the old words *párá* and *paesa* for 'a quarter', and of *pol* for 'gate', is noticeable.

Thoroughfares.

From the Jáma Masjid, which is situated in the very heart of the city, diverge the main thoroughfares, leading respectively towards Brindában, Díg, Bhartpur, and the civil station. They are somewhat straighter and broader than is usual in Indian cities, having an average breadth of 24 feet, and they were some years ago paved throughout their entire length and breadth with substantial stone flags brought from the Bhartpur quarries. The streets are slightly raised in the centre and grooved from the centre to the side channels, and by these means good drainage is secured. There is, however, one great drawback in the deafening rumble caused by the passage of any wheeled vehicle. The houses of the town beyond and on either side of the principal roadways are divided by the usual narrow lanes.

Buildings.

The majority of the buildings in the city of Muttra that face the principal thoroughfares are of handsome and imposing character, though many mean tumble-down hovels here and there obtrude themselves. All the modern edifices, whether secular or ecclesiastical, are of very similar character as seen from the street. The general design common to them has been described in Part III. [*supra* p. 85]. One of the finest buildings in the city is the temple of Dwárakadhis', completed at the time of Bishop Heber's visit in 1825. In most cases the decoration has been

almost limited to the street front, while the interior court is small and confined; and the fact of there being only a single gate for entrance and exit occasions great and sometimes dangerous crowding on high feast days. As was noticed above, the absence of a tower is a peculiar feature of the Muttra temples.

The following list of the principal buildings in the city is given in Mr. Growse's *Mathurá*:—

1. Hardinge Arch, or Holi Darwáza, forming the Agra gate of the city, erected by the municipality at a cost of Rs. 13,731.

2. Temple of Rádhá Kishan, founded by Deva Chand, Bohra, of Tenda Khora, near Jabalpur, in 1870-71. Cost Rs. 40,000. In the Chhatá Bázár.

3. Temple of Bijay Gobind, in the Sat Gharí muhalla, built in 1867, by Bijay Rám, Bohra, of Dattia, at a cost of Rs. 65,000.

4. Temple of Bala Deva, in the Kans-khár Bázár, built in 1865 by Kushálí Rám, Bohra, of Shergarh, at a cost of Rs. 25,000.

5. Temple of Bhairav Náth, in the Lohárs' quarter, built by Bishan Lál, Khatrí, at a cost of Rs. 10,000. It is better known by the name of Sarvar Sultán, as it contains a chapel dedicated in honour of that famous Muhammadan saint. * * *

6. Temple of Gatasram, near the Visránt Ghát, built by Prán Náth Sástrí, at a cost of Rs. 25,000, about the year 1800.

7. Temple of Dwárkádhís, commonly called the Seth's temple, in the Asikunda Bázár, built by Párikh Jí, in 1815, at a cost of Rs. 20,000.

8. House of the Bhartpur rájás, with gateway added by the late Rája Balavant Sinh.

9. House of Seth Lakhmi Chand, built in 1845, at a cost of Rs. 1,00,000.

10. Temple of Madan Mohan, by the Sami Ghát, built by Seth Anant Rám of Chúri by Rámgarh, in 1859, at a cost of Rs. 20,000.

11. Temple of Gobardhan Náth, built by Seth Kushál, commonly called Seth Bábú, *kámdár* of the Barodara rájá, in 1830.

12. Temple of Bihárí Jí, built by Chhakki Lál and Kanhaiyá Lál, bankers of Mhow near Nímach, in 1850, at a cost of Rs. 25,000, by the Sami Ghát: has a handsome courtyard as well as external façade.

13. Temple of Gobind Deva, near the Nakárchi Tíla, built by Gaur Saháy Mal and Ghansyám Dás, his son, Seths of Chúri, in 1848, with their residences and that of Ghansyám's uncle, Rámchandra, adjoining.

14. Temple of Gopináth, by the Sámi Ghát, built by Gulráj and Jagannáth, Seths of Chúri, in 1866, at a cost of Rs. 30,000.

15. Temple of Baladeva, near the Hardinge Arch, built by Balá, Ahír, a servant of Seth Lakhmi Chand, as a dwelling-house, about the year 1820, at a cost of Rs. 50,000, and sold to Rái Bái, a Baniá's wife, who converted it into a temple.

16. Temple of Mohan Jí, in the Satghara muhalla, built about 70 years ago by Kripá Rám, Bohra; more commonly known as Daukala Kunj, after the Chaube who was the founder's *purohit*.

17. Temple of Madan Mohan, in the Asikunda muhalla, built by Dhanráj, Bohra of Aligarh.

18. Temple of Gobardhan Náth, in the Khans-khár muhalla, built by Devi Dás, Bohra, of Ural.

19. Temple of Dírgha Vishnu, by the street leading to the Bhartpur gate, built by Rája atni Mal of Benares.

20. The Sati Burj or 'faithful widow's tower,' built by Rája Bhagaván Dás, in 1570. [See Part III., p. 92]

21. The Jama-Masjid, or cathedral mosque, of Abd-un Nabi Khán, built 1662. [See Part III., p. 93.]

22. The mosque of Aurangzeb, built 1669, on the site of the temple of Kesava Deva [*vide infra*].

The mosque of Aurangzeb is situated to the west of the city and is built of red sandstone. It is a very commonplace edifice, though picturesque from its position, and occupies the centre of a large walled enclosure, called the *katra*, measuring 804 by 653 feet. It is approached by a succession of steps and terraces, from the highest of which there is a very fine view of the city. The temple of Kesava Deva, on the ruins of which the mosque was erected, was the most famous of all the Muttra temples. It is said to have been the largest temple in the whole of India; and the tradition seems well founded, since its plinth can still be traced for a length of 163 feet. Bernier mentions it as standing in 1663: it must have been demolished soon afterwards. The modern temple of Kesava Deva is outside the walled enclosure of Aurangzeb's mosque. Close by it is the traditional scene of Krishna's birth, and a very large masonry tank called the Potara Kund. In the vicinity also is the Siva Tál described in the district memoir [Part III., p. 93].

Old fort and observatory.

At the upper end of the river the remains of the old fort, said to have been first built by Rája Mán Sinh of Jaipur, the chief of the Hindú princes at Akbar's court, form the most noticeable sight. Here was the gigantic observatory constructed by Mán Sinh s still more famous successor on the throne of Amber, the great astronomer, Sawai Jai Sinh. He was appointed by the emperor Muhammad Sháh his viceroy for this part of India in the year 1721, and it must have been about that time that the observatory was erected. The buildings have now entirely disappeared. A little before the Mutiny they were sold to the great Government contractor, Joti Prasád, who destroyed them for the sake of the materials.

Visránt Ghát.

From the fort a succession of *ghâts*, all simple flights of stone steps with occasional shrine and kiosks, line the edge of the water down to the Jumna Bágh below the city. About the centre of the river front is the most sacred of all the ghâts, marking the spot where Krishna sat down to 'rest' after he had slain the tyrant Kansa, and hence called the Visránt Ghát. The small open court has a marble arch towards the edge of the water, which distinguishes it from all the other land-

ing places; and on the other three sides are various buildings erected at intervals during the last century and a half by several princely houses, but none of them possess any architectural beauty. Close by is a natural watercourse, said to have been caused by the passage of the giant's body as it was dragged down to the river to be burnt, and hence called the *kansakhai*. It is now arched over, and forms one of the main sewers of the town, a circumstance which possibly does not affect the sanctity, but certainly detracts somewhat from the material purity of this favourite bathing-place. It swarms with turtles of an enormous size, which are considered sacred, and generally receive a handful or two of grain from every visitor.

Jumna Bágh.

The Jumna Bágh is a large walled garden situated on the bank of the Jumná. It contains, beside a smaller monument, two handsome cenotaphs (*chhatri*) in memory of Mani Rám and Párikh Ji, mentioned in Part III. (p. 130). A little above the Jumna Bágh is a fine open square, with graceful arcades of carved stone, constructed in the collectorate of Mr. Best. A broad roadway leads through its centre down to the edge of the water, and close by is the pontoon bridge, which was opened for traffic in 1870.

Sanitation.

The health of the people is generally good, and the sanitary condition of the town is well attended to. Drinking water is obtained from the Jumna as well as from wells, both inside and outside the city; the water from wells, however, is generally brackish. Several of the streets are paved. The sewage of the city is collected in cess-tanks built in several quarters for the purpose, and then carried by carts into the jungles.

Modern public institutions.

Mention has already been made in Part III. (p. 114) of the printing presses, societies, &c., in Muttra. In the outskirts of the city is a handsome building erected for the purposes of a hospital and dispensary, at which 20 in-door patients can be received, and medicines are supplied to a daily average of 50 applicants. The zila high school was opened by Sir William Muir on the 21st January, 1870. It is a fine and commodious building, and was erected at a cost of Rs. 13,000; of which some Rs. 2,000 were realized by voluntary subscriptions, Rs. 3,000 were voted by the Muttra municipality, and Rs. 8,000 were granted by Government. The following list (kindly supplied by the Director of Public Instruction) of all the principal schools in the city, with their official classification, and the number of pupils on the rolls in 1882, will enable the reader to see at a glance the extent to which the educational wants of the people are met:—

Name of school (boys' or girls').	Government, aided, or private.	Classification, *i.e.*, high, Anglo-vernacular, middle, or primary (or several combined).	Number of pupils on rolls.
Muttra High School (boys')...	Government ...	High, Anglo-vernacular, middle, and primary combined.	249
Hindi Branch, middle vernacular, Muttra (boys').	Ditto ...	Vernacular, middle, and primary combined.	151
Madarsa Khairáti (boys') ...	Municipal ...	Primary vernacular ...	65
Ditto Imdádi (boys') ...	Ditto ...	Ditto ...	50
Ditto Rám Dás Mandi (boys').	Private ...	High Sanskrit ...	20
Ditto Sami Ghát (boys') ...	Ditto ...	Middle Ditto ...	50
Ditto Bairágpura (boys'),	Ditto ...	Ditto Ditto ...	25
Ditto Mátagali (boys') -	Ditto ...	Ditto Urdú and Persian ...	24
Ditto Marugali (boys') ...	Ditto ...	Primary Hindí ...	50
Ditto KhirkiDinpati (boys')	Ditto ...	Ditto Ditto ...	50
Ditto Lál Darwáza (boys'),	Ditto ...	Ditto Ditto ...	30
Civil Station, Muttra ...	Ditto ...	Ditto English ...	40

Manufactures: brass figures.

There is a considerable trade in little brass figures of local manufacture, representing Krishna in his various favourite attitudes, and a curious hydraulictory called Vásudeva, commemorating his miraculous passage of the Jumna when an infant. It is a brass cup with a figure of a man in it carrying a child. If water is poured in, as soon as it reaches the child's foot, it begins to run out by a secret contrivance and does not stop till the cup is emptied.

Paper.

Paper is also largely made, there being in the city 100 manufactories, which can turn out in the day 150 *gaddis*, every *gaddi* containing 10 *dastas* of 24 *takhtas* (sheets) each. The small size, which is chiefly in demand, is called *mán sinhi*, and varies in price according to quality from Rs. 1-8-0 to Rs. 2-6-0 a *gaddi*; the medium size, called *bichanda*, sells for Rs. 4 a *gaddi*, and the largest size, called *syalkoti*, for Rs. 10.

Stone carving.

The only art extensively practised is that of the stone carver, which is carried to great perfection. All the temples afford specimens of elegant design in panels of reticulated tracing, as also do the cenotaphs (*chhatri*) of the Seth's family in the Jumna Bágh. But the most graceful and elaborate work of the kind ever executed is to be seen in a building erected by public subscription, at the suggestion of Mr. Mark Thornhill, collector of the district, in 1856. It was intended as a rest-house for the reception of native gentlemen whenever they had occasion to visit the Government officials in the sadr station, but the work was interrupted by the Mutiny after an expenditure of Rs. 30,000. It was taken in hand again in 1874, and after a further outlay of about Rs. 15,000 was converted

into a museum, in which the antiquities collected by Mr. Growse have now been stored.

Trade.

The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (4,22,241 maunds); refined sugar (25,218 maunds); unrefined sugar (48,264 maunds); *ghi* (10,915 maunds); other articles of food (Rs. 68,408); animals for slaughter (12,919 head); oil and oilseeds (20,096 maunds); fuel (Rs. 59,594); building materials (Rs. 75,948); drugs and spices (Rs. 81,855); tobacco (5,095 maunds); European and native cloth (Rs. 438,372); and metals (Rs. 1,17,638).

Municipality.

The municipal committee of Muttra consists of 18 members, whereof seven sit by virtue of their office, and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling, in 1881-82, at the rate of Re. 0-11-2 on net receipts per head of population. The total income in 1881-82 was Rs. 56,111 (including a balance of Rs. 5,811 from the previous year). The total expenditure in the same year was Rs. 52,147, the chief items of which were collection (Rs. 4,027), original works (Rs. 2,348), repairs and maintenance of roads (Rs. 12,588), police (Rs. 12,888), education (Rs. 1,073), lighting (Rs. 1,914), charitable grants (Rs. 2,568), and conservancy (Rs. 7,942).

Local history.

The local history of the city has been included in the history of the district given in Part III. [*supra*, pp. 152-170]. Muttra has been a place of note from remote antiquity. It is noted by Arrian on the authority of Megasthenes as the capital of the Suraseni, who are connected by Cunningham with Surasena, the grand-father of Krishna. Pliny and Ptolemy mention it under the names of Methora and Modura respectively. In Buddhist times it was one of the centres of that religion, and its sacred shrines and relics attracted pilgrims even from China: Fa Hian visited it about 400 A.D., and Hwen Thsang about 634 A.D. On the decline of Buddhism it assumed, or probably recovered, that character for sanctity which it still retains as the reputed birthplace of the deified Krishna. It would be tedious to give at length the legend of this famous hero, and the following sketch must suffice.

Legend of Krishna.

Ugrasen, the rightful sovereign of the country, had been deposed by his own son Kansa, an impious and sanguinary tyrant. Being warned of heaven that he would meet his death at the hands of the eighth son of his kinsman Vasudeva, he kept both Vasudeva and his wife Devaki in close confinement for many years. But his

precautions were ineffectual: when the eighth child was born, the father found means to elude the vigilance of the king's guards and to convey the child across the Jumna to Gokul on the opposite bank, where it was reared by the herdsman Nanda and his wife Jasoda, who had also been entrusted with the charge of the elder child Balaráma, born to Vasudeva by his second wife Rohini. At Gokul the two children were cradled and nursed; but after a time their foster-parents removed to the neighbourhood of Brindában and Mát, higher up the stream. There the boys spent many happy years, disporting themselves with the herdmen's daughters, the celebrated *gopis*, and even then showing clear signs of their divinity. Kansa, hearing rumours of their marvellous actions, sent them a treacherous invitation to attend a great tourney of arms, to be held at Muttra. The boys came, vanquished all the king's champions, and at last hurled the tyrant himself lifeless from his throne, and reinstated the aged Ugrasen. But the two wives of Kansa fled to their father Jará Sandha, the powerful king of Magadha, who brought up a great army to avenge the death of his son-in-law. Seventeen times did he renew the attack, and as often was he repulsed. But eventually, with the aid of his western ally, Kála-Yavana, Muttra was taken and Krishna forced to flee to the sea-coast, where he founded the city of Dwáraká in Gujarat. Thenceforth Krishna reigned at Dwáraka, and his subsequent career has no connection with Muttra.

Civil station.

In the civil station of Muttra most of the houses are large and commodious, and, being the property of the Seth, are never allowed to offend the eye by falling out of repair. One, built immediately after the Mutiny for the use of the collector, is an exceptionally handsome and substantial building. The court-house was completed in the year 1861, and has a long and rather imposing façade. The police reserves are kept in the old Jamálpur Sarái, commonly called the Damdama.

Cantonments.

The cantonments, which are of considerable extent and lie between the city and civil station, are always occupied by an English cavalry regiment. One main reason for the selection of the locality is the excellent grass for the horses to be got in the neighbourhood. The Anglican Church is a neat and rather elegant structure in the modified Lombardic style, with a campanile which can be seen from a considerable distance. A Roman Catholic Church, dedicated to the Sacred Heart, was built, mainly through Mr. Growse's exertions, on a site close to the English Church. The foundation-stone was laid in 1874, and the church dedicated in 1876. The church has been described as a combination of Christian and pagan art. The ground-plan and general proportions are in accordance with

the canons of Gothic architecture, but all the sculptured details are purely oriental, while the dome is Russian. Some of the carving, the work of native artists, is peculiarly beautiful.

Nandgáon.—Agricultural town in the north-west of tahsíl Chháta; distant 29 miles north-west from Muttra, and 8 miles west from Chháta. Latitude 27°-42′-40·3″; longitude 77°-25′-39·8″. Population (1881) 3,253 (1,518 females). It is the reputed home of Krishna's foster-father and has a spacious temple of Nand Ráe Ji on the brow of the hill overlooking the village. It is in all respects an exact parallel to Barsána. The distance between the two places is only 5 miles, and when the service drum (*nakára*) is beaten at the one temple, it can be heard at the other. The temple of Nand Ráe, though large, is in a clumsy style of architecture, and apparently dates only from the beginning of last century. Its founder is said to have been one Rúp Sinh, a Sinsinwár Ját. It consists of an open nave, with choir and sacrarium beyond, the latter being flanked on either side by a *rasoi* and a *sej mahal* (*i.e.*, a cooking and a sleeping apartment) and is surmounted by two towers (*sikhara*). It stands in the centre of a paved courtyard surrounded by a lofty wall with corner kiosks, which command a very extensive view of the Bhartpur hills and the level expanse of the Muttra district as far as Gobardhan. The village, which clusters at the foot and on the slope of the rock, contains a few handsome houses, more especially one erected by Rúp Rám of Barsána. There are small temples dedicated to Nár Sinha, Gopináth, Nritya Gopál, Girdhári, Nanda-nandan, Rádhá Mohan, and Manasá Devi; and one on a larger scale, standing in a courtyard of its own, half way up the hill, which bears the title of Jasodá-Nandan, and is much in the same style and apparently of the same date as the temple of Nand Ráe, or probably a little older. A flight of 114 broad steps, constructed of well-wrought stone from the Bhartpur quarries, leads from the level of the plain up to the steep and narrow street which terminates at the main entrance of the great temple. This staircase was made at the cost of Bábú Gaur Prasád of Calcutta in the year 1818 A.D. At the foot of the hill is a large unfinished square with a range of stone buildings on one side for the reception of pilgrims and dealers, and at the back an extensive garden with some fine *khirni* trees, the property of the rája of Bhartpur. A little beyond this is the sacred lake called Pán Sarovar, a fine large sheet of water with noble masonry ghát on all its sides, the work of one of the rájas of Bardwán. This is one of the four lakes of highest repute in Braj: the others being the Chandra Sarovar, at Parsoli, near Gobardhan; the Prem Sarovar, at Ghazípur, near Barsána; and the Mán Sarovar, at Arna, in the Mát tahsíl. In 1811 the zamíndárs, being in difficul-

ties, transferred all their proprietary rights in free gift to the Lála Babú on the sole condition of retaining the right to cultivate on favourable terms.

Naugáma.—Agricultural village in tahsíl Sa'dabad; distant 21 miles south-east from Muttra, and 3 miles south-west from Sa'dabad. Latitude 27°-25′-30″; longitude 78°-1′-55″. Population (1881) 2,864 (1,295 females). A bi-weekly market is held on Sundays and Wednesdays.

Nímgáon.—Agricultural village in the north of tahsíl Mahában; distant 15 miles north-east from Muttra, and the same distance miles north-north-east from Mahában. Latitude 27°-39′-25″; longitude 77°-52′-1″. Population (1881) 2,449 (1,123 females). A market is held here on Thursdays.

Noh Jhíl.—Small town in tahsíl Mát; distant 30 miles north from Muttra and 18 miles north-north-west from Mát. Latitude 27°-50′-53·08″; longitude 77°-41′-12·74″. Population (1881) 2,675 (1,295 females). It has a second-class police station and an imperial post-office. The market day is Friday. To the north of the town is a very large lake, some six miles in length, which is said to have been the original bed of the Jumna. The river runs now at a distance of 4 miles south, but is connected with the lake by a channel called the Dhundal nálá. The neighbourhood is considered feverish and unhealthy, and the crops are often greatly damaged by inundations. Large quantities of fish and waterfowl are caught and taken for sale to the towns of Aligarh and Muttra. From this lake the town derives the latter part of its name, while the first syllable is the Arabic form of the name of the patriarch which in English is ordinarily written Noe or Noah. The entire centre of the town is occupied by a very extensive mud fort, built about the year 1740 by Thakúr Devi Sinh, one of the officers of the Bhartpur rája. Within its enclosure are the old tahsíli built in 1826, and now converted into a police-station, and a high tower erected in 1836 for the purposes of the Trigonometrical Survey. Outside the town is a Muhammadan *makbara*, or tomb, called the dargáh of Makdum Sáhib Sháh Hasan Ghori, traditionally ascribed to a Dor rájá of the Kol súba, who flourished some 300 years ago. The building has been described in Part III. [*supra* p. 96]. The saint's fair (*urs*) is held on the 14th of Ramazán[1], but is not very largely attended. In the bázár is a small mosque and there are also two temples built by the Marhattas. Two outlying suburbs are called respectively Toli Shaikhán and Toli Khádim-dargáh. The first zamíndárs were Chauháns. They were expelled in the 13th century by some Játs from Jartuni, who subsequently acquired the name of Nohwár, and others from Narwár. They brought with them some Phátak Bráhmans, as family priests (*purohit*), who

[1] *Ramazán* is the name of the ninth Muhammadan month, or the Muhammadan Lent.

received grants of land. In the 17th century some Biluchis had a grant from the emperor for the express purpose of keeping the Játs in check, but their occupation did not last above 80 years. At the time of the Mutiny 4¼ *biswas* of alluvial land, called the *Lana*, were in the possession of the rebel Umráo Bahádur, and after confiscation were conferred upon Seth Lakhmi Chand. On the 14th June, 1857, the Nohwár Játs from the neighbouring villages of Musmina and Pársoli attacked the fort and plundered all the inhabitants of the town, except the Brahmans with whom, as above shown, they had an hereditary connection. The *lambardár*, Ghaus Muhammad, was killed, and all the government officials fled to the village of Pitahra, where the Mallakhán zamíndárs afforded them shelter.

Ol.—Agricultural town in the south of tahsíl Muttra; distant 16 miles south from the district capital. Latitude 27°-18′-7″; longitude 77°-40′-0″. Population (1881) 3,123 (1,517 females). It has a third-class police-station and a district post-office. A market is held on Sundays. The town is an old one, by tradition as old as Krishna, and as early as Akbar's reign it gave its name to the mahál in which it is situated.

Pacháwar.—Agricultural village in the centre of tahsíl Mahában; distant 12 miles east-south-east from Muttra, and 7 miles north-east from Mahában. Latitude 27°-27′-57″; longitude 77°-52′-58″. Population (1881) 2,840 (1,263 females). A market is held on Sundays.

Paigáon.—Agricultural village in the south-east of tahsíl Kosi; distant 25 miles, north-north-west from Muttra, and 6 miles east from Kosi, on the unmetalled road from Shergarh to Kosi. Latitude 27°-46′-55″; longitude 77°-34′-6″. Population (1881) 2,010 (922 females). Here is a large tract of woodland known as Pai-ban, with a pond called Pai-ban-kund, where a fair, styled the *Barasi Nága Jí*, is held in Kuár (September-October). The pilgrims, about 1,000 in number, are fed by the *mahant* (priest) of the temple Chatr-bhuj. There is a rest-house on a *rájbaha* of the Agra canal.

Pánigáon.—Agricultural village in the north-west of tahsíl Mahában; distant 8 miles north-east from Muttra, and 11 miles north from Mahában. Latitude 27°-33′-49″; longitude 77°-45′-55″. Population (1881) 2,074 (885 females). The two divisions (*thok*), Madár and Hansu, are named after two brothers, and are entirely distinct. A fair takes place in Phálgun (February-March), and is called *Phúl Dol ka Mela*.

Parkham.—Railway station on the Muttra-Achhnera line; is situated in the Muttra tahsíl, 16 miles south from the civil station. Latitude 27°-17′-16″; longitude 77°-45′-34″. Population (1881) 610 (281 females).

Phálen.—Agricultural town in tahsíl Kosi; distant 26 miles north-west from Muttra, and 4 miles east from Kosi. Latitude 27°-48′-12″; longitude 77°-32′-5″. Population (1881) 3,420 (1,590 females). A weekly market is held on Monday. The three hamlets are named after their respective founders. A special fair, called the *Mela Prahlád Jí*, is held here at the time of the *Holi*, on the full moon of Phálgun (February-March), when the *kherapat* (hereditary *pánda* or priest), after bathing in the Prahlád-Kund, jumps into the blazing *Holi* bonfire, and always comes out unscorched. For performing this ceremony, which is ordinarily witnessed by some 15,000 spectators, he enjoys a small piece of land rent-free, and has all the offerings made at the shrine.

Phondar.—Agricultural village in the south of tahsíl Muttra; is situated on the Bhartpur border, 17 miles south-west from Muttra. Latitude 27°-21′-47″; longitude 77°-35′-5″. Population (1881) 2,210 (1,006 females). The village was confiscated in the Mutiny, and conferred upon Chaudhari Daulat Sinh of Rál, but was eventually restored to the original owners. There are about twenty *bíghas* of wood-land, called the *kadamb khandi*, from the name of the prevalent tree, with a pond, from the flowering lotuses in which the village is supposed, though no doubt incorrectly, to derive its name.

Rádhákund.—Small town in the north of tahsíl Muttra; distant 16 miles west from the district head-quarters. Latitude 27°-31′-29″; longitude 77°-31′-59″. Population (1881) 2,303 (1,122 females), including a large proportion of Brahmans and Bengalis. The village is occasionally called Sri-kund (*i.e.*, Holy-well), and has grown up on the margin of the sacred pond from which the locality derives its name. It is the next parish to Gobardhan, and the Kusum Sarovar and cenotaph (*chhattri*) of Suraj Mal, described in connection with that town, are, strictly speaking, within the limits of Rádhákund. It is said that when Krishna had slain the demon Arishta, who had ravaged the country in the form of a bull, he felt that some guilt attached to him in consequence of the deed, since everything with the form and figure of a cow should be accounted sacred and inviolate. So he summoned to the spot all the sacred streams and places of pilgrimage, and bade them pour from their holy urns into two deep wells prepared for the occasion. There he bathed, and, by the efficacy of the concentrated sanctity of the water, was washed clean of the pollution he had incurred. Every year, on the 8th day of the dark fortnight of the month Kártik (October-November), the holy spirits reassemble at the scene of this mystic baptism. A large fair is held on the auspicious day, and the devout Hindu, who then plunges beneath the wave, acquires as much religious merit as if he had made a laborious pilgrimage to each of the sacred places at their own proper

homes. The two lakes, called respectively Krishan-kund and Rádhá-kund after the name of the god and his favourite mistress, are faced on all sides with stone *ghâts*, and only parted from each other by a broad terrace of the same material. This was the work of Bábu Krishan Chandra Sinh, better known as the Lála Bábu, who completed it in the year 1817, at the cost of a lákh of rupees. The town which has grown up in the vicinity is crowded with temples and rest-houses (*dharmsála*), but none of them are of any antiquity or special architectural merit. The present zamíndárs are the trustees of the Seth's temple as Brindában and Rája Prithi Sinh of Áwa, who each hold equal shares. The former proprietors were Gaurua Thákurs.

Rál.—Small town in the north of tahsíl Muttra, distant 12 miles north-west from the district capital. Latitude 27°-33′-32·6″; longitude 77°-36′-7·45″. Population (1881) 2,033 (943 females), of whom a large proportion are Gaurua Thákurs. The village contains two tracts of woodland, covering an area, one of 324 bíghas, and the other of 566. It is said to derive its name from having been the scene of one of Krishna's many battles (*rár*). The original proprietors were Gaurua Thákurs, who sold their rights to Gosáin Kesonand, the priest of the temple of Sringarbat at Brindában, from whom the estate was purchased by Rája Prithi Sinh of Áwa. The principal resident in the town was Chaudhari Daulat Sinh, a descendant of the old Thákur family, who died in 1876. His landed estate consisted only of 500 bíghas rent-free in Rál and two villages in the tahsíl of Chháta. He had, however, considerable local influence, and was manager on behalf of the rája, and also an honorary magistrate. In return for his good services in the Mutiny, he received a donation of Rs. 7,000, and had at first a grant of 43 villages, but he held them only for six months, when they were resumed and returned to their former owners. There are in the town three cenotaphs (*chhattri*) in memory of his ancestors, Maha Sinh, Gopál Sinh, and Devi Sinh, and also the remains of a fort and a masonry tank constructed by Devi Sinh. Under native rule he had the *chaudhrayat*[1] of as many as 307 villages.

Rasúlpur.—Agricultural village in the south of tahsíl Muttra; distant 14 miles south-west from the head-quarters of the district and tahsíl, on the metalled road to Bhartpur. Latitude 27°-20′-27″; longitude 77°-36′-22″. Population (1881) 779 (342 females). It has a third-class police-station and a district post-office. A rest-house (*dharmsála*) built by Naráyan Dás, Bohra, a masonry tank constructed by Rám Dás, Bairági, and a temple of Baladeva founded by a Ját zamíndár, are the principal buildings.

[1] *Chaudhrayat* = a *chaudhari's* fees of office, the *chaudhari* being the headman of a village.

Ráya.—*Chaukidári* town in the north of tahsíl Mahában; is situated on the metalled road to Aligarh, 8 miles from the capitals of the district and tahsíl, north-east of the former and north-north-east of the latter. Latitude 27°-33′-22″; longitude 77°-49′-58″. Population (1881) 2,752 (1,257 females). It is a station on the Muttra and Achhnera Light Railway, and has a first-class police-station, an imperial post-office, and a school of the tahsíli class. It derives its name from a fort founded by one Ráe Sen a century ago, where the police-station now stands The place is simply a township, without any cultivated area whatever, and therefore without any number in the revenue roll. The market days are Monday and Friday.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 21-9-1 from the preceding year, gave a total income of Rs. 718-7-1. The expenditure, which was chiefly on police (Rs. 334-8-0), public works (Rs. 145-15-4), and conservancy (Rs. 108), amounted to Rs. 675-1-6. The returns showed 639 houses, of which 271 were assessed with the tax: the incidence being Rs. 2-8-10 per house assessed, and Rs. 0-3-4 per head of population.

Sa'dabad.—Easternmost tahsíl and parganah in the district: is bounded on the north by Aligarh; on the east by Etah; on the south by Agra; and on the west by tahsíl Mahában.

Boundaries, area, &c.

The total area in 1881-82 was 180·0 square miles, of which 147·9 were cultivated, 19·1 cultivable, and 13·0 barren; and the area paying Government revenue or quit-rent was 178·1 square miles (146·0 cultivated, 19·1 cultivable, 13·0 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 3,15,966; or, with local rates and cesses, Rs. 3,53,913. The amount of rent, including local cesses, paid by cultivators was Rs. 4,61,735.

According to the census of 1881, the tahsíl contained 127 inhabited villages: of which 19 had less than 200 inhabitants; 51 between 200 and 500; 37 between 500 and 1,000; 12 between 1,000 and 2,000; 4 between 2,000 and 3,000; and 3 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Kursanda (6,018). The total population was 89,217 (40,157 females), giving a density of 495 to the square mile. Classified according to religion, there were 82,289 Hindus (36,969 females); 6,598 Musalmáns (3,034 females); and 330 Jains (154 females).

Population.

The Sa'dabad tahsíl touches the Jumna at its south-western corner, where two of its villages partake of the raviny character of the country bordering on that river. The Jhirna or Kharon, an important stream in the rains, crosses the tahsíl in a course parallel

Physical features.

to that of the Jumna. A good deal of water comes down it during the rainy months, but the stream dries when the rains cease. It drains a valley about two or three miles wide on each side, the boundary line of which is marked by denuded sandy slopes. This stream is not of any importance for irrigation purposes. Excepting the Jhirna valley and the small area of Jumna ravines and *khádar* land, the tahsíl is extremely level and uniform. There are no other streams of any size, and *jhíls* and marshes are few. The prevailing soil is *piliya*, interspersed with tracts of *bhúr* or sand, but the total area of the latter is insignificant. In and round *jhíls* the soil is stiffer and more argillaceous. There is a little *úsar* in the west of the tahsíl, and the patches of waste that still remain unbroken are often covered with shrubby jungle, and sometimes with *dhák* trees. As in Mahában and part of Mát, the weed *baisurai* interferes with cultivation.

Irrigation.

There is no canal irrigation, and the area irrigated from rivers, *jhíls*, and ponds is insignificant, but the area commanded by wells is exceptionally large. The quality of the water is good in some wells, but more or less brackish or oily in others. The depth to the surface of the water increases as the Jumna ravines are approached; the average depth throughout the tahsíl is 30 feet.

Crops.

Though water is ordinarily found at a considerable depth below the surface and is often brackish, most of the land is of excellent quality, yielding a good return on every kind of agricultural produce. Barley, cotton, *juár*, and *arhar* are the principal crops, and a considerable amount of hemp and indigo is also grown. The *piliya* soil is just as good as *dúmat* for the majority of the crops ordinarily grown, and is especially adapted for cotton. This crop, owing to the suitability of the soil for its growth, and the vicinity of Háthras, the largest mart in Northern India for that staple, is most extensively grown. The scarcity of sugarcane throughout the tahsíl is sufficiently accounted for by the absence of ready facilities for irrigating it, the water being brackish as well as at a considerable depth from the surface.

Landholders.

The total area paying revenue owned by proprietors was, at the recent settlement, 114,214 acres, and the total revenue-free area was 638 acres, while 356 acres were owned by Government. Of the area owned by proprietors, 35,467 acres were held by Játs, 23,742 by Brahmans, 17,552 by Baniás, 14,324 by Thákurs, 12,951 by Muhammadans, 3,464 by Dhúsars, 2,920 by Káyaths, 1,205 by Ahírs, and the remainder by other castes. The Játs, Thákurs, and Ahírs live, with very few exceptions, on their estates, which are generally hereditary; whilst the Baniás,

Musalmáns, and Dhúsars, who have replaced the original zamíndárs, are nearly all non-resident. The Brahmans occupy a middle position, half their property belonging to residents and half to non-residents. At the beginning of the present century, Bhagavant Sinh, rája of Mursán, was one of the largest landed proprietors; but the estate in the tahsíl held by the present rája of Mursán consists only of three villages, which yield an annual income of Rs. 3,000. Another great landed proprietor prior to 1826 A.D. was Thákur Kushál Sinh, brother-in-law of Durjan Sál; his estate of some 10 or 11 villages was confiscated after the war with Durjan Sál in 1826, and a settlement was made with the former proprietors and some of the hereditary cultivators. At present the principal people in the tahsíl belong to a Muhammadan family at Sa'dabad, at whose head is Kunwar Itimád 'Ali Khán. The remaining large landowners are self-made men of the trading and money-lending class. Their names are: Sri Rám, Bohra; Mittra Sen, Baniá; and Thákur Dás and Sita Rám, Dhúsars.

Tenants.

Of the total cultivated area, 25,679 acres were, at the recent settlement, cultivated by proprietors as *sír*, 23,590 by resident tenants with occupancy rights, 3,954 by non-resident tenants with occupancy rights, 36,158 by resident tenants-at-will, and 9,015 by non-resident tenants-at-will; while 749 acres were rent-free land granted by zamíndárs, and 898 cultivated gardens. Játs, Brahmans, Thákurs, and Ahírs cultivated nearly the whole of the *sír* area; and from the same castes, with the addition of Chamárs and Gadarias, the tenantry was almost entirely recruited. The rate paid by tenants-at-will was considerably higher than the rate paid by occupancy tenants, although the latter cultivate, on the average, land of a better quality; the difference in the rate being 11 per cent. in the west of the tahsíl, and as much as 15 per cent. in the east.

Fiscal history.

The present Sa'dabad tahsíl includes the old parganahs of Sahpau and Sa'dabad. The latter was formed about 1652 by order of Sa'dullah Khán, wazír of the emperor Sháh Jahán, and consisted of 200 villages from Jalesar, 80 from Mahában, and 7 from Khandauli. Sahpau was, previous to the British conquest, held by Generals DuBoigne and Perron from Síndhia for the maintenance of their brigades. On its annexation in 1803 it was included in Etáwah, but on the constitution of the Aligarh district in 1804, it was with Sa'dabad attached to it. In 1815, the sub-collectorate of Sa'dabad was formed, but in the following year Sahpau was transferred to Agra. It continued under the control of the collector of Agra till 1824, when it was re-transferred to Sa'dabad, which, in that year,

was raised to an independent district. In 1832 the head-quarters of the district were transferred from Sa'dabad to Muttra, and Sahpau continued in subordination to the tahsíldár of Sa'dabad. A history of the successive settlements of the tahsíl will be found in the district memoir [Part III., pp. 117-128].

Sa'dabad.—Chief town of the tahsíl just described; distant 24 miles east-south-east from Muttra; is situated on a small stream, called the Jharna, at the junction of four important metalled roads. Of these one runs straight to Muttra, another to the Jalesar-road railway station, while the remaining two connect it with the towns of Agra and Aligarh. Latitude 27°-26′-13″; longitude 78°-4′-42″. Population (1881) 3,295 (1,511 females). Immediately opposite the road that branches off to Jalesar is a neat little rest-house for the accommodation of the officers of the Public Works Department; and about half a mile from the town on the Agra side is a large and commodious bungalow of the Kunwar's, which is always placed at the disposal of his English friends. There is in the main street a large temple with an architectural façade; but the most conspicuous building in the town is a glittering white mosque, recently erected by Kunwar Irshád 'Ali Khán, near his private residence. There are two other small mosques; one built by Ahmad 'Ali Khán, tahsíldár, the other ascribed to S'adullah Khán. The zamíndárí estate was at one time divided between Bráhmans, Játs, and Gahlauts; of whom only the former now retain part possession, the remainder of the land having been transferred to Muhammadans and Baniás. The principal fair is the *Rám Lila*, started only 40 years ago by Pachauri Mukund Sinh, when tahsíldár. The oldest temples are two in honour of Mahádeva, one of Hanumán, and a fourth founded by Daulat Ráo Sindhiá, dedicated to Murli Manohar. The tahsíli, which occupies the site of a fort of the Gosáin Himmat Bahádur's, is a small but substantial building, with a deep fosse and pierced and battlemented walls. As it has the further advantage of occupying an elevated position, and is supplied with a good masonry well in the court-yard, it might in case of emergency be found capable of standing a siege. There is a first-class police-station and an imperial post-office, and a bi-weekly market is held on Tuesday and Saturday.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 42-13-8 from the preceding year, gave a total income of Rs. 764-4-8. The expenditure, which was chiefly on police (Rs. 431-3-0), public works (Rs. 69-12-0), and conservancy (Rs. 108), amounted to Rs. 694-1-4. The returns showed 908 houses, of which 373 were assessed with the tax: the incidence being Re. 1-14-11 per house assessed, and Re. 0-4-0 per head of population.

Sa'dabad was founded by a character of considerable historical eminence, Wazír Sa'dullah Khán, the minister of the emperor Sháh Jahán, who died in

1655, three years before the accession of Aurangzeb. For some time after the annexation of 1803, it was the capital of a district, which comprised the parganahs of Jalesar, Mát, Noh Jhíl, Mahában, Ráya, Khandauli, Sikandra Ráo, and Firozabad, in addition to the one named after itself. This arrangement existed till 1832, when the Muttra district was formed and absorbed the whole of the Sa'dabad circle, with the exception of Sikandra Ráo, which was attached to Aligarh, and Firozabad and Khandauli, which compensated Agra for the loss of Muttra. In the Mutiny the place was attacked by the Játs, and seven lives were lost before they could be repulsed. A Thákur of Háthras, by name Sámant Sinh, who led the defence, subsequently had a grant of a village in Aligarh, while two of the Ját ringleaders, Zálim and Deokaran of Kursanda, were hanged.

Sahár.—*Chaukídári* town in the south of tahsíl Chháta ; distant 18 miles north-west from Muttra, and 7 miles south from Chháta ; is situated on the left bank of the Agra canal. Latitude 27°-37′-45″; longitude 77°-31′-15″. Population (1881) 2,776 (1,315 females). This was the seat of Thákur Badan Sinh, the father of Súraj Mal, the first of the Bhartpur rájas, who built for himself a handsome residence, now to a great extent in ruins. Adjoining it is a very large but unfinished masonry tank, dating from the same time. There are in the town several old houses with carved stone gateways of some architectural pretension. In the Mutiny the lock-up (*hawálat*) was broken open and a suspected rebel set loose, and the *patwári's* papers were seized and burnt. The population consists to a large extent of Brahmans; but the Muhammadans are sufficiently numerous to own four small mosques. The town was till the Mutiny the headquarters of the tahsíl, and at present contains a third-class police-station and an imperial post-office. The market day is Wednesday. A number of handsomely-carved pillars, the remains of an ancient temple, were dúg up here by Mr. Growse and are now in the Muttra museum. The school, built in 1875, is long and substantial.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 67-1-8 from the preceding year, gave a total income of Rs. 992-8-8. The expenditure, which was chiefly on police (Rs. 473-6-11), public works (Rs. 184-8-0), and conservancy (Rs. 180) amounted to Rs. 926-1-1. The returns showed 942 houses, of which 660 were assessed with the tax : the incidence being Re. 1-5-5 per house assessed, and Re. 0-5-4 per head of population.

Sahpau.—*Chaukídári* town in the east of tahsíl Sa'dabad ; distant 31 miles east-south-east from Muttra, and 7 miles west from Sa'dabad ; is situated a little off the metalled road from Sa'dabad to Jalesar, and close to the Jalesar-road railway station. Latitude 27°-26′-13″ ; longitude 78°-10′-49″. Population (1881) 3,635 (1,737 females). The Baniás have a modern temple dedicated to

Nemnáth, where a festival is held in the month of Bhádon (August-September). It stands immediately under the site of the old fort, which is well raised and occupies an area of 13 bíghas. The town has yielded a large supply of massive slabs of block *kankar*, which have served as materials for constructing the basement story of several of the houses in the bázár. Some late Jain sculptures, each representing a central seated figure with minor accessories, have also been exhumed; Mr. Growse removed to Muttra and placed in the museum there one of the most characteristic. Outside the town, near Panna Lal's indigo factory, is a raised terrace, now sacred to Bhadra Káli Máta, which also is partly constructed of *kankar* blocks, and on the top of it are placed a great number of late Jain figures with part of the large altar (*sinhásan*) on which the principal idol had been seated. Here a buffalo is offered in sacrifice at the *Dasahara* festival. In the suburbs of the town are some 12 or 13 mango orchards with small temples and Bairágis' cells, and in a field by itself a large square domed building, of more architectural merit, raised to commemorate the self-immolation (*sati*) of some Thákur's widow. The lower part of the walls at each of the four corners has been almost dug through for the sake of the bricks, and unless repaired the whole must shortly fall. There is a third-class police-station and a district post-office. The market days are Sunday and Wednesday.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 48-9-8 from the preceding year, gave a total income of Rs. 702-1-8. The expenditure, which was chiefly on police (Rs. 380-8-0), public works (Rs. 118-14-10), and conservancy (Rs. 72), amounted to Rs. 655-13-1. The returns showed 1,042 houses, of which 333 were assessed with the tax: the incidence being Re. 1-14-3 per house assessed, and Re. 0-2-2 per head of population.

Sehi.—Agricultural village in the south-east of tahsíl Chháta; distant 16 miles north from Muttra, and 8 miles south-east from Chháta. Latitude 27°-40′-2″; longitude 77°-41′-13″. Population (1881) 2,211 (963 females). It has two temples, and a mosque built 200 years ago by the ancestor of Rahim Khán, Pathán. In 1842 the village was put up to auction for arrears and bought in by Government. After being farmed for some years by Nawáb Faiz 'Ali Khán, it was sold in 1862 for Rs. 4,800 to Seth Gobind Dás, who, in the following year, sold it to Swámi Rangáchárya, the late priest of the temple at Brindában. There are two annual fairs held at Sehi, in Baisakh (April-May) and Kártik (October-November), on the day of the full moon.

Sháhpur.—Agricultural village in the north-east of tahsíl Kosi; is situated on the right bank of the Jumna, 36 miles north north-west from Muttra, and 9 miles north-east from Kosi. Latitude 27°-54′-5″; longitude 77°-33′-20″. Population (1881) 2,221 (1,109 females). A weekly market is held on Mondays. The village has continued to the present day in the possession of

Mír Jí's descendants, to one of whom, Fázil Muhammad, the great-grandfather of Natha Khán, now *lambardár*, we are indebted for the large *bágh*, which makes Sháhpur the most agreeable camping place in the whole of the Kosi parganah. Though a mile or more from the ordinary bed of the river, the village is occasionally, as for example in the year 1871, flooded to the depth of some two or three feet by the rising of the stream. The more extensive the inundation, the greater the public benefit; for all the fields reached by it produce excellent *rabi* crops without any necessity for artificial irrigation till, at all events, late in the season. In the village are three mosques, but all small. The chief local festivals are the *Dasahara* for Hindus and the *Muharram* for Muhammadans, both of which are largely attended. The village was founded towards the middle of the sixteenth century, in the reign either of Sher Sháh or Salím Sháh, by an officer of the court known as Mír Jí, of Biluch extraction, who called it Sháhpur in honour of his royal master. The tomb of the founder still exists not far from the river bank on the road to Chaundras. On the other side of the village, by the road to Bukharári, is another tomb in memory of Lashkar Khán, a grandson of the village founder. Nearly opposite is the hamlet of Chauki with the remains of a fort erected by Nawáb Ashraf Khán and Arif Khán, upon whom Sháhpur with other villages, yielding an annual revenue of Rs. 28,000, were conferred as a *jágír* for life by Lord Lake. There is a double circuit of mud walls with bastions and two gateways of masonry defended by outworks, and in the inner court a set of brick buildings now fallen into ruin. This was the ordinary residence of the nawáb, and it was during his lifetime that Sháhpur enjoyed a brief spell of prosperity as a populous and important town. It would seem that the fort was not entirely the work of Ashraf Khán, but had been originally constructed some years earlier by A'gha Haidar, a local governor under the Marhattas, who planted the adjoining grove of trees. There is also a temple erected by the Marhattas.

Shergarh.—*Chaukídári* town in the north-east of the Chháta tahsíl; stands on the right bank of the Jumna, 22 miles north from Muttra, and 8 miles north-east from Chháta, with which it is connected by a metalled road. Latitude 27°-47′-11″; longitude 77°-39′-12″. Population (1881) 4,712 (2,224 females). The town derives its name from a large fort, now in ruins, built by the emperor Sher Sháh. The Jumna, which once washed the foot of its walls, is now more than a mile distant. The original zamíndárs of Shergarh were Patháns, from whom, with the exception of a 1¼ *biswa* held by Asaf Khán, a descendant of the old family, the estate passed by purchase to Seth Gobind Dás, and was by him devoted to the maintenance of the temple of Dwárakádhis in Muttra. In the Mutiny, considerable alarm was caused to the townspeople by the

Gújars of the neighbouring villages, whose estates were afterwards confiscated and bestowed on Rája Gobind Sinh. The religious buildings in the town are 12 small Hindu temples, one Saráogi temple, and three Muhammadan mosques. There are a third-class police-station and a district post-office, and a market is held on Thursday.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 81-2-10 from the preceding year, gave a total income of Rs. 1,468-9-10. The expenditure, which was chiefly on police (Rs. 686-13-1), public works (Rs. 399-9-6), and conservancy (Rs. 180), amounted to Rs. 1,391-5-1. The returns showed 1,266 houses, of which 633 were assessed with the tax: the incidence being Rs. 2-3-2 per house assessed, and Rs. 0-4-9 per head of population.

Sonai.—Small town in the north-east of tahsíl Mahában; is situated on the metalled road to Háthras, north-east of the district and tahsíl capitals, 14 miles from the former and 12 miles from the latter. Latitude 27°-34′-18″; longitude 77°-55′-47″. Population (1881) 2,393 (1,065 females). It has a police out-post, a sarái, and a bi-weekly market on Sunday and Thursday. Like Ráya, it finds no place in the revenue records, being there represented by its eight dependent villages. These are Thok Bindávani, Thok Gyán, Thok Kamal (better known as Khojua), Thok Súru, Thok Sumera, Bhúrári, Nagara Bári, and Nagara Jangali. A fort built by Begam Umráo Sháh in 1772, which in 1808 was held by Thákur Daya Rám of Háthras, was for some years used as a tahsíl. Not a vestige now remains of the old buildings, which were pulled down and the materials used for the construction of the new police-station. The site is well raised, and commands an extensive view.

Sonkh.—*Chaukídári* town in the west of tahsíl Muttra; distant 16 miles south-west from the sadr station, on the unmetalled road to Kumbhir. Latitude 27°-29′-12″; longitude 77°-52′-40″. Population (1881) 4,126 (1,966 females). It is a thriving and well-to-do place, with a large number of substantial brick-built shops and houses, many of them with carved stone fronts. Under the Játs it was the head of a local division. It is said by the Gosáins to derive its name from the demon Sankhásur; but, according to local tradition, it was founded in the time of Anang Pál, the rebuilder of Dehli. At some distant period, after it had been deserted for many years, it was resettled by Prahlád, a Ját, whose five sons formed it into as many shares (*patti*), which still exist, and are to all intents and purposes distinct villages. They are Asepatti, Ajalpatti, Púrnapatti, Tasíhapatti, and Sahjuapatti. Their common centre is the Sonkh bázár, which lies immediately under the site of the old fort, built by a Ját named Háti Sinh in the time of Súraj Mal, of which some crumbling walls and bastions still remain. A weekly market is held at Sahgua on Thursdays and at Púrna on Mondays. There are in the town a third-class police-station and a district post-office.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 114-1-9 from the preceding year, gave a total income of Rs. 826-9-9. The expenditure, which was chiefly on police (Rs. 347-4-0), public works (Rs. 193-4-0), and conservancy (Rs. 144), amounted to Rs. 772-6-1. The returns showed 682 houses, of which 452 were assessed with the tax: the incidence being Re. 1-9-3 per house assessed, and Re. 0-2-9 per head of population.

Surír.—Town in the Mát tahsíl; is situated not far from the left bank of the Jumna, north of the district and tahsil capitals, 22 miles from the former, and 10 miles from the latter. Latitude 27°-46′-17·07″; longitude 77°-45′-45·76″. By the census of 1881 the area was 60 acres, with a total population of 5,199[1] (2,487 females), giving a density of 86 to the acre. The Hindus numbered 4,906 (2,358 females); and Musalmáns, 293 (129 females). Surír has a third-class police-station and a district post-office. Markets are held on Mondays for the sale of articles required by the villagers. There are three small modern temples dedicated respectively to Mahádeva, Lakshmi-Náráyan and Baladeva; there are only two or three brick-built houses of any size. The original name of the place is said to have been Sugriv-kherá, after the name of the founder. The original zamíndárs were Kalárs; these were succeeded by Dhákaras, who again were expelled by Rája Jitpál, a Gaurua Jáes. His posterity still survive, but they have been partially supplanted in the zamíndári by Baniás and Bairágis. In the time of the Mutiny Lachhman, the *lambardár*, was arrested with 11 others on the charge, which, however, was not brought home to any of them, of having been concerned in the disturbances that took place at the neighbouring village of Bhadanwára, in which the zamíndár, Kunwar Dildár 'Ali Khán, of the Bulandshahr Lálkháni family, was murdered, his wife ravished, and a large mansion that he was then building totally wrecked.

Taroli.—Agricultural village in tahsíl Chháta; distant 16 miles north-north-west from Muttra, and 6 miles south-east from Chháta; is situated a little off the Jait and Shergarh road. Latitude 27°-40′-46″; longitude 77°-37′-45″. Population (1881) 2,330 (1,089 females). There is a large temple of Rádhá Gobind, and an annual fair is held on the full moon of Kártik (October-November) and the two preceding days in honor of one Swámi Búra Bábu, who is supposed to have the power of miraculously curing skin diseases. The market day is Monday.

Werni.—Agricultural town in tahsíl Mahában; distant 10 miles south-east from Muttra, and 5 miles east from Mahában. Latitude 27°-25′-35″; longitude 77°-52′-45″. Population (1881) 3,664 (1,691 females). It was originally founded by the Kaláes. Part of it has been sold by the Játs to Harideva, Bohra. The market days are Tuesday and Saturday.

[1] 4,422 in 1872.

STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. VIII.

PART II.—ALLAHABAD.

COMPILED BY

C. D. STEEL,

BENGAL CIVIL SERVICE;

AND EDITED BY

F. H. FISHER, B.A., LOND.,

AND

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BOTH OF THE BENGAL CIVIL SERVICE.

ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1884.

PREFACE TO ALLAHABAD.

THE notice of this district has been compiled by Mr. C. D. Steel, C.S., who has used the latest available materials in the shape of Mr. F. W. Porter's Settlement Report. Valuable papers were contributed by the Reverend H. Hackett. When Mr. F. H. Fisher was compelled to resign the editorship, only Parts I. and II. of this notice had been printed off, and but a small portion of Part III. (*viz.*, up to fiscal history,) had been sent to press. The rest of the notice has been edited by the undersigned.

ALLAHABAD,
The 29th January, 1884. } J. P. H.

ERRATA TO ALLAHABAD.

Page	Line	For	Read
15	4 from bottom ...	Sajáwan-deotá	Sujáwan or Suján Deota.
22	Column 1 of table ...	Sárai Ákil	Sarái'Ákil.
25	4 from bottom ...	*ntlgde*	*ntlgdi.*
56	Column 1 of table ...	Duáb	Doáb.
62	8 from bottom ...	*Ákshái Bat*	*Akshay Bat.*
65	Foot-note 1 ...	1632×135	1632—135.
78	15	Saints	Saint.
84	12 from bottom ...	contrar y	contrary.
85	14 „ „ ...	are offered	is offered.
87	17 „ „ ...	*ahimna*	*Mahimna.*
99	Column 1 of table ...	Karráli	Karári.
102	4 from bottom ...	is	are.
108	5	*pattíduri*	*pattídári.*
108	last line	Boards	Board's.
116	indentation ...	affic	traffic.
130	2nd indentation ...	... ...	Medical aspects.
131	5 from bottom ...	*Kasári*	*Kesári.*
138	8 „ „ ...	Khajua	Khajuha.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

ALLAHABAD DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

ALLAHABAD,[1] a district in the division of the same name, lies around the confluence of the rivers Ganges and Jumna. It is bounded on the north by the Patti, Partábgarh, and Kunda tahsíls of the Partábgarh district in Oudh; on the north-east by the Machhlíshahr tahsíl of Jaunpur; on the east by the Mirzapur and Family Domains tahsíls of the Mirzapur district; on the south by the Native State of Rewah; on the south-west by Rewah and the Mau and Kamásin tahsíls of Bánda; and on the west by the Khakhrerú and Khága tahsíls of Fatehpur. Allahabad extends from 24°-47′-6″ to 25°-47′-24″ north latitude, and from 81°-11′-29″ to 82°-23′-40″ east longitude.[2] Its greatest length from east to west is 74 miles; its greatest breadth from north to south is 64 miles. The villages of Chaukhandi and Khoha, situated some 12 miles over the Rewah border, belong to this district, and on the north are many villages of parganah Mirzápur Chauhári completely surrounded by Oudh territory. The total area of the district is 2,833·1 square miles. Its total population by the recent census (1881) was 1,474,106, or 520·3 to the square mile. But of both area and population further details will be given in Part III. of this notice. According to the census the district contains 3,504 villages and five towns. Of the latter none is of any considerable importance, except the city of Allahabad, within the municipal limits of which Dáraganj, the next largest of the five, is included.

Administrative sub-divisions.

For the purposes of administration, general and fiscal, the district is divided into nine tahsíls or sub-collectorates. These include fourteen of the old revenue circles called parganahs. The divisions for civil and criminal jurisdiction are the petty judgeship (*munsif*) and the police circle (*thána*;) there being three of the former and thirty-five of the latter. But these and other statistics may conveniently be given in tabular form, as follows:—

[1] "In this notice," writes the compiler, Mr. C. D. Steel, C.S., "the greatest use has been made of the *Settlement Report* (1878) by Mr. F. W. Porter, C.S. Information derived, and quotations taken, from this work have, as a rule, not been acknowledged in the footnotes. Other authorities are quoted *in loco*." [2] The following latitudes and longitudes for extreme limits of the Allahabad district have been kindly supplied by Mr. J. B. N. Hennessey, M.A., Deputy Superintendent, Survey of India:—

North	Latitude	25° 47′ 24″.	East	Latitude	25° 24′ 55″.
	Longitude	81° 22′ 40″.		Longitude	82° 23′ 40″.
South	Latitude	24° 47′ 6″.	West	Latitude	25° 24′ 35″.
	Longitude	82° 9′ 24″.		Longitude	81° 11′ 29″.

Note.—These values have been taken off the most recent edition of the Atlas sheets, subtracting for the longitudes 1′-9″ to reduce to old value of Madras, *viz*, 80°-17′-21″, to which a further correction of 2′-30″ must be applied to reduce to the most recent value, *viz.*, 80°-14′-51.″

Tahsíl.	Parganah.	Ancient parganah as entered in Akbar's *Institutes* (1596).	Area in 1881.	Population, 1881.	Land revenue (excluding cesses).[1]	Thánas.[2]	Munsifi or sub-judgeship.
DOÁB.			Sq. miles.		Rs.		
Allahabad ...	Cháil ...	Iláhábás bá Haveli.	313	3,18,059 (including 1,114 travellers by rail.)	3,12,860	Kotwáli, Cannington, Cantonment, Colonelganj, Dáráganj, Kydganj, Motíganj, Púra Mufti, Múratganj and Sarái 'Akil.	Munsif of Allahabad.
Siráthu ...	Kara ...	Haveli Kara and Baldah Kara.	236·5	1,23,386	2,04,950	Saini, Kara, and Koh Khiráj.	
Manjhanpur ...	Karárí ...	Karárí ...	154·3	75,630	1,37,552	Manjhanpur and Karárí	
	Atharban ...	Atharban ...	119·4	44,653	1,00,716	Pachchhím Saríra.	
TRANS-GANGES TRACT.		Total ...	823·2	5,61,728	7,56,078		
Soráon ...	Nawábganj ...	Singraur ...	87·2	6,699	1,04,373	Nawábganj.	The sub-judge of Allahabad acts as a munsif for these parganahs.
	Soráon ...	Soráon	139	1,02,017	1,70,739	Soráon,	
	Mirzapur Chauhárí	Jalálpur Bilkhar.	18·9	19,178	23,754	Mau-Aima.	
Phúlpur ...	Sikandra ...	Sikandarpur ...	167·3	1,04,469	1,58,699	Phúlpur, Sikandra.	
	Jhúsi ...	Hádíbás ...	115·2	68,532	1,38,704	Jhúsi, Hanumánganj.	
Handia ...	Mah ...	Mah ...	152·8	98,986	1,56,633	Sarái Mamrez.	
	Kiwái ...	Kiwái ...	143·5	85,768	1,65,510	Handia, Baraut.	
TRANS-JUMNA TRACT.		Total ...	827	5,42,649	9,18,412		
Karchhana ...	Arail ...	Jaláiabad ...	263	1,24,094	2,66,338	Karchhana and Ghúrpur.	The additional sub-judge of Allahabad acts as munsif in Karchhana.
Bárah ...	Bárah ...	Bárah ...	259·1	53,430	1,30,550	Bárah and Shiurájpur.	Munsif of Allahabad.
Meja ...	Khairágarh ...	Khairágarh ...	660·8	1,92,205	2,97,745	Sirsa, Mánda, Meja, Karáon and Khírí	
		Total ...	1,182·9	3,69,729	6,94,633		
	Grand total (whole district) ...		2,833·1	14,74,106	23,69,123		

[1] These figures are for the year ending 30th September, 1880, and are identical with those printed in Form XXI. of the Census Report. The Government demand is liable to fluctuation from various causes which will be alluded to in the fiscal history. From the Board's Administration Report for 1880-81 it appears that a net decrease of Rs. 3,072 in the revenue demand occurred from diluvion in the year following that for which the above figures are given, so that on the 30th September, 1881, the revenue demand for the whole district was Rs. 23,66,051. Details of the decrease for each parganah are not published in the Report. [2] These police circles are not quite conterminous with the parganahs, but are nearly so. Their limits are frequently changed.

Changes in those sub-divisions.

During the first four centuries of Muhammadan rule, the tract of country now comprised in the Allahabad district seems to have been part of the old súba referred to in the histories as Kara Mánikpur. The name of the súba was taken from the cities Kara and Mánikpur, on either bank of the Ganges, from which the province was administered. Its boundaries are nowhere exactly laid down, and with Akbar's fiscal reforms a new distribution of the súbas of the empire was introduced. The old súba of Kara Mánikpur became merged in the new one of Iláhábás, but the names of the former were retained as those of two of the sub-divisions (sarkárs) of the latter. The limits of the new súba were probably much larger than those of the old one, especially towards the east, where they were conterminous with Behár. Of the ten sarkárs into which the new súba was divided, the Allahabad district, as it was constituted at the cession (1801), contained portions of five, *viz.*, Iláhábás, Mánikpur, Kara, Bhathghorá, and Kora (sometimes spelt Korra). These portions consisted of 26 parganahs, and their relation to the sarkárs will be seen from the following list:—

Sarkár.	Parganah as in *Á'ín-i-Akbari.*	Name of parganah as at cession.
Iláhábás (Allahabad) ...	Iláhábás-bá-Haveli ...	Cháil.
	Jalálabad ...	Arail.
	Soráon ...	Soráon.
	Singraur ...	Nawábganj.
	Sikandarpur ...	Sikandra.
	Khairágarh ...	Khairágarh.
	Mah ...	Mah.
	Hádíábás ...	Jhúsí.
Mánikpur	Jalálpur Bilkhar ...	Mirzapur Chauhárí.
	Aighi ...	Gházípur.
	Atharban ...	Atharban.
	Áyáh Sáh ...	Áyáh Sáh.
	Haveli Kara ...	Kara.
	Baldah-i-Kara ...	
Kara	Rárí ...	Dháta.
		Ekdala.
	Karárí ...	Karárí.
	Kotilá ...	Kotilá.
	Kúnra *alias* Koson ...	Mutaur.
	Fatehpur-Haswa ...	Fatehpur.
	Haswa ...	Haswa.
	Hatgáon ...	Hatgáon.
Bhathghorá	Bárah ...	Bárah, including Chaukhandi.
	Kora ...	Tappa Jár.
Kora	Kútiá[1] ...	Kútiá[1]
	Gunír ...	Gunír.
	Kíranpur Kanár[2] ...	Bindki.

[1] Mr. Porter reads 'Katra,' but it is plainly 'Kútiá' or 'Kotiá' in Blochmann's text.
[2] Mr. Beames (Suppl. Gloss., II., 109) reads 'Kíratpur-Kánanda.'

To the 26 parganahs just mentioned was added, in 1816, the parganah of Handia or Kiwái. It was ceded by the Oudh darbár in exchange for the parganah of Nawábganj in Gorakhpur, by treaty dated the 1st May, 1816.[1] The district continued to consist of these 27 parganahs until the formation of the Fatehpur collectorate in 1825. To the latter were then transferred the four parganahs of sarkár Kora and all the Kara parganahs except Kara, Atharban, and Karárí. This left Allahabad with fourteen parganahs, all of which it still retains.

District staff.

The district staff, as distinguished from the provincial and divisional officials that have their head-quarters in the civil station of Allahabad, consists of a civil and sessions judge; a magistrate-collector, his assistants, and subordinate officers; a cantonment magistrate; a varying number of honorary magistrates; a district engineer; a superintendent of police; a sub-deputy opium agent and his assistant; a chaplain; and two civil surgeons, of whom the junior is superintendent of the district jail.

Military force.

Allahabad is also a large military station, comprising three cantonments, and is the head-quarters of a division. The garrison at present consists of a regiment of British infantry, two batteries of artillery, a native cavalry regiment, and one regiment of native infantry. There is also a considerable force of volunteers.

General scenery and physical features.

Geographically, the district of Allahabad may be divided into three distinct parts; and the general scenery and physical features of these three tracts differ so essentially from one another that it will be best to describe each separately. They are the Doáb, the trans-Ganges tract, and the trans-Jumna tract.

The Doáb.

The Doáb, or tract bounded on the north by the Ganges and south by the Jumna, is in the form of a triangle, with its vertex at the junction of the two rivers and its base (about 28 miles long) resting on the Fatehpur boundary. The perpendicular of this triangle is about 40 miles, the base on the Fatehpur boundary to the west 28 miles, and its total area 823 square miles. It includes the tahsíls of Allahabad, Siráthu, and Manjhanpur. The general appearance of this part of the district is the same as in the rest of the Doáb. At the junction of the rivers stands the Allahabad fort, westward of which lies a fertile lowland tract. This gives way to high land in the neighbourhood of the civil station and cantonments, and thence westward there stretches a level high-lying plain of light

[1] Aitchison's Treaties, II., 130.

loam, sinking gradually as it extends westwards, and stiffening into a clay soil interspersed with patches of *úsar* (saline waste). Along the high bank of the Jumna and along the lower course of the Sasur-Khaderí are extensive raviny lands, consisting for the most part of a very light sandy soil with a substratum of nodular limestone (*kankar*). The soil is covered with nodules of *kankar* exposed by the rapid surface drainage. Along the Ganges are long strips of *kachhár* or lowlands, consisting of alluvial soil of the richest description. These reach their greatest width near the village of Mahgaon. They are for the most part flooded during the rains, but yield magnificent spring crops of wheat and barley.

The general appearance of the Doáb tract, except during the months of April, May, and June, when there are no crops on the ground, is that of a rich and fertile country. Scattered about it are numerous groves of mango and *mahua* trees, although these have been greatly thinned to supply the railway. The *mahua* groves in particular are remarkable for their size and number. The appearance of the part of the country covered with ravines is, on the other hand, desolate in the extreme; there being no trees and hardly any vegetation to relieve the monotony of the scene. In the extreme south-west we descend to a piece of lowland, extending over several square miles along the Jumna. The soil here somewhat resembles the *már* or black cotton soil of Bundelkhand, being dark and friable. It is, however, more mouldy and dingy in its appearance. Here the country is mostly covered with *dhák* jungle; and its prominent feature is the Alwára jhíl, which covers an area of 2,508 acres, and always contains water. This is the only considerable lake in the Doáb.

Trans-Ganges tract.

The portion of the district north of the Ganges forms an irregular parallelogram about 42 miles long and 18 broad. It comprises the tahsíls of Soráon, Phúlpur, and Handia. In the south we have considerable tracts of Ganges *kachhár*, resembling those in the Doáb. To this succeeds a high raviny bank of barren soil, and then we come to the level upland. The soil adjoining the ravines is a high-lying light loam. North of this the level somewhat sinks, and we come to a stiff clayey loam. To this succeeds an extensive plain of clay or rice land, which extends to the northern limit of the district. The country here is remarkably well-wooded. It is also more fertile than the Doáb; water is nearer the level of the soil, and the class of cultivation is better. Indeed, the north-east of parganah Soráon and parganah Mirzápur Chauhárí are considered the most fertile parts of the district. It is not surprising, therefore, to find the lands here the most highly-rented in the district, if we except the market-garden

and *kachhár* lands near the city. A noticeable feature is the way in which the people live in small outlying hamlets. When riding through the country, one sees these on all sides, but rarely is a large village met with. In the Doáb, on the contrary, there are many large villages, especially in parganah Atharban. In the shape of the houses, too, there is a difference ; those across the Ganges being loftier, with more sloping roofs—flat roofs are much less common there. The lakes of all sizes in the northern part of the district are, perhaps, its most noticeable feature. These are often connected with each other by small streams, which become floods during the rains, and render it almost impossible to move across country. Large quantities of sugar are grown, a crop hardly ever seen in the Doáb, and the rice area is very large.

Trans-Jumna tract.

The largest of the three portions of the district lies south of the Jumna. It is 1,183 square miles in extent, and contains the three tahsíls of Karchhana, Meja, and Bárah. Speaking generally, the Karchhana tahsíl may be said to resemble the Doáb; having ravíny tracts along the Jumna, Ganges, and Tons rivers, and in the centre, tracts of loam and clay. The northern part of Meja is somewhat similar. About four miles south of the Ganges, however, at Mánda, on the borders of Mirzapur, a range of low stony hills enters the district, and runs due west past Kohnár till it meets the Tons river. On the other side of that river, in Bárah, it breaks up into several small ranges; and so runs on till it reaches the Jumna, dividing the trans-Jumna part of the district into two nearly equal parts. This range finally ends in the Pabhosa hill (565 feet high), in parganah Atharban, the only hill in the Doáb. To the south of this range of hills extends a large tract of *már*, or black cotton soil, interspersed with small isolated stone hills, in many places completely overgrown with *káns* grass. As may be imagined, this is a desolate tract, unhealthy, and with nothing to recommend it. The heat among the stone hills during the summer is terrific, and the climate, differing greatly from that of the rest of the district, rather resembles that of Bánda and Hamírpur. This tract extends as far south as the river Belan; between which and the highland of Rewah is situated a small but fertile tract, enriched by the leafy deposits brought down from the Kaimúr hills. Here loam lands take the place of *már*, the *káns* grass disappears, and though there is no irrigation, the face of the country assumes a thriving aspect. Among the sandstone hills in the west of the Bárah tahsíl, about three miles from the Shiurájpur railway station, is situated the Garhwa lake (*tál*), which has been artificially formed between two hills, by blocking up the entrance to the valley with a large embankment. This has been recently repaired through

the liberality of the late Sir Digbijai Sinh, rájá of Balrámpur. At the head of this lake is the celebrated Garhwá fort, to be hereafter described in Part III.

Geology.

From a little west of Allahabad all the lower azoic rocks are concealed by the Gangetic alluvium, stretching up to the base of the Vindhyan scarp, there being only one small outlier of the Vindhyans north of the river, at Pabhosa, near the west confines of the district. Allahabad itself has an elevation above sea-level of about 319 feet, while the highest point in the great Indo-Gangetic plain in which it stands is 1,490 feet, on the road from Saháranpur to Dehra. Of the surface geology of this plain sufficient has been said in a previous notice (see SHÁHJAHÁNPUR). In the south of the district the alluvial formation ends and the Kaimúr begins, the latter stretching in a narrow but continuous belt from Gwáliár on the west to Rohtásgarh and Sásserám on the east. The line of demarcation of the two formations within this district, from the Jumna on the west, where the Kaimúr approaches very closely to its southern bank, to below Sirsa on the east, takes somewhat of the shape of a map of India, the alluvial pushing its way in a triangular encroachment into the Kaimúr area.[1]

The northern scarps of the Kaimúr plateau are almost continuous with those in Mirzapur, a gap of alluvium intervening, through which the Belan river winds its course. These northern scarps are here much less defined and abrupt than to the east and west; and southerly, instead of forming merely the edge of a plateau, really form a ridge with a fall that, although less steep, is still almost as great as on the north side. The width of the Kaimúr area is less than 10 miles in the south of the district, where it merges into the lower Rewah area. The age of the Vindhyans, of which the Kaimúr is here the lowest member, has hardly been even guessed at; the absence of fossils depriving geologists of the only means of direct correlation. Some age older than carboniferous is suggested by Mr. Mallet.

About many of the falls over the Rewah and Kaimúr escarpments large masses of stalagmite occur, deposited by dripping water, from which considerable quantities of very fine lime are burnt in various places. This lime is sold at the kilns at about 20 maunds the rupee, and is transported on pack bullocks to the large cities and towns. The supplies for the Jumna bridge were, it is stated, obtained from Sohági ghát in Rewah. For building stone the cities of Allahabad, Benares, and Mirzapur are indebted almost exclusively to the Kaimúr range. The Kaimúr sandstone, worked

[1] See the Geological Map in Volume III. of Memoirs of the Geological Survey.

in quarries in the neighbourhood of Chunar, near Mirzapur, and at Shiurájpur in this district, has been described as "a fine-grained, compact sandstone, of a light reddish colour; extremely homogeneous, moderately hard, and suitable for every kind of work, from the large blocks of the Jumna bridge piers to the elaborate carvings of a church." When first quarried, it is said to be softer than it afterwards becomes when exposed to the air.[1] The workable stone lies in beds of from six inches to eight feet in thickness, extremely fissile in some beds; the lower the beds, the further they crop out from the hill, and the more compact and homogeneous is the stone, generally speaking. It is extracted by blasting and by splitting with wedges. The cost in Allahabad of ashlar from these quarries, including all expenses of quarrying, loading, carriage, and unloading, &c., is 10 ánas per cubic foot.[2] It was formerly supposed that coal existed in the Kaimúr hills, but this idea has been shown to have been entirely erroneous, and had for its sole basis the presence of some black shales.

Heights.

The following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each, and the height above mean sea-level :—

Name of station.	Tahsíl.	Parganah.	Latitude.			Longitude.			Height.
			°	′	″	°	′	″	
Bagála ...	Bárah ...	Bárah ...	25	14	9·15	81	39	13·31	617 feet.
Birwa ...	Phúlpur ...	Sikandra ...	25	31	19·96	82	6	46·77	346 „
Ganeshpur,	Handia ...	Kiwái ...	25	20	4·76	82	8	24·59	323·78 „
Kara ...	Siráthu ...	Kara ...	25	41	56·64	81	24	38·96	409·8 „
Meja ...	Meja ...	Khairágarh ...	25	7	10·16	82	9	20·56	498 „
Pabhosa ...	Manjhanpur ...	Atharban ...	25	21	17·32	81	21	35·58	565 „
Siona ...	Handia ...	Mah ...	25	27	33·51	82	18	30·96	333 „
Singraur ...	Soráon ...	Nawábganj ...	25	35	3·56	81	41	10·61	379 „

The highest and lowest levels taken are as follows :—*Highest*, on centre of north parapet wall of Sasur-Khaderi bridge, marked II., close by road chauki and between the 26th and 27th milestones, 349·81 feet : *lowest*, on top of the trijunction platform of the villages of Jalálabad, Dádanpur, and Jhinga, 275·53 feet.

[1] Mr. Owen, quoted in Geological Memoirs, III., 117.

[2] Professional papers on Indian Engineering, Roorkee, No. VI.

Soils.

The natural soils, as might have been expected, vary very much throughout this district. The most important are the *dúmat*, a rich loam usually of a darkish colour; and *sígon*, also a loam, but of a more sandy nature, and not so fertile. Other classes of soils are *matiyár* or stiff clay land; *baluá*, a sandy deposit usually of recent formation, having been reclaimed from a river for the growing of spring crops; *chánchar*, or lowlying rice-land, which is for the most part of no use whatever during a season of drought (an inferior kind of this in the trans-Jumna waste at the foot of the hills is called *chopar*); and már, the well-known 'black cotton soil', friable in its nature and quite incapable of irrigation in consequence of the numerous and deep fissures that always exist in it—except during the rains or just after it has been ploughed. The stony land in the south of the district is called *bhontá*.

Their artificial distinction.

Besides the classification based on the natural quality of the soils, there are others that refer to locality, &c. *Goind*, for instance, is land of all qualities situated near the homestead and, consequently, well-manured; the rest of the lands of the village are called *hár*, or outlying lands. Sometimes the conformation of the country is taken as the basis of classification, and the land is divided into upland (*uparhár*) and lowland (*kachhár*). The lowlying lands by the Jumna and Tons are called *tari*. This soil very much resembles the Ganges *kachhár*, but is much below it in general fertility. The reclamation of the *baluá kachhár* tracts usually commences with the spontaneous growth of the wild tamarisk (*jháo*). This is cut down and yields a certain amount of profit. After it has been cleared away, melon-seeds are planted, and the digging down into the soil, necessary for the cultivation of these plants, is the very best preparation for the barley and wheat crops that are subsequently grown in the same land. Special rates of rent are paid for lands on which melons are sown, for the *goind* land, for lands occupied by market-gardeners near the city (called *káchhiána*, after the name of the chief caste of cultivators), and for fruitgroves in the upland. There is also the division of soils into "wet," or capable of irrigation, and "dry," that is, only watered by the rain and dew.

Barren lands, lands covered with water, and village sites.

Of the total area of the district, 566·5 square miles (nearly 20 per cent.) are, according to the settlement report, incapable of cultivation, and 372 square miles (13 per cent.) more are uncultivated, though said to be capable of tillage. Of these areas, respectively, 230·6 square miles and 242·8 square miles are situated

in the trans-Jumna tract, in the wilds of Khairágarh and Bárah, and in the Arail ravines along the Tons and Jumna. The rest of the barren area consists chiefly of the raviny land along the course of the Sasur-Khaderi and Manseta rivers, on the north bank of the Jumna, and north of Kara and Shahzádpur, and of the saltpetre plains which are common in the western part of the Doáb and the eastern half of parganah Sikandra. On these waste lands whatever grass grows, is either preserved (*rakhel*) and cut after the rains, or is grazed over by cattle (*charái*), the owners paying a small fee per head of cattle to the zamíndár or owner of the land. Included in the waste area above mentioned is an area of 32,539 acres[1] occupied by the sites of villages and towns. Of this a large portion is taken up by the city and cantonments of Allahabad.

Lakes, jhils, &c.

The large area of 89,102 acres,[2] or 4·9 per cent. of the whole district, lies under water. The Garhwa *tál* in Bárah, and the Alwára *jhíl* in Atharban, have been alluded to above. It is, however, in the northern parganahs of Soráon, Sikandra, Mah, and Kiwái, that we find the most *jhíls*. The Settlement Report gives a list of 26 considerable ones in this part of the district, among which comes, *facile princeps*, the great Ananchha *jhíl*, covering no less than 1,823 acres. These *jhíls* are for the most part shallow, and dry up during the hot weather. They form a perfect network all over the country, being connected together by small streams, which, however, in the rains assume the dimensions of rivers. These *jhíls* are entirely surrounded by rice fields during the rains, in fact hardly any other crop is grown at this season in this part of the country.

Fallows.

In Khairágarh and Bárah, owing to the scanty population, large holdings are unavoidable; and the barrenness of the soil and poverty of the inhabitants necessitate frequent and extensive fallows. It is impossible, on account of the enormous holdings, for any tenant to cultivate all, or anything like all, the land for which he pays rent. The custom is for a tenant to cultivate only a portion of his holding, leaving the remainder for grazing purposes, but paying an annual rent for the whole. As is but natural, the better classes of soils are brought under the plough every year. In the case of outlying lands, however, the cultivated portion varies almost annually in position, and its extent is governed by the variation of seasons, the amount of seed at the cultivator's command, the number and condition of his plough cattle, and a hundred and one other causes.

[1] Settlement Report. [2] *Ibid.*

Groves and trees.

The settlement measurements give the following areas as covered by groves in the different portions of the district: Doáb 19,921 acres, trans-Ganges 30,909 acres, and trans-Jumma 21,334 acres, total 72,164 acres, or about four per cent. of the total area. The most noteworthy of these are the mahua (*Bassia latifolia*) plantations of the western part of the Doáb, the magnificent mango groves of the trans-Ganges, and the remarkable and luxuriant growth of the pípal (*Ficus religiosa*) in the south of Khairágarh, under the Kaimúrs. *Dhák* jungles, lit up in March with their scarlet blossoms, exist to some extent in most parts of the district. The *dhák* tree is here termed the *chhiul*. In the *már* tracts, groves of the babúl (*Acacia arabica*) are frequently met with.

Water-level.

The water-level varies in a most extraordinary manner in different parts of this district. The following depths of water-levels are taken from maps recently drawn up by the kanúngos:—

Karchhana	...	...	26 feet.	Handia	...	...	30 feet.
Bárah	...	...	18 „	Siráthu	...	...	56 „
Meja	...	...	30 „	Cháil	...	...	60 „
Soráon	...	...	30 „	Manjhanpur	...	...	24 „
Phúlpur	...	...	45 „				

These measurements were made in the beginning of the cold weather. The water-level is lowest in the raviny tracts about Jhúsí and along the banks of the Jumna in parganah Cháil. In these tracts, it is sometimes as much as 80 feet below the surface of the surrounding country, and the usual depth is about 60 feet. At the Karela-bágh distillery, on the bank of the Jumna and just within municipal limits, a costly well was commenced a few years ago, but the difficulties arising from the substratum of *kankar*, and the necessity of carrying it down to a great depth, compelled its abandonment; the supply of water has still to be brought, in the old fashioned and expensive way, from the Jumna. In the highlands of Jhúsí matters are nearly as bad, the depth to the water being, ordinarily, about 60 feet. At the town of Kara, overlooking the Ganges, the wells are deep, and when the water is at last reached, it is very brackish. It has been getting worse and worse in quality of late years; and now the whole of the drinking water for the town has to be brought by water-carriers from a long distance. This fact is likely to have a very serious effect on the prosperity of the place, and as a matter of fact, it is being superseded in importance by the adjacent town of Dáránagar. In Sikandra, on the other hand, the water-level in ordinary years is only about 15 to 20 feet below the surface; in years of heavy rain it is still less. In Soráon and Cháil it is

from 20 to 30 feet; and earthen (*kacheha*) wells, as a rule, stand well. In Nawábganj and the northern part of Jhúsí the level is lower, being from 30 to 40 feet. Generally, in parganahs Kara and Arail (except in the high rainy tracts along the Jumna and Tons) the water is near the surface of the soil. Statistics are wanting for Bárah and the southern part of Khairágarh, but, generally speaking, it may be said that in rocky parts the water is deep, and in the lowlying lands the soil is unstable. Consequently, wells are there very few and far between; and the greatest want of water, even for drinking purposes, is nearly always felt in this part of the district. In places, one has to go for miles before coming to a well: and often, when it is reached, the water is bad. With these exceptions, however, the water is good throughout the district, and the supply generally abundant.

Canals.

There are at present (1883) no canals: but a survey is being made with a view to bringing down the Ganges Canal from Cawnpore. It will run through the Doáb portion of the district, south of the river Sasur-Khaderi, into the Jumna.

Rivers; *the Ganges.*

After passing the Fatehpur district, the Ganges skirts Allahabad for about 23 miles, separating tahsíl Siráthu and part of Cháil from the Oudh district of Partábgarh. It then enters this district at Patti Naraur, and passes under Dáráganj (a suburb of Allahabad) and Jhúsí (the old *Puránik city* Kesí or Prátishthán). Then, joined by the Jumna and Tons, it wends its way towards Mirzapur. For the last eleven miles of its course in Allahabad, it merely skirts the district, as it leaves it at Tela, a village on the northern bank. It has a total length in the district of 78 miles, and divides the parganahs of Nawábganj, Jhúsí, and Kiwái, on the north, from those of Cháil, Arail, and Khairágarh, on the south. During the rains it is a magnificent body of water, navigable for any kind of craft, with a breadth in places of six miles, and an average breadth of 2½ to 3 miles. The average depth is said to be then from 60 to 70 feet. At that period of the year it is nowhere bridged: and the only regular ferries then are those at Pháphámau and Jhúsí, which in June take the place of the boat-bridges at those places. The navigation here is sometimes dangerous for the rough country boats used at these ferries. These are very liable to be capsized during the floods, especially when the wind blows with much force up or down the river. At times, when the wind is adverse, traffic from one bank is entirely suspended. When there is not much wind, a boat not heavily laden can easily make the passage in three-quarters of an hour. At other times it takes three or four hours' hard rowing to get across. A great deal,

of course, depends on the strength of the current, which varies greatly. When it is strong, the boats from Dáráganj are usually carried downstream nearly to the *sangam*, or junction of the Ganges and Jumna; and have to creep up along the northern shore to the landing-place. The strip of land on which the annual fair is held in January, is during the rains entirely covered by the Ganges; and the walls of the fort are washed by the stream. The Prágwál Brahmans that reside at the meeting of the waters then remove their sheds and standards to the large embankment running from Dáráganj to the fort.

The chief town on the Ganges besides Allahabad, and an important place of call for the river craft, is Sirsa, situated just below the junction of the Tons with the Ganges. Sirsa only ceased to be a municipality in 1873. Lachchágír, on the northern bank opposite Handia, is a famous place of pilgrimage. A metalled branch of the grand trunk road was made down to it, as in former days the river steamers used to stop at this place, whenever they were unable to reach Allahabad in consequence of the sandbanks. The only other place of importance on the Ganges in this district is Kara.

During the cold and hot weather the appearance of the Ganges is much less agreeable. The river then shrinks to an average breadth of three quarters of a mile, and a depth of from 15 to 20 feet. Navigation under these circumstances is, of course, extremely difficult, the sandbanks being numerous and continually changing their position. On one side or other of the river, and sometimes on both sides, are found, as a rule, immense stretches of sand. At this season crossing is effected by the bridges of boats at Pháphámau and Jhúsi, in connection with the Lucknow and grand trunk roads, to meet which temporary roads over the sandy tracts are made. There are, besides these crossings, no less than 20 boat ferries over the Ganges, which ply under the principal villages on either side; and in the hot weather the river is generally fordable at Tisaura, Sanjai, Koh, Sanauti, Badra, Jhúsi, and Dhukri. These fords, however, depend greatly on the season.

Perhaps the most remarkable among the features of the Ganges are the frequent and violent oscillations in its course. These are by no means confined to the valley as now demarcated. In Cháil, between Basehri and Mahgaon, at the mouth of the Tons, and in the extreme north of Khairágarh, there are old beds of the Ganges some miles south of the present one. Almost yearly the course of the stream changes; and after the rains it is a matter of great anxiety, both to the riparian villagers and to the district authorities, whether the deep stream will be found on the north or south side of the sandy river-bed. For, in this district, *dhár dhurá*, or the 'deep stream' rule, prevails. Ac-

cording to this the deep stream is ordinarily the boundary of villages and of parganahs; and land gradually thrown up belongs to the estate to which it accedes. But land severed in a lump by a sudden change of the current of the stream, is, if still capable of identification, considered to belong to the estate from which it was taken.

Although sandbanks abound, the only considerable island is Jamnipur (nicknamed *árázi mutanáza'*, in consequence of the disputes that arose about it), which lies about two miles below the junction of the Ganges and Jumna. It is now considered to belong to parganah Arail.

The lowest average level (zero) of the Ganges is said to be 237·15 feet above mean sea-level at Karáchí harbour. The highest and lowest levels of the Ganges during the rains (15th June to 15th October) for the years 1878-81 are shown in the following statement, extracted from a register kept in the office of the executive engineer at Allahabad:—

Levels.	1878.		1879.		1880.		1881.	
	Date.	Feet.	Date.	Feet.	Date.	Feet.	Date.	Feet.
Highest,	2nd Aug.,	264·97	15th and 16th August.	278·78	12th Aug.,	265·84	22nd Aug.,	277·26
Lowest,	26th June,	244·04	21st and 22nd June.	244·37	18th June,	243·72	2nd July,	245·91

Jumna.

The Jumna enters this district on the south-west; it divides parganahs Atharban, Karárí, and Cháil from parganahs Darsenda and Chhibún in Bánda and from Bárah and Arail in Allahabad. The Jumna differs from the Ganges in its narrower valley, its more constant bed, and the greater number and depth of the ravines on its banks. It cuts off the lofty hill of Pabhosa from the range of stony hills in Bánda; and entering the Allahabad district at Partábpur (where there is a prettily-situated bungalow[1] on a hill over-looking the river), flows east between well-defined banks. Near Deoria it passes the remarkable temple of Sajáwan-deotá, situated on a rock in midstream, and its course bends northwards. It then passes under the fine railway bridge of the East Indian Railway; and after flowing underneath the Allahabad fort (which it shows a tendency to undermine), falls into

[1] Originally built as a habitation for the Superintendent of the stone quarrries at this plan.

the Ganges, after a course of 63 miles in this district. The average breadth in flood-time is 1½ miles and at low-water level half a mile. Its average depth in the rains is 80 feet; in the dry weather 16 feet. There is an island of considerable size in the centre of the river, opposite Sihonda in Cháil, which has remained unchanged for years. It is called Manjhiárí, and is the site of the village of the same name, which now belongs to parganah Bárah. The stream of the Jumna is more rapid than that of the Ganges. In times of great floods the strength of its current has been so great as to completely force back the Ganges; at such seasons there is hardly any current opposite Dáráganj, and all the low-lands are flooded. The waters of the Ganges and Jumna are commonly said not to intermingle for some time after their junction, and to be plainly discernible separately; the Ganges water being yellow, while that of the Jumna is blue. This probably depends on the state of the floods, for ordinarily no difference is apparent. The chief ferries are at Balúaghát, in the city of Allahabad, and at Rájápur on the Bánda road. The greatest rise of this river, as registered at the bridge, was 49¼ feet above the lowest mean level.

Tons.

The Tons rises in the Kaimúr hills, and has a length of 44 miles in this district. It divides Bárah from Khairágarh, and falls into the Ganges about 19 miles below its junction with the Jumna. Stony rapids are frequent, and the river is therefore unnavigable. It is spanned, a few miles above its mouth, by an iron girder bridge of the East Indian Railway. This bridge is 543¾ miles from Calcutta. It cost Rs. 14,08,402, and consists of seven spans of 150 feet each and two spans of 32 feet, with a total length of 402 yards. It has an iron superstructure on brick piers, founded on wells sunk 33 feet below the bed of the river. The height from the bed of the river to the rails on the upper roadway is 76 feet. Underneath the railway is a lower road for cart traffic, 10½ feet in width. It was opened for traffic in April, 1864. There are ferries at Panása and Kohnrár; and at Kaundi the river is crossed by a stone causeway. The valley of the Tons is only about 400 yards broad, and at low water the river is nowhere more than 150 yards wide; while in places it is only about 40 yards. The greatest rise registered since the bridge was built was 65½ feet above the lowest mean level.

Belan and other streams.

The Belan, a tributary of the Tons, flows through the south of Khairágarh for about 31 miles, and then for 9 miles through Rewah. It resembles the Tons in its general features; its valley is narrow and well-defined, and it has no alluvial land. Ferries are kept up at the

four road-crossings, but these are only required in the rains. There are no other rivers properly so called; but there are some large *nálás*, which carry down immense volumes of water during the rains. These are the Kinahai in Karári, the Sasur-Khaderi in Bárah and Cháil, the Barnan in Mah, the Bairágiá (which runs along the eastern side of parganah Jhúsi, and is said to derive its name from the frequent meanderings of its current), the Manseta in Sikandra and Jhúsi, and the Lapar in Khairágarh. The Rájápur *nála* near Mánda, and the Loní in the south of Bárah, may also be mentioned among the minor streams.

Navigation.

A certain number of country boats are still employed in the river traffic, and a large amount of cotton is brought by them yearly down the Ganges from Cawnpore, and down the Jumna from Bundelkhand.[1] The greater part of this, however, does not remain in the district, but is taken by cart to Jaunpur, Azamgarh, and other districts from the river depôts; or else is sent on by river to Mirzapur and Benares. Food-grains and linseed are shipped in large quantities, for both the eastern and western districts, from Bhikar on the Jumna in Arail, and from Sirsa on the Ganges in Khairágarh. The value of the annual traffic of these places has been estimated at Rs. 74,000 and Rs. 1,05,000 respectively;[2] but of course a considerable amount of this goes to the Jasra and Sirsa-road railway stations. Stone is brought to Allahabad, by river, from the Partábpur, Deoria, and Rájápur quarries. Akbar's fort (*kila' mubárak*, as it is called by the natives) was built of stone brought from the two first-named places.

Communications. Rail.

In its means of communication Allahabad is perhaps the most favoured district in India. Situated, roughly speaking, mid-way by rail between Calcutta and Bombay, and between Lahore and Calcutta, it has been described, not without reason, as one of the chief centres of the railway system of India. The recent opening of the Rájputána line has tended to relieve both the passenger and goods traffic at Allahabad, but is said as yet to have done it no appreciable harm. If the projected line direct from Calcutta to Nágpur is carried out, Allahabad will, of course, lose some of its present central character as regards Calcutta and Bombay. The East Indian Railway enters the district on the east, not far from the Nahwai station, and runs through Khairágarh, over the Tons bridge, through Arail, and across the Jumna, by the iron girder bridge,[3] to Allahabad. Leaving the city, it proceeds through parganahs Cháil and Karár; and leaves the district some nine miles west of

[1] For further information on this subject see the notice of the 'Trade' of the district in Part III. [2] Settlement Report, 1878, p. 41. [3] Briefly described above. See also the article on Allahabad city, *post*.

Siráthu. The stations are Nahwai, Sirsa road, Karchhana, Naini, Allahabad (where a small branch runs to the fort, in which there is a small station), Manauri, Bharwári, and Siráthu. It is also proposed to make a station at Ajhúa, some six miles west of Siráthu. The length of the main line in this district is 82 miles 1 furlong 550 feet; and of the Jabalpur branch 24 miles 5 furlongs 135 feet.[1] The Jabalpur extension of the East Indian Railway branches off at Naini in Arail, and runs through that parganah and Bárah, passing the stations of Jasra and Shiurájpur, into Rewah.

Roads.

The district is well supplied with roads. The four main metalled roads are (1) the grand trunk road; (2) the Fyzabad road; (3) the Jaunpur road; and (4) the Nágpur or Jabalpur road.

The grand trunk road.

The first enters the district at the beginning of mile 468 and leaves it at the end of mile 543. Thus seventy-six miles of the grand trunk road lie in this district, in parganahs Kiwái, Jhúsi, Cháil, and Karár. It crosses the Ganges at Dáráganj, by means of a bridge-of-boats in the dry season, and in the rains by a ferry. This road has been more than once described in other district notices. In this district it is well shaded by trees; and there are road bungalows at Baraut (470th mile), Saidabad (480th mile), Jhúsi (494th mile), Tiwári Taláo (507th mile), Múratganj (520th mile), and Kamásin (533rd mile). The use of these may generally be obtained by the public on application to the collector or executive engineer. The road runs through the heart of the Allahabad city, passing under the Kotapárcha railway arch, through the Khuldabad sarái, again crossing the railway by the crossing near the Dhúmanganj octroi outpost, and finally emerging into open country at the south-west corner of the new cantonments and Karbala. The encamping-grounds on this road are given on a later page. *Sarais* or hostelries for native travellers are numerous throughout its length. Among the principal ones are that at Hanumánganj, the Sarái Garhi in the city, and Imamganj between Púra Mufti and Múratganj. Numerous masonry tanks have been built, for the convenience of travellers, at places near this road, by wealthy bankers and others. The largest is that at Múratganj, which was built by one Chamru Lál, but its capacity for holding water is small in comparison with its size. On the steps down to the water are built a dancing-room (*nách-ghar*) and (on the opposite side) a women's bathing-house, both highly ornamented inside with frescoes. At one corner is an unfinished temple. Other tanks are situated at Saini, Tiwári Taláo, and at several places east of Jhúsi.

[1] Note by Mr. Graham Peddie, District Engineer, E. I. R.

The Fyzabad road leaves Allahabad by the bridge-of-boats at Pháphámau, runs through the parganah of Nawábganj, and so on to the tahsíl town of Soráon. It then passes about a mile to the west of the considerable town of Mau-Aima, and, after a course of over 17 miles[1] in this district, it enters Partábgarh near its 74th milestone. It has staging bungalows at Maláka (91st mile) and Amánganj (80th mile). The metalled road to Jaunpur branches off from mile 494 of the grand trunk road, a short distance east of Jhúsi, and runs through parganahs Jhúsi and Sikandra for 20½ miles. At its 15th mile it passes Phúlpur, the tahsíl town, which is thus easily accessible from Allahabad. The 'Sohági' road to Jabalpur commences at the Jumna railway bridge, and runs southwards through Arail and Bárah. It crosses the Jabalpur branch of the East Indian Railway between the sixth and seventh milestones, and has staging bungalows at Ghúrpur (9th mile) and Bansi (21st mile). It leaves the district at its 27th mile. Ghúrpur is a halting-place much used by travellers, from its proximity to the town of Karma, distant two miles east. Since the opening of the railway the traffic on this road has become very small: and it will, in consequence, be given up as a first-class road after its 10th mile.

The Fyzabad, Jaunpur, and Jabalpur (Sohági) roads.

Besides the above, there are metalled roads from Múratganj to near Manjhanpur, continued thence to Rájápur in Bánda as a second-class road; from Dáránagar and Kara to Siráthu railway station (6 miles); short roads from Sirsa to Sirsa-road railway station (3¼ miles); from Koh (encamping-ground) to Bharwári railway station (2 miles); and from Púra Mufti to Manauri (1½ miles), and from the Jumna bridge to Naini (2 miles). There are also the city and station roads of Allahabad itself, which will be described in the city article.

Other metalled roads.

The unmetalled roads have, in the present year (1883), a total mileage within the district of 260½, as follows:—second-class roads 73, third-class roads 121, and fourth-class roads (village tracks) 366½ miles. Of these, the following are the most important:—(1) Allahabad to Mahla ghát on the Jumna, *viâ* Makhúpur (large bridge over the Sasur-Khaderi) and Saráí 'Ákil, the main road to Bánda and much used; although now included in the fourth class, it is being raised and bridged for its whole distance. (2) From the last a road branches off,

Unmetalled roads.

[1] Its mileage is not reckoned from the Allahabad end. The road used to terminate at mile 93 in the bed of the Ganges; but over a mile of it has been swept away, and mile 92 is not now a complete mile.

a little east of Sarái 'Ákil, to Karári. (3) From Siráthu to Sháhpur (opposite the mart of Rájápur in Bánda district), *viâ* Karári and Manjhanpur. Both this and the last are important roads, Karári being quite the most important place in this part of the district. (4) Allahabad to Khánjahánpur, *viâ* Nawábganj, and thence to the large town of Mánikpur in Partábgarh district. (5) From Múratganj (meeting there the metalled road from Bharwári railway station) to Rám Chaura ghát on the Ganges near Basehri; across the river this road runs nearly through the centre of the Nawábganj, Soráon, Sikandra, and Mah parganahs to Sarái Mamrez in the last of those; from Sarái Mamrez this road is continued eastwards (for a short distance only in this district) towards Mirzapur, and southwards to Sirsa railway station, *viâ* Handia, crossing the Ganges between Handia and Sirsa. (6) Phúlpur to Usmánpur (opposite Sirsa), branching off from the road last-mentioned at Phúlpur. This indeed may be considered a continuation south of that road; it is described as "bad after Phúlpur." (7) Jasra to Shiurájpur, *viâ* Bárah, bridged and raised as far as the last-named place. (8) from Naini railway station, through the whole length of the trans-Jumna tract, of which it is the principal thoroughfare, to Drummondganj in Mirzapur district, *viâ* Karchhana railway station, Kohnrár (crossing here the Tons and having a bungalow belonging to the Mánda rájá), and Koráon. The numerous cross roads that connect the more important ones will be sufficiently seen from the small map prefixed to this notice.

Bridges.

The Jumna and Tons railway bridges, of which descriptions are given elsewhere in this notice, are the only important bridges in the district. The grand trunk road crosses the Bairágia nála by a masonry bridge of three archways, aggregating 61 feet width of waterway; and the Sasur-Khaderi, in mile 540, by a bridge of similar construction, having 72 feet width of openings. The Sasur-Khaderi is also bridged at three other spots: on the road between Siráthu and Manjhanpur, on the metalled road to Manjhanpur from Bharwári, and at Makhúpur on the Bánda road. The Jaunpur road crosses the Barnan by a bridge of nine spans, of 30 feet each; and on the Soráon-Sikandra road there is a bridge, with a waterway of 130 feet, over the Manseta.

Encamping-grounds.

There are, altogether, twelve encamping-grounds (*paráos*) on the principal roads in the district: those on the Jabalpur (Sohági) and Fyzabad roads belong to the zamíndárs, and the remainder are the property of Government. Supplies are easily obtainable at all, with the exception of the one at Kanti, which is little used. They

are all provided with masonry wells, containing good water. The encamping-grounds are:—(1) on the grand trunk road, Baraut, Saidabad, Jhúsi, Alopi Bágh, Púra Mufti, Koh Khiráj, and Saini; (2) on the Fyzabad road, Maláka, Soráon, and Sultánpur; (3) on the Jaunpur road, Phúlpur; and (4) on the Jabalpur road, Kanti.

Ferries.

The principal ferries are those at Rájghát and Pháphámau, which are served by boat bridges during the dry months. Others of importance are Mánikpur, Gutni, Shahzádpur, Rám-Chaura, Kuresar, Mau-Saraiya, Lawáin, and Sirsa, on the Ganges; Sháhpur, Mahla, Manjhiári, and Balua-ghát, on the Jumna; and Panása, on the Tons. All these and others are managed under the provisions of the Ferries Act (XVII. of 1878), and produce a considerable revenue.

Table of distances.

In the following table are given the distances by road from Allahabad of the other principal places in the district. In the case of places off the main roads the figures are approximate only:—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Ahmadpur Páwan ...	11	Kanti ...	15
Andháwan ...	33	Karari (*viâ* Múratganj 33 miles),	25
Arail ...	4	Karchhaná (station 11) ...	13
Asráwa ...	8	Karma ...	12
Bárah ...	18	Karáa ...	41
Baraut ...	28	Khíri ...	29
Barethi (in Mah) ...	16	Koh Khiráj ...	24
Barokhar ...	40	Kohnráe ...	23
Bháratganj (*viâ* Mejá) ...	39	Koráon ...	35
Bharwári ...	24	Koriyon ...	42
Cháil ...	16	Kosam ...	28
Charwa ...	19	Kotwá ...	11
Dabáwal ...	10	Mahgaon ...	16
Dáránagar ...	36	Makhúpur ...	13
Dhokri ...	7	Maláka ...	7
Ghinpur Muhammadpur ...	25	Manauri ...	13
Ghúrpur ...	10	Mánda (*viâ* Meja) ...	38
Gohri ...	8	Manjhanpur ...	31
Handia ...	23	Mau-Aima ...	21
Hanumánganj ...	12	Meja ...	28
Ismáilganj (Tikri) ...	8½	Miohár ...	20
Jasra ...	14	Mirzápur Chauhári ...	28
Jhúsi ...	4	Munshi-ká-pura ...	5
Kaju ...	21	Múratganj ...	21
Kaliánpur ...	21	Nahwai (by rail) ...	34

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Naini station (village is 6 miles),	4	Saunrai Buzurg ...	41
Nawábganj ...	12½	Sháhzádpur ...	33
Pachchhim Sarira ...	31	Shiurájpur (28 by rail) ...	26
Panása ...	19	Sikandra (*viâ* Phúlpur) ...	26
Phúlpur ...	18	Siráthu (36 by rail) ...	38
Púra Mufti ...	11	Sirsa ...	26
Rámnagar ...	27	Siwaith ...	9
Saidabad ...	19	Soráon ...	13
Saini ...	37	Sultánpur ...	21½
Saiyid Saráwan ...	15	Taláo Tiwári ...	9
Sárai 'Akil ...	20	Umarpur Niwán ...	4
Sarái Mamrez ...	28		

Climate.

There is little to be said of the climate of the district that would not apply to its neighbours. The northern portions of the trans-Ganges parganahs are considered, from their low position, somewhat malarious during, and immediately after, the rainy season. The climate of Bárah and Khairágarh is the worst in the district. In the summer months the hot winds sweep across the stone hills with incredible fury, and the heat becomes extreme from radiation. In the rains the *már* soil favours the production of swamps, which effectually preclude locomotion. It is in this southern tract that the species of paralysis variously ascribed to wind stroke, eating *kesári dál* (a kind of vetch), or exposure in the wet *már* soil while herding cattle, is so prevalent. No other diseases are confined to particular localities.

Temporature and rainfall.

In May and June Allahabad city is credited with being one of the hottest places in India, but the same is often said of Agra and other cities in these provinces. The temperature is lowest about the beginning of January, and the 8th of that month is said to be the coldest day in the normal year. The highest normal daily temperature, 94·5°, is reached on the 25th of May. The highest maximum temperature observed during the ten years, 1870-79, was 119·8° on the 19th June, 1878. The greatest range in a year, during that period, was 83·8 in 1878. The most probable value of the mean annual rainfall of Allahabad is said to be 41·18 inches. For an elaborate account of the climate of Allahabad the reader may be referred to "Some Results of the Meteorological Observations taken at Allahabad during the ten years, 1870-79," by Mr. S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces and Oudh. The following table summarises the statistics

for the years 1872-81, and is all that space will permit of being given here :—

Month.	Barometer.	Temperature of air.	Rainfall in inches.									
	Mean for 1875-81.	Mean for 1872-81.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
Jan. ...	29·728	59·3	1·50	...	...	0·40	...	1·90	2·50	...	...	0·20
Feb. ...	29·677	65·1	0·20	0·60	...	0·30	...	1·10	...	...	0·20	...
Mar. ...	29·555	76·9	0·20	0·50	...	...	...	1·10	0·10	...	...	0·70
April ...	29·425	87·2	...	...	...	...	...	0·20	0·40	...	...	...
May ...	29·326	92·2	0·30	...	...	0·90	...	...	1·00	...	...	0·10
June ...	29·199	92·3	2·70	...	7·20	3·10	1·30	2·50	0·30	7·30	0·50	4·90
July ...	29·213	85·1	14·30	16·70	12·70	19·70	10·50	2·10	7·10	4·70	8·90	10·00
Aug. ...	29·278	83·8	17·50	7·80	8·60	10·50	8·50	5·50	6·50	9·30	5·30	11·90
Sep. ...	29·372	83·1	5·70	6·80	6·80	6·40	4·00	0·10	5·50	14·40	1·20	3·50
Oct. ...	29·552	77·0	...	...	...	0·20	5·70	3·80	...	3·20	...	1·00
Nov. ...	29·677	66·6	...	...	...	...	...	...	...	...	0·80	...
Dec. ...	29·742	59·4	...	...	...	...	...	0·30	...	...	0·10	...
Mean or total of the year.	29·479	77·3	42·40	32·40	35·30	41·50	30·00	18·60	23·40	38·90	17·00	32·30

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Animal kingdom.

A FEW unscientific details regarding the fauna of the district are alone required, as a scientific list will be found in the introduction to Vol. IV. of this series, and the accounts in former district notices leave little to add that is special to this district.

Domestic animals.

The horses bred in the district are small and poor, and this notwithstanding the large demand arising from the increasing use of ponies in the city of Allahabad, and on the numerous metalled roads in the interior. This demand is met chiefly by importations from the Makhanpur and Batesar fairs, held in the Cawnpore and Agra districts respectively. It is also, to a certain extent, supplied by the Kábuli merchants, but the better portion of their stock is usually disposed of further north. The European demand for Walers and Arabs finds its supply in the Calcutta and Bombay markets. Mules and camels are mostly brought from other districts, but there are a few Musalmáns in the city of Allahabad who combine the breeding of the latter with the occupation of carriers. With a vew to improve the local breed of donkeys a Gove rnment stallion is kept at Púra Mufti.

Buffaloes, bullocks, &c.

As in most districts, the breeding of bullocks and cows is more attended to here than that of any other animals. Those found north of the Ganges are for the most part of an inferior quality, the prices of oxen ranging from Rs. 6 to Rs. 12. A buffalo, too, may be bought in Handia for as little as Rs. 5, the ordinary price being from Rs. 5 to Rs. 7, while in Phúlpur it rises to Rs. 8. In Allahabad the prices of plough-cattle range from Rs. 10 to Rs. 20 for bullocks, and from Rs. 6 to Rs. 10 for buffaloes; but of course bullocks of a superior kind from Hánsi and other places are often seen in the carriages of mahájans and country gentlemen. As much as Rs. 200 is often paid for a really good pair of trotting bullocks. The price of cows may be said to be about Rs. 5, or a little more, for every ser of milk they give. Large numbers of buffalo-cows are kept in the city, as their milk is the best for making *ghí*. These animals are very valuable. Large herds of bullocks are brought from all parts of India to the Commissariat Department in Allahabad, and in the city the buffaloes of the conservancy contractor are of good quality. Merchants from Bhartpur sometimes pass through Allahabad with large herds of cattle, which they are taking down

country. These men travel as far as Calcutta. In Manjhanpur the sturdy little straight-backed bullock of Bánda is common; and the average price of bullocks in that part is as high as Rs. 20 for animals fit for ploughing. At Manjhanpur and Karma, in parganah Arail, large cattle markets are held, attended by people from this and other districts. Goats are common everywhere. What sheep there are, are found across the Ganges.

Cattle disease.

Thousands of head of cattle are annually lost in the district from foot and mouth disease (*khangua*) and rinderpest (*chechak*, *mátá* or *sítla*). The former prevails chiefly during September-October, and the latter from January to July. Among other local remedies for the former, is the practice of keeping the animals affected tied up in mud or water as high as the fetlocks. The scientific treatment of these diseases has been mentioned in former notices, and is the subject of a special manual,[1] to which the reader may be referred. Other diseases of cattle, some of which may be merely varieties of the above, are known in the district by the names given below. *Gham khurwa* or *jhurwa* is said to be caused by eating a certain kind of grass, probably grass affected with some insect; it occurs only in the rains, produces swelling of the mouth and a discharge, but lasts usually for three or four days only, and is rarely fatal. *Jíbhí*, as its name indicates, is an affection of the tongue; small blisters, like spines, appear on it, which are treated by the native practitioner by excision; it is not dangerous. *Mirki* is distinguished by small swellings (*gilti*) on the tongue. In *batás baghiha* the whole body swells, and the animal constantly turns round as if affected with giddiness. Other diseases are *mithua*, *gúrmi*, and *dhans*.

Wild animals and snakes.

There are enormous herds of antelope and wild pigs in Khairágarh and Bárah, where their inroads are a serious matter for the cultivator. The white deer of Khairágarh is probably only an albino specimen of the ordinary black buck. A few specimens only have been shot. Ravine deer are common among the Bárah hills near the Jumna, and leopards are occasionally heard of in the same neighbourhood. The *nilgáe* is found, but is less common than it is further west. Wolves abound in the south of the district, and in 1880 became such a pest in the Khairágarh tahsíl that the Government reward for their extirpation was temporarily increased. Allahabad is one of the nine districts for which a special staff of

[1] *Manual of the More Deadly Forms of Cattle Disease*, by J. H. B. Hallen, Inspecting Veterinary Surgeon, Bombay Army, Calcutta, Office of Superintendent of Government Printing, 1872. See also Gaz., II. (Aligarh), 506; III. (Bulandshahr), 19; V. (Budáun), 133, (Bijnor), 341; VI. (Basti), 576; IX. (Shábjahanpur), 140.

shikáris for the destruction of wolves was entertained as an experimental measure by G.O. dated 24th August, 1882. The Government reward is now Rs. 4 for a full-grown male wolf, Rs. 5 for a female, and eight ánas for a cub. Occasionally a tiger is heard of among the hills on the borders of Rewah and Mirzápur, but it is at exceedingly rare intervals that one is shot within the district. In the six years, 1876-1881, 283 persons were reported killed by wild animals, and 600 by snakes. The municipality of Allahabad offers a reward of four ánas for each cobra killed. Recently (G.O. No. 2478, dated 22nd July, 1882) sanction has been given by Government to the entertainment in each district of these provinces of a staff of Kanjars, or men of similar caste, for the systematic destruction of venomous snakes. These men receive a fixed rate of pay (Rs. 2 per mensem), and a reward of two ánas for every venomous snake over 20 destroyed by each man in any month. Nearly all the cases of snake-bite in the district occur in the Khairágarh tahsíl, where the cobra is the chief enemy, but the *karait* and Russell's viper are also said to be found, although as to the latter there is some doubt.

Birds.

The usual species of game-birds are plentiful, and the great Indian bustard, which, according to Mr. Hume, is not found below Allahabad north of the Ganges, or in the North-Western Provinces north-east of the Jumna, is (according to a local authority) not uncommon on the stony hills and intervening grassy plains of Khairágarh and Bárah. The only place in the district, except the city of Allahabad, where there is any trade in wild fowl and birds' plumage is Phúlpur.

Fish.

The Ganges, Jumna, and Tons and the numerous jhíls north of the Ganges, afford employment to the classes that generally combine fishing with cultivation. If the recent census returns can be trusted, the number of persons that derive subsistence from fishing is very small, only 482 in the whole district, of whom 200 are shown under the Allahabad municipality. The price of fish is said to have increased greatly of late years, the better kinds fetching as much as six ánas a ser, but, owing to the great waste of fish and the indiscriminate destruction of young fry, this is not surprising. The names of the kinds usually caught have been given in former notices. The Jumna fish are said to be more esteemed for food than those of the Ganges.

Flora: trees.

Like the fauna, the flora of the district must be treated briefly. The trees of the district are identical with those described in Muttra and other notices, and the most noteworthy have been mentioned in Part I.

In the tract under the Kaimúrs in the south of parganah Khairágarh self-sown *pípal* trees are found in very great numbers. In the village of Pahtia there are some thousands of them. Not long ago as much as Rs. 600 to Rs. 700 per annum was paid for the privilege of collecting the gum (*lákh*) that exudes from them. The fruit is eaten by the poorer classes. The *gúlar* is rare in this district, being chiefly found to the south of the Jumna.

The *jhar bairi* or jungle *bair* is very common in Khairágarh, and there and in Bárah are found the principal *dhák* jungles in the district. Near the city, groves of guavas, oranges, custard-apples, plantains, *karaunda*, *jáman*, &c., cover a considerable area and yield immense profits. Arrangements are made every year by the Collector, under the superintendence of the Director of Agriculture and Commerce, for keeping up the magnificent avenue of trees along the grand trunk road and other roads in the district, and also for extending the avenues. A sum of about Rs. 700 yearly is spent on this, in addition to a sum of uncertain amount, approximating, as nearly as possible, to the full amount realized by the sale of cuttings and loppings during the previous year. A nursery for young trees is kept up in the Khusrú Bágh in Allahabad, and minor ones at some of the road bungalows. Attempts are being made at the Khusru Bágh to naturalize exotic trees, such as the Eucalyptus, &c.; and a sum of Rs. 700 is allotted for this purpose.

Grasses.

The principal grasses of the district are :—*dáb*, affording excellent pasturage; *kusa* or *káns*, the pest of the cultivator, confined almost entirely to the Bundelkhand tract; *siwaien*, found generally in groves or under the shade of trees, running from nine inches to a foot in height, with seed vessels on the top of the stalk, and used as food for cattle; *lambhera* and *dhaura*, found in rice-fields, used for feeding cattle, and occasionally eaten by the lower classes; *akra* and *bathwi*, found in wheat and barley fields and used like the last; the various water grasses, *tinni* and *pasai*, kinds of wild rice; *narai*, a kind of reed, of two varieties, one found in most *jhíls* and used for thatching and fodder, the other (called also *narkul*) used for making mats and found in the Mau-Aima and Kánti jhíls; *kúini behra* or *koka behra*, the seed of which is eaten; and *karemwa*, a jointed grass-like *dáb*, which is eaten as a vegetable. The *siwár* is chiefly found in the Tons. Land-grasses not used as food for men or animals, are the *sarpat* and *gándar*; the former is found in small quantities along the edges of fields and bághs, and on larger areas in the lowlands of the Ganges; the latter is chiefly found in the lowlying lands to the south of Aráil and in the *már* lands

of Khairágarh and Bárah. These grasses are used for thatching; from the *sarpat* are also made screens, ropes and chairs, and from the stalks of the *gándar* brooms. The root of the latter (*khas*) is made into screens for cooling rooms in the hot weather.

System of agriculture.

The system of agriculture pursued in this district has been elaborately described by Mr. Porter in his settlement report. Allowing for minor differences of soil and climate, the system pursued does not appear to differ materially from that followed in neighbouring districts, and the description given in the Azamgarh notice may suffice, with little variation, for this district. The agriculturist, here as there, reckons the seasons by nakshatrs or nakhats, and a useful table showing the corresponding period according to the English and *fasli* years will be found in Mr. Porter's settlement report. But it would be out of place here to quote this table, which, by-the-bye, holds good only for the year for which it was compiled. Nor need we encumber these pages with the proverbs by which the native farmer contrives to bear in mind the duties and anxieties that each season brings. The agricultural year commences officially from the 1st of July; but from the native point of view, the 1st of Asárh, corresponding to about the 7th of June, is the date of commencement. No real work is done, however, till the first fall of rain, known as *dongira*. Ploughing and sowing for the autumn crop are generally finished by the end of Asárh; the earlier *kharíf* crops are reaped in the end of Kuár and beginning of Kártik, the later in Aghan. Sowings for the spring crops commence in Kártik; the crops are cut in Chait, and by the middle or, at furthest, the end of Baisákh have been threshed, winnowed and stored. Such is a very summary outline of the cultivator's work; but the times mentioned do not apply to all crops. Agricultural implements present no peculiarities sufficient to detain us. The cattle are usually bullocks of the small country kind, buffaloes being seldom employed.

Irrigation.

Irrigation is obtained entirely from ponds, tanks, *jhíls*, and wells; the rivers cannot be utilized for this purpose, and canals are non-existent. The methods of watering are similar to those in vogue elsewhere, the only difference perhaps being in the names locally used. The wells are of three kinds, the ordinary masonry and earthen, and a third kind intermediate between the two. The local name for the last is *putthi*; it is a small earthen well, lined with large curved bricks laid one above the other, but not joined with cement of any kind. The lever (*dhenkli*) well is not found in this district. Occasion-

ally, but very rarely, the lever method is used for raising water from rivers. All wells are, as a rule, worked by bullocks, not by men. A comparison of the areas irrigated at the penultimate and last (current) settlement shows a slight increase, from 31·9 to 36·6 per cent., in the proportion of irrigated land to the total land in cultivation. The absolute increase, however, has been greater, owing to the extension of cultivation ; and the total increase in irrigation in the interval just mentioned was 21·5 per cent., distributed as follows :—trans-Jumna, 37·9 ; trans-Ganges, 25·5 ; Doáb, 5·9. Mr. Porter estimated the number of wells in the whole district, at the completion of the recent settlement, to be 22,349, of which 9,066 were masonry. Of these more than one-half had been made since the previous settlement.

Area irrigated from ponds.

By the measurements made during the recent settlement, the total area covered by water was 89,102 acres ; this gave 2·2 acres of irrigation to every superficial acre under water. Deducting sacred tanks, which are numerous and from which irrigation is not allowed, the average may be placed at 2·5 acres of irrigation to every acre under water from which irrigation is actually practised. Mr. Porter enumerates no less than 42 principal *jhíls,* varying in area from 2,508 acres (that of the Alwárá jhíl in parganah Atharban) to 37 acres (that of the Badá Tál in Nawábganj).

With the exception of the great Alwára *jhíl,* noticed above, nearly all the *jhíls* are situated in the trans-Gangetic tract, which has no less than 8,647 acres under water. The chief of these are the Tál Jogi (911 acres) in Soráon, the Ananchha (1,823 acres) and Rauwai (569 acres) *jhíls* in Sikandra, the Basna *jhíl* (432 acres) in Mah, and the Kiwái Buzurg (407 acres) and Upardha (445 acres) *jhíls* in Kiwái.

Manuring.

On the low land between the civil station of Allahabad and the fort a sewage farm has been established. Fertilized by the city sweepings the land here grows magnificent crops, and the example thus set is said to encourage neighbouring cultivators to adopt the same process. In the rest of the district sewage has not yet been popularized, and the old-fashioned sources only are resorted to. In most places the rotation of crops is simply *kharíf* one year, *rabi* the next. The only exceptions to this general rule are Káchhis' land, where vegetables are grown all the year round, and the low-lying clay lands, which bear an annual crop of rice. As maize is but little grown, double-cropping is confined almost entirely to the manured lands around the village

Rotation of crops.

site and to the rice lands. In these last it consists chiefly of gram, *masúr*, linseed, &c., sown after a crop of early rice.

Crop areas.

The following statement shows, for each of the natural divisions of the district, the area under the principal crops of both harvests during the measurements that preceded the current assessment of land revenue. In the trans-Jumna tract were included for the purposes of settlement eight villages that belong to Mirzapur district, so that the totals given are slightly in excess of those for the Allahabad district alone. Another defect in the statement is the large area shown under pulses (chiefly *arhar*) in the Doáb and trans-Ganges tracts; these would more properly have been credited to cotton in the first and to *bájra* and *juár* in the second (see Settlement Report, p. 15):—

	Crops.	Doáb.	Trans-Ganges.	Trans-Jumna.	Total.	
		Area.	Area.	Area.	Area.	Per cent.
		Acres.	Acres.	Acres.	Acres.	
Autumn.	*Juár*	23,544	7,838	18,167	49,546	4·8
	Bájra	21,279	14,172	40,531	75,982	7·4
	Cotton	12,685	3,573	24,895	41,153	4·0
	Indigo	2,170	6,267	505	8,942	0·9
	Pulses	43,940	45,079	21,380	110,399	10·7
	Indian-corn	6	1	82	89	...
	Small millets	318	659	24,187	25,164	2·4
	Rice	24,029	53,744	77,230	155,003	15·0
	Hemp	182	390	388	960	0·1
	Oilseeds	9	43	1,843	1,895	0·2
	Total	128,162	131,766	209,208	469,133	45·5
Spring.	Wheat, *gauchanni*	35,231	20,401	24,289	79,921	7·7
	Gujai, barley	54,848	92,838	34,850	182,536	17·5
	Birra	42,119	12,147	39,736	94,001	9·1
	Gram	45,453	13,475	50,775	109,703	10·6
	Peas	8,154	91,688	9,959	40,001	3·9
	Pulses (*masúr*)	735	616	7,767	9,118	0·9
	Oilseed	198	2,995	15,433	18,626	1 8
	Total	186,738	164,360	182,808	533,906	51·6
Miscellaneous.	Sugarcane	1,061	14,501	3,291	18,853	1·9
	Poppy	1,779	20	1,774	3,573	0·3
	Tobacco	436	608	185	1,229	0·1
	Gourds	1,762	703	208	2,073	0 3
	Garden crops	1,493	892	402	2,787	0·1
	Betel (*pán*)	10	95	1	106	...
	Grass for grazing	...	83	1,608	1,691	0·2
	Total	5,941	16,902	7,469	30,312	2·9
	Grand Total	320,841	313,028	399,485	1,033,351	100 0
Double		18,486	8,506	31,728	58,720	5·7

Crops.

Regarding the crops themselves there is little to be said for this district that would not be repetition of the accounts given elsewhere in this series. For a general view of the cultivation of ordinary crops reference may be made to the Azamgarh notice, and also to the manual on *Field and Garden Crops of the North-Western Provinces and Oudh* (of which Part I. has recently been published by the Department of Agriculture and Commerce). A few brief notes having special reference to this district may be taken from the settlement report. Among autumn crops, the large millet *juár* is known in this district under two varieties—the *bhamuia* or *kátika*, a dwarf species running from three to four feet in height, and the *badarwa* or *oghani* standing seven or eight feet. Of these, the latter is best for fodder. *Juár* is grown in all the three tracts of the district, but chiefly in the Doáb. The small (bulrush) millet *bájra* is sown chiefly in high-lying, light sandy soil, and abounds on the high banks of the Ganges, Jumna, and Tons. Cotton is one of the chief staples in the Doáb and trans-Jumna tracts. Of the three varieties known in the district, *kapás*, *radya*, and *manúa*, the first is the commonest, and is sown especially on the banks of the Ganges and Jumna.

There is very little indigo cultivation in the district, the few factories that exist being confined almost entirely to the trans-Gangetic parganahs. Mr. Porter mentions that there is a strange antipathy among the tenants to growing indigo, although advances are given for sowing it at the rate of Rs. 3 per *bígha* (an acre equals 1 *bígha* 15 *bíswas* 10 *dhúrs* in Allahabad) for the autumn-sown crop and Rs. 5 for that of the spring. There is nothing special to remark concerning pulses of either the autumn or the spring harvest. Arhar is the chief of them, under the three varieties known in this district by the following names:—*rahmuniyán*, having small and red seeds; *ramrúhra*, seeds rather larger and light yellow in color; *barhárha*, large and black seeds. Indian-corn or maize is chiefly confined to the neighbourhood of the city; the settlement crop-returns show only 89 acres in the whole district. The small millets (*kákun*, *sáwán*, *marúa*, *chena*,) are very little cultivated; but *kodon* and the pulse *mothi* are about the only crops that will grow on the stone hills of Bárah and Khairágarh. Rice is one of the staple crops in the trans-Ganges and trans-Jumna tracts, and is also considerably grown in the Doáb. Of *aghani* or late rice, confined almost entirely to the trans-Gangetic parganahs, Mr. Porter enumerates 37 different varieties, which need not be enumerated here. Of early or *kuári* rice 29 varieties are given. The third main division of rice crops, the *boron* or *jethi*, is sown along the edges of the Ganges and Jumna.

The last is not an article of trade, being generally sown by Malláhs for their own consumption. The area under rice was in the settlement years 15 percent. of the entire district area. Hemp (*san* or *sansi*) is little grown, but its cultivation is said to be on the increase, as the price has gone up much of late years.

Oil-seeds, with the exception of linseed, are grown much the same here as elsewhere. Linseed, which in other districts is usually grown mixed with spring crops, is here (in the lowlands across the Ganges, and in the *már* tracts south of the Jumna) grown alone. The seed forms the export staple of Khairágarh, and is sent in large quantities down the Ganges to the eastern districts and Calcutta. Wheat is one of the chief spring staples, especially in the Doáb parganahs. The varieties known here are (1) *dudhia*, large, white, beardless; (2) *murilwa*, small ditto ditto; (3) *kathia*, large, red, bearded; (4) *rakswa*, small ditto. The two first-named are grown generally in the Doáb and trans-Ganges, and also in the better or northern portions of the trans-Jumna parganahs. The red varieties abound in the *már* land of Bárah and Khairágarh. Barley is a very common crop in this district, occupying in the settlement year more than a fourth of the total crop area. Gram occupied 10 per cent, and is grown especially in high-lying lands. Peas (*matar*) occupied nearly 4 per cent. The three varieties known here are *ujarkei, hariharei, chaptei.* The last, also called *kesári,* is said to be the cause of the paralysis already referred to as prevalent in Bárah and Khairágarh. Sugar-cane, here as elsewhere one of the most valuable crops grown, is confined to the trans-Ganges parganahs and the north of the trans-Jumna tract. The almost total abandonment of sugar cultivation in the rest of the district may be due either to the unsuitability of the soil or to the small number of skilled agriculturists. The number of disused stone sugar-mills found in almost every village, proves that at some former period this crop was cultivated to a much greater extent. The area under poppy was very small, being ·3 only. The remaining crops, tobacco, gourds, garden crops, betel and *singhára,* call for no special remark.

The number of ploughings, the amount of seed per acre, the number of weedings and waterings, the times of sowing and cutting, and the average outturn in grain per acre, of all the above-named crops, will be found in the settlement report; and, as these details have so frequently been given for other districts, it may be sufficient to refer the reader to the source mentioned.

Increase and decrease of cultivation.

It is impossible to make a comparison between the condition of the district, as regards agriculture, at the commencement of the current and previous settlements, as

was done in the case of most other district notices. Mr. Porter was unable to obtain crop-returns for the settlement preceding the one he completed, and was unable, therefore, to state how far the agriculture of the district had been improved by the introduction of better staples.

Blights, &c.

A list of all the destructive insects and diseases that affect the various crops cannot be given here. A fairly complete enumeration and description of them will be found in Mr. Crooke's *Rural and Agricultural Glossary*. Some account of the commoner enemies of the crops has also been given in the Mirzápur notice.

Years of scarcity.

We have no record of the state of Allahabad during any of the numerous famines that happened before 1770. In that year[1]

1770.

Colonel Primrose Galliez, commanding at Allahabad, had been ordered to form a depôt of grain in the fort, for the subsistence of his garrison in case of emergency. Subsequently, as his situation was deemed less precarious than that of the Lower Provinces, he was directed to forward all the grain he could spare at once to Behár; and to despatch, as soon as possible, to Patna any further supply he could get. He replied to the effect that he was unable to comply with the instructions, as the amount of grain he had been able to collect was only sufficient for the subsistence of his troops for a month, while the prospects of getting more were very distant, as the people of Shujá-ud-daula kept stopping the grain boats; and that, when they were compelled to release them by *parwánahs* which Colonel Galliez procured, they only did so in order to stop them at some other place. The famine of 1783-84, or the Chálisa as it

1783-84.

was called by the natives, appears to have been one of the most severe that has ever happened in the North-Western Provinces; and Allahabad, though scarcely in such a bad state as Agra, must have suffered severely. Natives date events from the Chálisa as we do from the Mutiny.

1803-4.

In 1803-4 a famine was brought about by the combined effects of drought, and of the shortsighted policy of the British Government. On 14th November, 1801, Allahabad had, with other territory, been ceded to the Marquis of Wellesley by the Nawáb Wazír, Sa'ádat 'Ali Khán. His land assessment was maintained in 1802; and although it was very severe, the people were able to pay up pretty well, in consequence of the exceptionally good autumn harvest of 1802. They were, however, in a state of great destitution, having suffered from native misrule for many years. Such were the circumstances under which the triennial settlement was made; and, with the imposition of heavier revenue rates, came

[1] "Report on the Past Famines in the North-Western Provinces," by C. E. B. Girdlestone.

bad seasons to add to the exhaustion of the district. On 20th July, 1803, the collector applied for a large sum as *takávi*, or loans, to the cultivators, to enable them to replace their cattle which had died of drought. The Board of Revenue at once allotted Rs. 94,123 for the purpose, and recognised the expediency of suspensions of revenue. At their suggestion a proclamation was issued from Fort William, on 27th September, directing that a bounty (Rs. 19 per 100 maunds on all grains, except wheat and barley, for which the bounty was Rs. 22) should be paid on all grain imported into the city of Allahabad from Bengal within three months. False hopes were excited, at the end of September, by a partial fall of rain; but it was found that, on account of the *kharíf* crop alone, suspensions of revenue had to be made in Allahabad amounting to Rs. 1,81,000. The distress was fearfully aggravated in January, 1804. In that month the collector wrote that the prospects of a good *rabi* crop, or rather of any harvest at all, were fading away daily, although the peasants were making the most of their wells. This state of affairs was aggravated by the depredations of the Baghelás in Bárah, and the proximity of the Marhattas to the line of the Jumna. He demanded a further grant of *takávi*. The suffering was worst in the trans-Jumna parganahs and in the Doáb; though here and there in the latter the wells caused plots of ground to yield tolerable results. At last, in June and July, 1804, rain fell so copiously that all fears vanished. Revenue, however, to the amount of Rs. 1,60,463 was remitted.

1819. In 1819 Allahabad seems to have been again in a bad plight, as the collectors of Agra and Aligarh had orders, in the course of the autumn, to export grain largely to this district; but there is no account of this scarcity now available.

1837-8. The district of Allahabad was slightly removed from the area of the severest distress in the famine that prevailed in the North-Western Provinces in 1837 and 1838; but still considerable distress was felt in it. In July and August, 1837, the Ganges had only risen eight feet above its lowest level, while, at the corresponding time in the previous year, it had risen to twenty-four feet, even though the rains were late in commencing. In September rain fell in torrents for some hours; instantly all anxiety concerning famine ceased. The people, however, were soon deploring the partial character of the fall and its insufficiency. Neither storehouses nor grain boats were safe from attack; and the public roads were dangerous to travellers, owing to the number of armed men that were roaming about in quest of plunder. By the end of 1837 it was evident that the *kharíf* had to a great extent failed; and that, owing to the protracted drought, the *rabi* was in the greatest danger. From the trans-Jumna parganahs came reports as bad as those from

the Doáb. Mr. Girdlestone's report tells us nothing further regarding the course of this famine in this district, but it may be gathered from the omission that the suffering during the spring of 1838 was not such as to excite attention, at least in comparison with the condition of Cawnpore, Agra, and other districts further north. Its neighbour Fatehpur is regarded by Mr. Girdlestone as having suffered slightly in comparison with other districts. No remissions of revenue appear to have been made in Allahabad; the net balances of revenue in the years 1245 fasli and 1246 fasli were only Rs. 1,263 in each year.

1860-61.

Next in the list of dearths comes that of 1860-61. Again Allahabad suffered to a much less extent than did the upper half of the Doáb. The district was greatly troubled by the irruption of numerous bodies of starving villagers from the more seriously affected parts, wandering about in search of food or work. On 18th July, 1860, the then Lieutenant-Governor, Mr. Edmonstone, wrote that from Allahabad "accounts little less alarming (than those received from Meerut and Western Rohilkhand) of want of rain and dearness of the necessaries of life have been received." Grain never seems to have been altogether wanting, and the state of affairs may be said to have been a distress rather than an actual famine; it was the culminating result of the bad harvests of 1858-59, when the weather was unfavourable, and the effects of the mutiny still continued to be felt. In 1865

1865.

the trans-Jumna parganahs were supposed by many to be on the very verge of a famine; and wheat was selling in Allahabad itself at the rate of 11 and 12 sers the rupee. The darbár of Rewah was induced to suspend the levying of transit duties on grain till the *rabi* was gathered, so as to allow of supplies being brought from Jabalpur, where wheat was selling at 32 sers the rupee. A timely fall of rain in January, 1866, however, dissipated all fears.

Drought and famine in 1868-69.

A heavy fall of rain in the beginning of June, 1868, was succeeded by a month of dry weather and parching winds.[1] In the middle of July, the monsoon re-appeared, but gave way to another interval of drought which lasted until the 13th September. Then came a violent storm over the Allahabad district. At the beginning of the spring season of 1869 there had been great loss, and there was imminent danger of famine. At the same time the drain upon the stores of grain for the relief of the Panjáb, Rájputána, and Bundelkhand markets was enormous. So far as agricultural prospects were concerned, the famine season ended with the rains of 1869, which, though deferred

[1] From "a Narrative of the Drought and Famine which prevailed in the North-Western Provinces during the years 1868-69-70," by F. Henvey.

till late in July, were abundant: but for some time prices continued to go up, notwithstanding the improvement. Famine may be said to have disappeared by the end of October, 1869. On 11th December, 1868, the Lieutenant-Governor issued an appeal to public charity. Government undertook to provide for those able to work, but invited help for the young, sick, aged and infirm. Contributions would be doubled by the State; and sums already subscribed were to be notified as contributions to the general fund. Monthly subscriptions were recommended until the issue of the season should be apparent, and the distress diminish or increase. A central committee was appointed at Allahabad. On 17th February, 1869, in consequence of the prospect of a fair spring harvest and the brisk grain trade that had been carried on for some months, the Lieutenant-Governor withdrew the appeal. In August, 1869, the funds in the hands of the Central Committee were exhausted, in consequence of the prolonged distress. The Government then accepted the responsibility for further charges, and the committee ceased to sit on October 4th. In May, 1869, 8,000 to 10,000 labourers, in round numbers, were on relief rates of wages. Allahabad passed through two very critical periods: the first in September, 1868, before the heavy storm of the 13th and 14th, which came just in time to save the autumn harvest from utter destruction; the second in October, 1869, when long-continued and heavy rain seemed likely to destroy the *kharíf* grains on which the people depended for replenishing exhausted stocks. It was only in the parganahs of Bárah and Khairágarh that actual famine can be said to have prevailed in this district. There the poverty and distress were greatly aggravated by the peculiar paralysis produced by eating *kesári dál*. In January, 1869, poorhouses had been opened at Shiurájpur, Surwal, Khíri, and Koráon. Subsequently, however, it was found more expedient to open a general poorhouse at Meja, where paralytic cripples might find shelter. This poorhouse was afterwards made a permanent institution, supported by contributions from the great landholders, whose estates constitute a large portion of the tahsíl. Labour relief was afforded by raising and aligning fifteen district roads, and by constructing reservoirs at Meja and Kharki. It is said, with regard to the grain traffic, that the flow of grain up to February, 1869 was from east to west, and that, according to the statements of the dealers at Sirsa, all came from Bhágalpur. In December, 1868, the stations were crowded with grain from Agra. After the fall of rain up-country, the traffic was reversed, and the grain was transported eastwards.

1873-74.

The Bengal famine of 1873-74 was only felt in this district in Bárah and Khairágarh. No relief works had to be instituted, but additional poorhouses for cripples were tempo-

rarily opened at Bárah and Shiurájpur. In 1877-78 the distress in this district was at no time so severe as to deserve the name of famine. It was worst in July, 1878, but timely rain then averted it. A relief work at the Sirsa-road railway station was opened as a tentative measure, but was found to be unnecessary. A branch of the Meja poorhouse was opened at Shankargarh for a time, and private charity was dispensed at the Colvin hospital in Allahabad.

1877-78.

The city of Allahabad draws its chief supplies of kankar from the beds at Lawáin in parganah Arail; thence it is brought by boat to the *ghát* near the fort, and afterwards carried by cart to wherever it may be wanted. It is delivered, cleaned and stacked on the roads where it is required, at the rate of Rs. 5 per hundred cubic feet. The quality is inferior. Besides the Lawáin quarries, there are other, but minor, ones. As mentioned in Part I., limestone useful for building purposes is brought by rail from Shiurájpur and by boat from Partábpur. Its cost, delivered in the rough at Allahabad, is 12 ánas a cubic foot. Ordinary lime is made from *kankar*, got from the Lawáin bed and elsewhere, and is burnt with wood or charcoal. Stone-lime for whitewash obtained from Mánikpur and Kutni on the Jabalpur line and delivered in Allahabad, costs the traders 10 ánas a maund. These sell it at a profit of from two to six ánas. *Pakka* bricks, 9 inches by 10, cost Rs. 8 a hundred at the works. Unburnt bricks can be purchased or made for Re. 1 or Re. 1-8-0 per hundred. Country-made tiles, whether flat or half-round, cost from Rs. 2-8 to Rs. 3 per hundred.

Building and road-making materials.

The price of wood varies greatly. Sákú or sál (*Shorea robusta*) in logs costs about Rs. 2-2 per cubic foot, in scantlings, Rs. 2-13-6; sissoo or shísham in logs, Rs. 1-5. Bamboos are usually sold by the hundred, large ones fetching about Rs. 49, and small ones Rs. 2-6-6 per hundred. Mango wood cut and stacked for firewood in Allahabad costs Rs. 26 per 100 mds.; *mahua* and other common wood, a little less. Allahabad city is chiefly supplied with firewood from stations on the Jabalpur line, such as Márkundi, Dabaura, and Mánikpur; other kinds of wood come in large quantities from Bahrámghát.

Wood.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population by successive censuses.

The earliest recorded enumeration of the population of the district is that published in the *Memoir on the Statistics of the North-Western Provinces* in 1848, but it was admittedly of little or no value, being based upon estimates sent in by police and revenue officers at various periods during the preceding eight years. It is sufficient to state that it made the total population 710,263 in 1848, and that five years later, at the first real census, in 1853, the total was returned at not far short of double that figure.

It will save space, and also facilitate comparisons, if the main results of the four censuses that have been taken be shown in a table, thus:—

Census of	Total population.	Hindus.	Muhammadans and others.	Density per square mile.	Increase or decrease.
1853	1,379,788	1,199,927	179,861	495	...
1865	1,406,624	1,213,122	193,502	507	+26,836
1872	1,396,241	1,211,778	184,463	503	−10,383
1881	1,474,106	1,272,408	201,698	520·3	+77,865

The variations in the returns by the different enumerations do not, it should be observed, necessarily represent corresponding changes in the population. They are due in part to the varying accuracy of the different censuses. The subject has been discussed at length in the recent census report (section III.), and all that we need say here is that, taking the figures for males only, the percentage of increase in the nine years, 1872-81, was in this district 3·5, while the average rate in the 17 districts that constituted the 'area of increase' was 5·41.

Census of 1881.

Of the last census alone is it worth while to give details. The following table gives the total and female populations by religions for each tahsil:—

Tahsíl.	*Hindus.*		*Muhammadans.*		*Jains.*		*Christians.*		*Others.*		*Grand total.*		Density per square mile.
	Total.	Female.	Total.	Female.	Total.	Female.	Total.	Female.	Total.	Female.	Total.	Female.	
Allahabad ...	236,400	114,896	75,422	37,765	140	78	6,016	2,370	81	3	318,059	155,112	1,016
Sirathu ..	104,450	51,809	18,935	9,849	...	...	1	...	...	...	123,386	61,658	522
Manjhanpur	108 221	53,836	12,062	6,231	...	...	...	...	...	...	120,283	60,067	439
Soráon ...	157,768	79,869	27,111	14,153	...	...	15	5	...	...	184,894	94,027	754
Phúlpur ...	151,618	75.850	21,378	10,930	..	...	5	...	...	...	173,001	86,780	606
Handia ...	165,420	81,132	19.334	9,958	...	...	...	...	...	...	184,754	91,090	624
Karchhana ...	115,113	56,984	8,942	4,397	2	...	37	15	...	...	124,094	61,396	472
Bárah ...	51,579	25,605	1,851	897	...	...	...	...	...	...	53,43	26,502	206
Meja ...	181,839	90,595	10,166	5,041	195	10	5	...	...	...	192,205	95,744	291
District total.	1,272,408	630,576	195,201	99,221	337	186	6,079	2,390	81	3	1,474,106	732,376	520 3

The area in 1881 is given in the census forms as 2,833·1 square miles; and the population, 1,474,106, was distributed amongst five towns[1] and 3,504 villages; the houses in the former numbering 31,110, and in the latter 257,537. The males (741,730) exceeded the females (732,376) by 9,354, or ·6 per cent. of the total population only. The density per square mile was 520·3; the proportion of towns or villages per square mile 1·23, and of houses 101·8. In the towns 5·46 persons, and in the villages 5·6 persons, on an average, were found in each house. In the nine years between 1872 and 1881, the total population had increased by 77,865, the increase in the males being 25,660 and in the females 52,205. The total increase amounts to 5·5 per cent. This higher rate of increase among females points to greater accuracy in their enumeration at the recent census.

Christians by race.

Following the order of the census (1881) statements, we find the persons returned as Christians belonging to the following principal races:—British-born subjects, 1,902 (239 females); other Europeans, 1,407 (750 females); Eurasians, 1,817 (944 females); Armenians, 43 (21 females); natives, 910 (436 females). The sects of Christians represented in Allahabad were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyans and unspecified), Armenians, and Lutherans.

Relative proportion of the sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions of the population as returned by the census were as follows:—Ratio of males to total population, ·5032; of females, ·4968; of Hindus, ·8632; of Muhammadans, ·1324; of Christians, ·0041; and of Jains, ·0002: ratio of Hindu males to total Hindu

[1] Daraganj (13,159) is set down in the census papers as a separate town. It is, however, a part of the municipality of Allahabad.

population, ·5044; of Muhammadan males to total Muhammadan population, ·4917; of Christian males to total Christian population, ·6068; and of Jain males to total Jain population, ·4481.

Conjugal condition and age.

Of single persons there were 291,570 males and 194,171 females; of married, 403,896 males and 409,603 females; and of widowed, 46,264 males and 128,602 females. The total minor population (under 15 years of age) was 529,062 (255,095 females), or nearly 36 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given :—

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ...	152,427	141,823	10,866	18,730	221	286	24,583	24,028	342	880	13	14
9-14 ...	43,663	15,716	29,035	42,614	667	788	9,490	5,389	1,617	3,749	36	50
15-19 ...	17,208	1,867	28,403	36,284	1,012	949	3,803	912	2,779	5,352	74	124
20-24 ...	10,449	627	37,104	52,034	1,777	2,124	2,000	349	4,946	8,305	209	295
25 29 ...	7,998	486	49,958	58,347	3,037	4,395	993	190	6,977	9,206	355	599
30-39 ...	7,920	571	87,570	83,926	7,083	16,653	668	209	12,960	2,809	779	2,227
40-49 ...	3,680	255	59,559	43,156	8,232	26,434	262	118	9,732	7 351	939	3,694
50-59 ...	2,023	103	33,365	16,037	8,696	27,416	109	70	5,722	2,773	1,134	4,270
60 and upwards ...	1,361	74	18,328	6,024	10,190	32,857	94	51	3,664	1,101	1,700	5,115
Total ...	246,729	161,522	354,188	357,152	40,915	111,902	42,002	31,307	48,739	51,526	5,239	16,388

Of Christians three males are returned as married under the age of 10 years, and two males and two females between 10 and 15. There was no Christian widower or widow under 15 years of age.

Distribution by birth-place.

Of the total population, 128,003 (73,360 females), or 8·6 per cent., are returned as born outside the limits of the district.

Distribution according to education.

Of the total population, 1,418,587 (729,617 females), or 96·2 per cent., are returned as unable to read and write and not under instruction; 41,921 (1,908 females), or 2·8 per cent., are shown as able to read and write; and 13,598 (851 females), or nearly one per cent., as under instruction. Of those able to read and write 31,050 (483 females), and of those under instruction 8,320 (229 females), were Hindus. The Muhammadans who came under

these categories were 7,313 (162 females), and 3,946 (99 females) respectively. Of Christians, 3,461 (1,260 females) are returned as literate, and 1,308 (523 females) under instruction.

Infirmities: persons of unsound mind.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district—the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religions of their parents. The total for all ages was 178 (69 females), or ·012 per cent. The largest number of males (31) were of the ages from 30 to 40 years, and of females (20), from 20 to 30. In this category, 7 males and 8 females are returned as of ages "over 60." Distributing them by religions, Hindus thus afflicted were 132 (46 females), of all ages from under five upwards, the highest numbers being 31 (11 females) between 20 and 30, and 32 (8 females) between 30 and 40 years. Of Muhammadans, there were 43 (21 females), the highest numbers being 10 (7 females) between 20 and 30, and 11 (4 females) between 30 and 40 years. Of Christians, there were 1 male and 2 females of unsound mind. No members of other religions are returned as of unsound mind.

Number of the blind.

The total number of blind persons is returned as 5,003 (2,786 females), or ·34 per cent. Of these, nearly one-third, or 1,499 (958 females), were "over 60;" 722 (418 females) between 50 and 60; 705 (401 females) between 40 and 50; 625 (336 females) between 30 and 40; 618 (329 females) between 20 and 30; 175 (74 females) between 15 and 20; 270 (100 females between 10 and 15; 242 (111 females) between 5 and 10; and 147 (59 females) under 5 years. Of the total number, 4,235 (2,361 females were Hindus; 754 (420 females) Muhammadans; and 14 (5 females) Christians.

Deaf mutes.

Of deaf mutes there were 835 (313 females), or ·056 per cent., the largest number, 153 (42 females), appearing among persons from 20 to 30 years, and the others being pretty evenly distributed over ages from 10 upwards. Of deaf mutes 681 (251 females) were Hindus, 151 (62 females) Muhammadans, and 3 Christians.

Lepers.

The last infirmity of which notice was taken at the recent census was that of leprosy. There were 361 (80 females) afflicted with this disease, the percentage to the total population being ·024: so that two in every ten thousand of the population were, on the average, lepers. Of the total number, 317 (66 females) were Hindus, and 42 (14 females) Muhammadans; also two male Christians were lepers.

Hindu castes.

The printed census returns of 1881 give the following details with regard to the principal Hindu castes. They have been named in the order of numerical importance in this district :—

Name of caste.	General occupation.	Total population.
Brahman ...	Agriculturist, minister of Hindu religion, &c. ...	182,294
Chamár ...	Leather work, labourer, &c.	149,449
Ahír ...	Cattle-breeder, milk-seller, cultivator	144,619
Kurmi ...	Landholder, cultivator	134,550
Pási ...	Village watchman, cultivator	98,119
Káchhi ...	Gardener, field labourer	59,723
Rájput ...	Landowner, cultivator	50,703
Bania ...	Trader, money-lender	41,300
Gadaria	Sheep and goat-breeder, wool-spinner	40,819
Malláh ...	Boatman	38,492
Teli ...	Oil-maker	26,641
Lohár ...	Blacksmith	25,570
Kumhár ...	Potter	24,022
Kalwár ...	Distiller	20,829
Káyasth or Káyath ...	Clerk, scrivener	19,336
Kori ...	Weaver	18,674
Nái ...	Barber	17,611
Dhobi ...	Washerman	17,536
Kahár ...	Palanquin bearer, water-carrier, waternut grower, fisherman	16,106
Bhúrji ...	Grain-parcher	13,742
Lodha ...	Landowner, cultivator	13,428
Bhangi ...	Sweeper	9,108
Sunár ...	Goldsmith	8,497
Lonia ...	Excavator, field labourer, saltpetre-maker ...	8,058
Tamoli ...	Betel-leaf seller	7,775
Bhát ...	Ballad singer	5,021
Khatík ...	Butcher	4,503
Barhái ...	Carpenter	4,046
Máli ...	Gardener	3,682
Gosáin ...	Devotee	1,931
Ját ...	Cultivator	350
Gújar ...	Landholder and agriculturist...	76
Dhánuk ...	Village messenger, watchman	58
Bhar ...	Agriculturist	53
Dom ...	Bamboo basket-maker, singer and dancer ...	34
Bhúinhár ...	Landholder and cultivator	6
Unspecified ...	... ...	65,647
	Total, Hindus ...	1,272,408

In the following brief account of the castes of the district the traditional classification into four chief castes (Brahman, Rájput, Vaisya, and Sudra) has not been followed. The order in which it is supposed that the principal tribes have occupied the district has been taken in preference. The materials for this account have been mainly derived from a note on the subject contributed by

Mr. G. H. M. Ricketts, a former Collector of Allahabad, to the census report of 1865, and from Mr. Porter's Settlement Report (chap. III.)

Bhars.

That the Bhars, who are regarded as having at one time had entire possession of this district, should now be represented by only 53 members, is not a little remarkable when we find them still the most numerous of all the so-called Hindu castes in Azamgarh (77,942) and with over 50,000 in Gorakhpur and Ballia. In this district they are confined to three villages in Khairágarh parganah, which were settled with the heads of the Bhar community by Mr. Montgomery in 1839. Tradition connects the existing members with the original stock; but what became of the many other communities of the tribe that are shown, by their remains in the shape of forts and tanks, to have once flourished here, is one of the puzzles of Indian mediæval history. The popular idea is no doubt that they were exterminated or else driven from their lands into other parts of the country. An opinion has, however, been hazarded, and it deserves consideration, to the effect that the Bhars may, about the time of the Muhammadan conquest, have become to a large extent absorbed into the Hindu system, changing their name for that of some Aryan community into which they were admitted. The writer, who has given expression to this opinion (Mr. W. C. Benett, in an article "On the Bhar Kings of Oudh," published in the *Indian Antiquary*, I., 265), thinks that the Bhar king, who ruled from Malwa to Mirzapur and Fyzabad, with his principal strongholds at Kálanjar and Kara, got himself admitted as a Káyath into the Hindu system. His dynasty lasted, according to the same authority, for a century and a half, and was overthrown in 1247 A. D. His descendants were promoted to be Kshatrís and are now known as Chandels. It has, indeed, been suggested that Chandel may be a slight change from Chandál (out-caste) just to give the latter word a better flavour. Such changes are not uncommon; for example, the Muhammadan chiefs of Mánikpur called themselves Raje instead of Rajá. The subject is one of some interest, but cannot be followed up here. It may, however, be noticed that the period at which the present district of Allahabad was under a Bhar ruler is a comparatively recent one, contemporaneous with Mahmúd's conquest of Northern India. This Bhar occupation appears to have followed upon a previous period of Aryan occupation, during which the aboriginal races had been driven into the hills. Their re-entry upon their old possessions took place after the ruling Aryan tribes had become enfeebled by the long struggle between Brahmanism and Buddhism. The waves of Muhammadan invasion, however, drove the Rájput tribes from the northern parts of Upper India, and again the aborigines had to

give way either, as one opinion has it, fleeing to the south and east before the Rájput invaders, or, according to the other view that has been mentioned, becoming, at least to some extent, absorbed into the ranks of the latter.

Mr. Ricketts mentions two traditions regarding the fate of the Bhars. One is that they were almost all cut off by invaders from Jaunpur; the other is that they fled eastwards and received some territory from the neighbouring chiefs, whoever they were, in the Bhadohi parganah (Mirzapur district). Several villages and bázárs, he remarks, bear the name of the last and greatest Bhar king, the Rája Lílí. Remains of old Bhar forts and villages are not uncommon in parganah Khairágarh; and, probably, in this wild and jungly country the Bhars remained undisturbed long after they had been driven out of the more civilised tracts. Tradition tells that they were finally expelled by the ancestors of the present Mánda Rája. According to Mr. Ricketts it was the Rájput followers and soldiers of the Muhammadan invaders that drove the Bhars out of Bárah and Arail. He tells us that three influential local castes or clans of the present day claim an admixture of Bhar blood, an admission that may seem to favour the theory of partial absorption to which allusion has been made. "These are," he writes, "the Bhurors, Gurhors, and Tikaits. The two former are not numerous or influential; they are landed proprietors in the southern portion of this district, and appear to be a connecting link between the higher castes, who are generally landed proprietors, and those inferior castes whose lot is servitude. The Tikaits are numerous and possess much influence; they are descended from one of three Chauhán leaders under a Bhar chieftain." Unfortunately, the castes or clans designated Bhurors, Gurhors, and Tikaits cannot be certainly identified with any names included in the census returns of 1865, 1872, and 1881. It is possible that by 'Bhurors' Mr. Ricketts intended the Bhadaurias, by 'Gurhors' the Gaharwárs, and by 'Tikaits' the Dikhits. The assertion, therefore, made in the above extract regarding the 'claim' made by three influential castes or clans to an admixture of Bhar blood, must pass unverified, although *primâ facie* it seems scarcely probable that any 'claim' to such a connection would be preferred.

Rájputs.

The Bhars were, as we have seen, subjugated or expelled by the Rájputs. Of these the first in the field were the Ráthaurs, whom we find in possession of the Doáb tracts at the invasion of Shaháb-ud-dín in 1193A.D. They were then defeated and retreated south-east into Khairágarh, the greater part of which parganah and a portion of Arail is still held by the Gaharwárs, a branch of the Ráthaur family. The Baghels of Bárah belong to the royal family of Rewah in Bundelkhand, and

also date back to the period that preceded the Muhammadan conquest. The name Baghel is, according to Mr. Ricketts, derived from a legend that Baghardeo, the founder of the race, was when a child fed on the milk of a tigress, and the whole tribe is said to take great pride in this quaint tradition (see Supplemental Glossary, I.) A Baghel may not marry with a Baghel under penalty of excommunication. The Chandel is by some said to be such an out-cast Baghel. Mr. Ricketts writes of the Baghels that "the most notorious gang of dacoits who for three generations have infested the south of this district are of this clan, and their claim of consanguinity with the Rewah Mahárája has ensured their constant protection in his territories."

Such are the more ancient Rájput clans. Others, under the names of Thákurs, Chauháns, and Chhattrís (Kshatrís), probably joined the Muhammadan standard under their various leaders, and settled down in different parts of the country when it was conquered. Thus we have the Bisen Rájputs in the Doáb and Kiwái, the Nanwak and Chándan in Nawábganj and Soràon, the Tissania (Tahisaha of the census returns) in Sikandra and Mah, the Monas in Mah and Kiwái, and the Bais in Jhúsi and Arail. None of these can trace their origin further back than the Muhammadan invasion. Those who claim consanguinity with the Oudh tribes are naturally to be found in the trans-Ganges parganahs, as these formed a part of Oudh territory; those who claim a common ancestry with the Rájputs of Mainpuri and other tribes in the upper Doáb districts are to be found in the Doáb parganahs. South of the Jumna we meet with the only colony of Parihár Rájputs who came from Mainpuri. They are well known for their former practice of infanticide, but seem now to have given it up. Near them, in the Bárah parganah, are some Ban Bais families. The Bais proper are Oudh Kshatrís. These are of that clan also, and the prefix "Ban" commemorates the fame of their leader in former days, who exterminated the races that lived in the forest (*ban*) and took their villages. For the Tissania (Tahisaha) clan Mr. Ricketts gives one of those derivations founded on "bad history, impossibilities, and fanciful stories" that, he tells us in the preface to his note, are firmly believed by the clans whose importance they exaggerate. For 'Tissania' we are told to read 'Tegh Shahigah,' a strange compound that is said to mean 'sword of the king,' and to be explained by a tradition that Timúr Sháh sent the founder of the clan from Etáwah to wrest a tract of country in these parts from the Bhars. This will serve as a sample of the folklore regarding the immigrations of the clans into this district that awaits collection. Of its value for the purposes of historical reconstruction it would be hazardous to express an opinion.

Cases (mostly compulsory) are not wanting of Rájputs being converted to Muhammadanism. In one family the title of *malik* was given to an apostate Tissania. This man was imprisoned for non-payment of his revenue to Dehli. He never paid, but obtained his freedom by apostacy. The Baghel Muhammadans are descendants of a Rewah chief, a staunch adherent of Akbar Sháh, who, in return for his services, gave him whatever country he could obtain from the Bhars across the Ganges. The Baghel chief, out of gratitude, apostasised. In Cháil there is one clan of Chauhán Muhammadans; in Masári, a village in Mah, is a colony of professed Saiyids, whose Hindu ancestry is undoubted. In Akbar's time (1596) the Rájputs held all Khairágarh, Bárah, and Manjhanpur, the north of Soráon, and the west half of Handia. Subsequently to this they were driven out of Karári and the south of Kara by the Saiyids, who, under Saiyid Hisám, destroyed their stronghold Kosam, replacing it by the Muhammadan city of Hisámabad. Across the Ganges, too, the old Kshatrí proprietors gradually disappeared before the encroachments of Muhammadans and others. In Arail, the Bais Rájputs from Jhúsi obtained holdings; the Baghels and Gaharwárs in Bárah and Khairágarh, backed up by their caste-fellows in Rewah and Kantit, managed to hold their own all through, as also did the Bisens in Atharban. They managed to do the same, to a certain extent, during the critical time from the cession (1801) to the 1844 settlement, in spite of the farmers appointed by the British Government. The Rájputs were the principal sufferers during the last settlement. Their property diminished twelve per cent. during the forty years. In the Doáb the Bisens have been displaced by Banias and other castes to the extent of 25 per cent. The trans-Ganges Rájputs lost nearly a third of their possessions. Confiscations for rebellion have almost wiped out the Nandwag (or Nanwak) Rájputs of Nawábganj from the list of zamíndárs. The Chándhans[1] remain, though with diminished possessions. Two out of four small talukas in Soráon held by Bais Kshatrís have passed away from them. Some 40 per cent. of the Tissania estates in Sikandra, and of those of the Bais Rájputs in Jhúsi, have fallen into the hands of Muhammadans and Banias. In Mah and Kiwái the Rájputs have suffered less than anywhere else in the trans-Ganges tract. The Monas and Bisens retain many of their ancestral estates. The Monas of Dubaha and Kiwái have almost ruined themselves by extravagance and bad management.

Turning from the historical aspect of the caste to the present position and numbers of the clans, as shown by the recent census, we find the most

[1] This clan is not apparently represented in the recent census returns. Mr. Porter (*Settlement Report*, page 54) spells the name Cháudan. The statements in the text are made on his authority.

important, in point of numbers, are the Bais, Bisen, Gaharwár, Sombansi, and Tahisaha; all of which had, in 1881, more than 2,000 members. The following list shows, in alphabetical order, the names of all the Rájput clans returned by the census of 1881, published in the separate volume of *Sex Statistics* as having upwards of 100 members:—

Clan.	Total population.	Females.
Bachhgoti	1,754	808
Baghel	1,936	993
Bais	12,196	5,359
Banáphar	132	65
Bhadauria	232	118
Bhálá Sultán	251	104
Bhogchandi	138	59
Bilkharia	126	51
Bisen	10,155	4,568
Bundela	354	136
Chandel	1,657	733
Chauhán	1,083	472
Dichchhit	106	48
Dikhit	666	281
Drigbans	188	65
Gaharwár	3,846	1,630
Gautam	876	401
Jarahia	102	45
Kachhwáha	284	121
Kanhpuria	485	160
Kasaria	254	107
Monas	1,907	836
Nandwag (Nanwak)	265	126
Panwár	337	145
Parihár	205	102
Parkáhi	418	215
Raghubansi	645	275
Raikwár	298	126
Rájkumár	103	44
Rajwár	105	32
Ráthaur	207	118
Sengar	484	229
Sengarwár	161	57
Sombansi	2,958	1,228
Sonak	1,161	524
Súrajbansi	269	131
Tahisaha	2,393	935
Takan	199	86
Tonwar	110	50
Unspecified	241	95
Specified clans with less than 100 members each ...	1,417	639
Total ...	50,703	22,317

Brahmans.

With the Rájputs came the Brahmans, their priests, whose possessions are said to have been obtained originally by grant from the kings of Kanauj, given them that they might reside near the city of Allahabad, and the sacred place of pilgrimage, Tirbeni. "The Brahman zamíndárs," writes Mr. Porter, in his Settlement Report, "are of two kinds, the

Sarwarias and Chatrsáls. The latter are said to be spurious Brahmans; and are called indifferently Chaudhris or Chatrsáls. The Hírápuri Pándes of Arail belong to this stock." In Kara are the Chhappan Pándes, descendants of the "fifty-six" grandsons of one prolific Brahman in that parganah. The Chaudhris have now large possessions on the banks of the Ganges. Their account of themselves is that their founder was a saint from Gorakhpur. In a great strait, a Muhammadan king at Jhúsi required the prayers of all pious men. This Brahman's prayers were considered of such efficacy that he received in reward eighty-four villages still peopled by his descendants.

Until Akbar's time, as we learn from the *Ain-i-Akbari*, Brahmans continued to hold the parts about the sacred Tirbeni, *viz.*, Cháil, Nawábganj, Phúlpur, and Arail. For the next 250 years we have no complete record of the proprietary, but before 1844 Shaikhs and Saiyids had displaced them to a certain extent in Cháil and across the Ganges. In Arail, too, they had suffered from incursions of the Patháns from the west, of the Bais Rájputs from across the Ganges, and of the Gaharwárs from the south. An increase in their possessions, however, took place towards the end of the period, in consequence of the absorptive powers of the notorious ámil Bábu Deokinandan of Soráon and of the Rája of Benares, who held parganahs Handia and Arail in farm. During the last settlement, too, there was a slight increase in the area held by Brahmans, chiefly in Atharban, Cháil, Nawábganj, Sikandra, Jhúsi, and Arail. The greater part of the increase was in the last-mentioned parganah, and was due to extensive purchases made by Ajudhia Bakhsh Sinh, the head of the Hírápuri Pándes, and one of the largest landholders in the district. In Nawábganj the confiscated estates of the Nandwak Rájputs were granted in reward for loyalty to Bábu Shiushankar Sinh of Anapur, a descendant of Deokinandan.

Káyaths.

The Káyaths, following in the wake of Muhammadan conquest, had in Akbar's time obtained a slight footing in Kara, up till then the seat of Government. By 1844 they had also succeeded in establishing themselves in parganah Cháil. Their possessions increased slightly in the trans-Jumna parganahs during the last settlement and decreased in the Doáb. In Kara is one family of Musalmáns who were originally Káyaths, but apostatised. They retain their Káyath customs as far as is compatible with their new religion.

Banias.

The Banias up to the beginning of the last settlement had obtained a footing in Kara, Mah, and Kiwái only. They have more than doubled their property, however, during the last forty years, and may now be found in every parganah in the district,

Extensive purchases have been made in the Doáb and trans-Jumna tracts by Gaya Prasád, Manohar Dás, Jagat Narain, all Khatrís, and all three residents of Allahabad; while across the Ganges, Mánik Chand of Phúlpur made large acquisitions which now belong to his son Partáb Chand, at present a minor under the Court of Wards.

Kurmís, Kalwárs, Pásís, &c.

The Kurmís and Káchhis are, with the exception of the Brahmans, the largest cultivators in the district, and are certainly the best. The Kurmís of Sarái Ákil are landholders, have extended their property, and through thrift and good management are flourishing and well-to-do. Kurmís hold much fertile land round the city, which they cover with market gardens and cultivate very highly. Allahabad contains more Kalwárs than any other district in the North-West except Gorakhpur. They and the Pásís are well known for their offences against the excise laws. The watchmen of the district nearly all come from the latter class. Khatíks are not numerous in the district; but have obtained an evil notoriety from their thievish propensities. The other castes in the list call for no particular notice in this district, as all have been described elsewhere in this series.

The "unspecified" of the census.

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them. Many of them doubtless belong to some of the foregoing under which they would have been ranged but for the omission of the principal caste in the schedules :—

Name of caste.	General occupation.	Total population.
Arakh	Cultivator, village servant	3,121
Bahelia	Fowler	2,020
Baiswár	Cultivator, landowner	693
Banmánas	Rope, string and mat-maker	961
Bánsphor	Bamboo worker	6,000
Bargáhi	Leaf-plate maker, servant	3,215
Bári	Leaf-plate seller, torchbearer	1,123
Chauhán	Agriculturist, landowner	79
Chhípi	Calico-printer	63
Chobdár	Servant	6
Chúrihár	Manufacturer of lac bracelets	16
Dabgar	Leather vessel (*kuppa*) maker	27
Darzi	Tailor	4,423
Devotees (*vide infra*) ...	Mendicant	1,715
Dhúsar	Trader	6
Gandharp	Dancer, singer	159
Gandhí	Scent seller	1
Ghogha	Rope-maker	369
Ghosi	Milkman, cultivator	23
Gokáin	Worker in wood	290
Halwái ...	Confectioner	3,287

Name of caste.	General occupation.	Total population.
Joria	Weaver, day labourer	11
Joshi	Servant, receiver of alms	204
Kachhár	Cultivator	12
Kanchan	Dancer, prostitute	98
Kándu	Cultivator, shopkeeper	31
Kanjar	Rope-maker, trapper	799
Kapatia	Beggar	34
Karnátak	Rope-dancer	1
Kashmíri	Merchant	443
Khangár	Chaukidár, thief	40
Khatrí	Merchant, servant	3,559
Kol	Coolie, fisherman	25,362
Kotwár	Cultivator	283
Kunjra	Greengrocer	468
Mahábrahman ...	Performer of funeral ceremonies of Hindus ...	103
Marwári	Merchants	58
Meo	Cultivator, cattle-breeder	273
Nandbansi	Cultivator, landowner	13
Nat	Acrobat	773
Odhia	Worker in iron	182
Pahri	Cultivator, village watchman	183
Rangrez	Dyer	2
Rekwár	Cultivator, landowner	5
Saikalgar	Metal polisher	23
Soiri	Cultivator	493
Tarkihar	"Tarki" maker	283
Tármáli	Toddy drawer	176
Tháru	Cultivator	1,839
Túri	Basket-maker, coolie	56
Umar	Trader	16
Ved	Leaf-plate maker	13
Unspecified ...	... ...	2,214
	Total ...	65,647

The above list has some interest for the enquirer into caste distinctions. It shows how impossible it is to arrive at a complete classification of the castes on any theory such as the traditional demarcation into four grand divisions. We may make the classification, but it will not be in accord with the sentiments on the subject entertained by the people themselves. Another matter upon which the list throws light is the extent to which new castes are constantly arising, based on the adoption by a portion of a community of some new employment. The line between castes and occupations is not a hard-and-fast one, but the two modes of classification are often inextricably mixed. The following notes on the names in the above list may be added, but an exhaustive examination has not been attempted.

Chauhán is a well-known Rájput sub-division, but there are large numbers of Chauháns (said to be properly called Chúháns and to be derived from *chúha*, a rat) in the Moradabad and other northern districts, who do not claim to be Rájputs (see MORADABAD, page 65). Chobdár and Chúrihár are more

certainly derived from occupations. Dabgars are a low caste employed in the manufacture of large leathern vessels for holding *ghi*, and of vessels for storing flour and glue. Dhúsar is the name of a subdivision of Banias. Ghosi is the name of a clan of Ahírs. Gokáins are not mentioned in Mr. Sherring's work, and appear only in this district. Joshi is the title of a class of Brahmans who follow astrology as a profession, and earn a subsistence by casting nativities. Kachhár is the name of a class of cultivators, numbering only 290 in the entire North-Western Provinces and Oudh. The word may have some connection with the term "kachhár" applied to lowlying alluvial lands. Kanchan is the Hindu equivalent of Tawáif. Kándú is translated "sugar-boiler" (Wilson's Glossary).

The Khatri has been called "an ethnological puzzle," as in some respects he resembles the Rájput, in others the Bania. A full description of this caste is given in Mr. Sherring's *Hindu Tribes*, I., 277, and mention has been made of it in several preceding notices. The Kols muster very strong in this district, which contains, according to the census, considerably more than a third of the total (63,991) found in these provinces. The only districts besides this one where they are found in any numbers are Bánda and Fatehpur. They are usually regarded as aboriginal (see MIRZAPUR, page 71). The Kotwárs are confined to Mirzapur and Allahabad; and number only 492 altogether.

The Mahábrahman is the Achárj of Bombay and the Panjáb, and the titles are often interchanged. They claim to be Brahmans, but are held in very low estimation. In the Panjáb they seem to be a separate caste. They assist at all Hindu funerals. Marwári and Kashmíri are not properly caste-names, but names of occupations, merchants and bankers. Meo is a synonym for Mewáti and many of them are Muhammadans. Nandbansi is a subdivision of Ahírs. Nats are said to be connected with the Gipsies of Europe. A full account of them is given in Mr. Sherring's work, I., 387. They profess to have seven clans. Odhias are placed by Mr. Sherring higher in the scale than the Kumbhis, Koris and other agricultural classes. They are not to be confounded with the Orhs or Orhias who are separately recorded as "traders" in the census returns. The Soiris and Thárús are interesting classes from the general idea that they are aboriginal. The Tármáli or Tárikash is a small caste of only 885 members in all, found scattered from the Tarái to Mirzapur, in places where the toddy palm flourishes. Umar is a subdivision of the Bania class, but doubtless they came to be separately enumerated from the omission of the generic title. Ved is not apparently the name of a caste in any other district.

Muhammadans.

By the recent census the total number of Muhammadans in this district was 195,201 (99,221 females). Of these 185,402 were Sunnis and 9,799 Shías. It is only in the Allahabad and Lucknow divisions that the Shías form any considerable fraction of the Muhammadan population. The only Muhammadan tribe shown separately in the census returns is the Mewátí with a total of 979. Many of this tribe make themselves conspicuous in Allahabad in the character of hired bullies. Mr. Ricketts writes that "there is more reliable history and less wild tradition in the accounts of the pure Muhammadan races" than in those of the Rájput clans. The existing extent of their possessions is seen from the map "showing the actual state of zamíndári possession in A. D. 1877," given at page 51 of Mr. Porter's Settlement Report, and from the statistics of area and revenue that accompany it. Their estates are found in all the parganahs of the district, but they hold the largest shares in Cháil, Kara, Karári, Arail, Jhúsi, Mah, and Kiwái. The main landholding classes are Saiyids, Shaikhs, and Patháns. Shaikhs predominate in Cháil, Sikandra, Mah, and Kiwái; Saiyids in Karári, Kara, Soráon, Nawábganj, and Jhúsi; Patháns in Arail.

Some of these families, according to Mr. Ricketts, trace their descent to the time of Mahmúd of Ghazní's invasions (1001-1026 A.D.), and others to that of Shaháb-ud-dín's conquest of Northern India (*circ.* 1193 A.D.) But the first settlement of Muhammadan tribes in the district is placed later[1]. The Shaikhs, according to Mr. Porter, first obtained their estates in Nawábganj and Soráon during the reign of Jalál-ud-dín Khiljí (1288-95 A.D.), when his nephew Alá-ud-dín was governor of Kara and Oudh. The Saiyids claim to have held property in the district only from the time of Farrukhsiyar (1713-18 A.D.), when the actual government of the Allahabad súba was in the hand of the powerful Saiyid minister, Abdullah Khán. The earliest date given by the Patháns is, according to Mr. Porter, that of Sháista Khán, governor of Allahabad, in 1637 A.D., during the reign of Sháh Jahán.

But whatever may be the value of these traditions, there is no doubt that the Muhammadans had, before the cession, obtained a strong hold upon a great part of this district, and that they and some of the more recent Rájput immigrants had commenced a revolution in the proprietary that was completed in the early years of British administration; when, as Mr. Porter

[1] In Mr. Ricketts's note, printed in the census report of 1865, will be found many of the traditions of the existing Muhammadan communities regarding their origin and entry into the district. They have not been reproduced in these pages as they are admittedly of very slight historical value, but the main conclusions to be derived from them have been given in the following paragraphs.

writes, "the system employed put the finishing touches to the rapid disintegration of old families, which had been so successfully commenced by the Muhammadan conquerors." The description of the system alluded to belongs to the fiscal history, but it may be mentioned that at the first settlement made of this district, the surety for, and *de facto* farmer of, the revenues of the Doáb parganahs was a Muhammadan, Bákar 'Ali, and under his management many of the estates now held by Muhammadans in those parganahs were wrested by fraud and oppression from the old proprietors (*Settlement Report*, page 51).

At the conclusion of the last settlement, as at its commencement, Muhammadans ranked next to Rájputs as the largest landholders in the district; but in the thirty years for which it lasted, they, in common with the Rájputs, had lost much of their possessions. In Cháil confiscations for rebellion account for most of the decrease of their property, while in the Karári and trans-Ganges parganahs it may be ascribed to reckless extravagance and wanton mismanagement. The Pathán estates in Arail increased. In Khairágarh Muzaffar Husain Khán, a Saiyid of Oudh, managed to get a hold on the Mánda rája in the first years of the last settlement. Ghafúr Khán, a former tahsíldár, illegally purchased many Khairágarh estates at auction-sales for arrears. The most prominent Muhammadan landholders in the district at the present time are Shaikh Násir-ud-dín of Mau-Aima, now in prison for forgery, and Kutb Husain and Amír Hasan in Mah.

Occupations.

The city absorbs all the industries of the district except those that are purely agricultural. Allahabad itself is the only municipality: and with the exceptions of Sirsa and Dáránagar, and perhaps Karma, there are no trading centres of any importance in the whole district. In Sirsa there are a number of traders, many of whom have come from Mirzapur. The most remarkable of the occupations of the people of Allahabad is that of the Prágwáls, or Allahabad Brahmans, who act as priests and bathers at all the fairs and occasions when strangers come to bathe at the confluence of the Ganges and Jumna, particularly at the *Mágh Mela* in January. They are a turbulent, licentious, and unscrupulous class, who give much employment to the criminal courts, and are but little fitted for the semi-sacred functions they assume. The chief of the bankers and larger traders are Khatrís and Brahmans. The law courts and public offices afford employment to a large, and, on the whole, respectable class of Musalmáns and Káyaths. The number of practitioners of medicine, both after the English, Hindu, and Musalmán methods

—doctors, *baids* and *hakims*—is remarkably large. They are probably attracted by the large number of sick persons who flock to the sacred Tirbeni.

The non-agricultural classes.

At the last census (1881) there were 8,273 persons (37 females) engaged in the general or local government of the country, the number of course being unusually large in consequence of the presence of the local government and divisional headquarters. Of members of the army, there were 3,301 males. There were 7,722 persons (1,854 females) engaged in the learned professions with their immediate subordinates. Of these 3,712 (907 females) were priests and temple officers ; 409 males in some way connected with the law; 669 (281 females) medical practitioners of sorts ; 1,250 (217 females) musicians ; and 789 (387 females) actors, these two last classes being probably almost entirely composed of dancing-girls and their attendants ; and 815 teachers (53 females). The domestic class, *i. e.*, those engaged in entertaining and performing personal offices for man, were 10,295 (3,375 females) in number. Persons engaged in commerce numbered 14,343 (475 females), of whom 10,565 (114 females) were engaged in the conveyance of men, animals, goods and messages. The industrial class was composed of 151,909 persons (70,009 females) distributed among the following trades :—

Workers in books ...	...	729	Workers in animal food 3,523
„ musical instruments	...	13	„ vegetable food ... 27,908
„ prints and pictures	...	3	„ drink and stimulants ... 6,635
„ carving and figures	...	22	„ grease, guts, bones, ivory and lac 601
„ tackle for sports and games	...	39	„ skins and feathers ... 1,086
„ designs, medals and dies	...	1	„ gums and resins 7,907
„ watches and philosophical instruments ...	...	35	„ wood 1,685
„ arms ...	...	7	„ bambu, cane, rush, straw and leaves 6,040
„ machines and tools	...	69	„ paper 52
„ carriages ...	...	19	„ stone and clay 7,355
„ harness ...	...	48	„ earthenware 6,643
„ boats ...	...	2	„ glass 5
„ houses and buildings	...	2,860	„ salt 616
„ furniture ...	...	114	„ water 6,472
„ chemicals ...	...	432	„ gold, silver and precious stones, 2,195
„ wool ...	...	324	„ tin and quicksilver ... 115
„ silk ...	...	1	„ lead and antimony ... 19
„ cotton ...	...	86,506	„ copper, brass and mixed metal, 701
„ mixed materials ...	...	1,303	„ iron and steel... 4,360
„ dress ...	...	24,203	
„ hemp and other fibrous materials,		1,261	

The "indefinite and nonproductive" class included 727,892 persons (443,522 females), of whom 666,781 (411,783 females) were "persons of no stated occupation," numbering among them the numerous hordes of beggars that infest Allahabad.

The agricultural class.

This class is treated of at considerable length in the account of the castes of the district. It contains 550,371 individuals (213,104 females), of whom 6,702 (1,551 females) are persons engaged about animals. The rest are classified by the census papers (Form XII., part 6) as follows :—Landholders also engaged in other pursuits, 6,562 (all males); landholders not otherwise occupied, 5,588 (1,655 females); cultivators engaged in other pursuits, 25,312 (all males); cultivators not otherwise occupied, 359,958 (138,124 females); agricultural labourers in permanent service, 34,539 (3,901 females); day labourers, 109,654 (67,873 females); estate office servants, 2,056 (all males): that is, landholders, 12,150 (1,655 females), cultivators, 385,270 (138,124 females); agricultural labourers, 144,193 (71,774 females); besides persons engaged about animals and estate office servants.

Emigration.

Allahabad, being a well-known place of pilgrimage and resort of travellers and beggars, is naturally one of the places in the North-Western Provinces (called *nákas* by the recruiters) where emigration is most active. During the past ten years 6,161 emigrants (1,753 females) have left Allahabad, and have proceeded to the following places :—

Year.	*Mauritius.*		*Trinidad.*		*Demerara.*		*Surinam.*		*Jamaica.*		*Guadeloupe.*		*Natal.*		*Saint Lucia.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
April 1872 to Mar., 1873	120	45	310	109	338	136	102	21	193	115	...	...	...	...	...	...
„ 1873 „ 1874	196	78	413	227	75	50	...	...	25	7	279	119	...	...	...	...
„ 1874 „ 1875	...	...	53	17	7	1	...	...	...	...	...	...	8	3	...	...
„ 1875 „ 1876	...	...	73	17	32	12	...	...	28	11	...	...	6	1	...	...
„ 1876 „ 1877	...	...	55	21	87	23	...	...	...	...	38	17	26	2	...	...
„ 1877 „ 1878	...	...	157	51	...	...	...	..	36	15	...	...	18	2	...	2
„ 1878 „ 1879	...	...	89	15	471	213	...	...	...	...	...	...	77	33	9	...
„ 1879 „ 1880	...	...	127	55	152	38	...	...	...	...	...	...	...	...	...	...
„ 1880 „ 1881	...	...	173	67	109	33	...	...	63	25	...	...	59	11	...	...
„ 1881 „ 1882	...	...	95	35	129	38	69	41	...	...	14	6	97	41	...	...
Total for 10 years ...	316	123	1,545	614	1,400	544	171	62	345	173	331	142	291	93	9	2

Towns and villages.

The number of villages or townships is returned by the census of 1881 as 3,509. Of these, 3,289 had less than 1,000; 215 between 1,000 and 5,000; 3 (Mau-Aima, Phúlpur and Karab) between 5,000 and 10,000; one (Dáráganj, which, however, is not

properly a separate town, *vide ante* page 39) between 10,000 and 15,000; and one (Allahabad city) over 50,000 inhabitants. These are the inhabited sites: besides them are numerous villages without a homestead, the cultivators of which live in the neighbouring villages. These are for the most part called 'chaks.' In all there are 3,956 villages in the Allahabad district. The mahál is the division for the purposes of the collection of Government revenue and usually corresponds with the mauza, but may be either larger or smaller. The number of villages and mahálsin each parganah at the recent settlement, and according to the settlement classification, was as follows:—

Name of parganah.	*Number of*—		Average number of mahálsper village.
	Mauzas.	Mahálsl.	
Kara	279	372	1·3
Atharbau	84	221	2·6
Karári	209	327	1·6
Chail	413	667	1·6
Duáb tract ...	985	1,587	1·6
Nawábganj	172	234	1·4
Soráon	251	319	1·3
Mirzápur Chauhári	44	76	1·7
Sikandra	339	582	1·7
Jhúsi	209	405	1·9
Mah	314	425	1·4
Kiwái	314	352	1·1
Trans-Ganges tract ..	1,643	2,393	1·5
Arail	383	646	1·7
Bárah	292	350	1·2
Khairágarh	653	689	1·1
Trans-Jumna tract	1,328	1,685	1·3
Total district ...	3,956	5,665	1·4

The greatest subdivision of estates during the last settlement took place in parganahs Atharban, Jhúsi, and Arail; most of these are accounted for in three large talukas—Pachchhim Sarfra in Atharban, Kutwa Jamnípur in Jhúsi, and Panása in Arail. In the last mentioned especially there are as many as 18 or 19 mahálsin one village. In Bárah and Khairágarh, owing to the large property held by the rájas, estates have been less split up than elsewhere.

Dwellings.

The dwellings of the inhabitants of this district require but a brief notice, as they, generally speaking, resemble those described elsewhere in this series (see MIRZAPUR, AZAMGARH, &c.) The ordinary cultivator's hut is a poor mud shanty of one

room, roofed with a loose thatch that is liable to be torn away by every storm that blows. The floor of the hut is ordinarily below the level of the ground, some of the earth required for the walls having, as a rule, been excavated there. Outside is the place where the different members of the family have their cooking stoves (*chúlhá*) ; these are made in a small clear space smeared with cow-dung. Often a small patch of tobacco-cultivation (the cultivator's private property) may be seen by the door, and frequently the whole building is covered with cucumber plants.

The small farmers usually have two or three of these houses, and in front of them is an open court-yard (*ángan*), surrounded by a mud wall. The doorways have doors of rude carpentry, consisting of two halves, each turning on pivots at the side. The opening is thus in the middle, and the door is fastened with a chain and staple. The house contains so few valuables, and the children are so numerous, that a lock is seldom thought necessary. Tiles take the place of the thatch for roofing.

The larger farmer (usually a person who has sunk from the position of a landholder), and the landholder who himself cultivates, live in somewhat better houses. Outside is usually a *chabútra*, or raised platform of mud, where the owner, his family and friends sit during the hot summer evenings. A good-sized gate or door leads from the road into a house much resembling those in which the people themselves live. In this the cattle are kept, and their restlessness on the approach of a stranger always arouses the people inside. Behind this, which is called the *dálán*, is a courtyard, and sometimes at the sides of this are cattle-sheds (*ausárá*), when the owner has many cattle. The courtyard is the place where the family cook their food, and for the most part live during the day. At the back of all are several sleeping apartments, having flat mud roofs, and sometimes a roofed verandah in front.

A village is usually dominated by one large brick building, rising up, square in shape, in the centre of it. If this be in a dilapidated condition, with here and there plants and grass growing out on the walls, it probably is the residence of the descendants of the old zamíndárs. These descendants are often numerous, each possessing a fractional share of the house. Means, probably, are wanting to keep up a building of such a style, even if the owners were a united body ; but they are not : "what is everybody's business is nobody's," and what was once a fine house is gradually crumbling to ruin. It is, as above stated, usually quadrangular in shape, and the doors are often ornamented with fanciful carving. Inside is a courtyard surrounded by the dwelling apartments, which are often two-storied, with balconies of stone, and windows peeping out

here and there. In the south of the district and towards Mirzapur, stone, being plentiful, has been largely used in building the better class of houses. A house that somewhat answers to the above description when seen from a distance, but which, on a nearer approach, is found to be resplendent with stucco and whitewash, and has a counting-house on the lower story in front of it, usually denotes that the village has passed into the hands of a money-lender, who is trying to set up as a country-gentleman. A temple and a grove near at hand sometimes show that he is not unmindful of the power to which he attributes his prosperity. The dwellings in the towns are of all sorts and call for no notice.

Buildings for religious purposes.

The simplest form of a place for worship met with in the villages is the plain platform of earth, sometimes erected round a sacred *pípal* tree, and sometimes standing by itself. The humble religion of the Chamár usually confines itself to raising a platform of this description in honor of Debi. Noticeable in the district are huge figures of Ráwan. These are made of mud and whitewashed; they have terrific features, and many of the figures are indecent. They are the work of the lower castes, who assemble and hold a fair round them. The villager will tell, when asked, how Ráwan and Kumkaran, two famous brothers, were killed by Rám Chandar Jí in Lanka (Ceylon). A large idol of this description may be seen at Kohnrár. The *lingam*, a round stone, usually of a black colour, is the symbol of immortality, and a phallic emblem. It is set up in a small masonry structure; an attendant Brahman usually pours oil over it, and polishes it daily. Such things are rarely without some flowers strewn about them. Shiwálas of the ordinary type, with pointed spires and occasionally rounded domes, are always found near a village, usually on the brink of a tank or nestling among mango or *mahua* groves. Many of these are old and weather-beaten; but usually they are quite white and fresh-looking, lending picturesqueness to the scene and serving as landmarks to the stranger. These Shiwálas usually have the *lingam* in the centre, while before it crouches the sacred bull, and at either side are other attendant figures.

Where Musalmáns are numerous, there is usually seen, at a short distance from the village, the *'Idgáh*. This consists of a low platform of earth, raised a foot or two above the ground, at which all the pious Musalmáns assemble at the festival of the 'Id. At the back of this is a high whitewashed wall, with lofty minarets at each end; while in the centre of this wall, and raised above the platform, is the *mimbar*, or pulpit, from which the *maulavi* reads the prayers and preaches. The 'Idgáh seems little used at any other time. The village

mosque usually consists of a high platform, surrounded on the top by a wall. Access is obtained by a flight of steps to a court-yard, at the back of which is a large room with three arched entrances, usually closed with hangings of matting (*tát*), but sometimes by costly quilted curtains. The roof of this consists of three domes, a large one in the centre and two small ones at the side.

On the Pabhosa hill, in parganah Atharban, stands a masonry temple of the Jains. It is of great antiquity, and is said to have been built by them when the Kosam fort was in their possession. Crowds of Jains come from long distances during the cold weather to worship at this place. The temple of Sítlájí in Faráhimpur-Kolesarman bears no inscription to show when it was built; but tradition says it was erected in the Kal yúg, over 4,000 years ago. Kara, as would naturally be expected from its history, abounds in old temples and tombs. Perhaps the most celebrated is the shrine of Saiyid Kutb-ud-dín Madani, built in the reign of Rája Jai Chand. It bears, however, no inscription, and is now in ruins. Other buildings of this sort in Kara are: the *dargáh* of Khwája Karak; the *makbara* of Maulána Khwájagi, on the bank of the Ganges at the ghát; the Jámi'Masjid, built in 1014 Hijri (1605A.D.); and the *Asthán* of Bába Malah Dás, built in Sambat 1739 (A. D. 1682-83) in muhalla Bhagat of Kara town. The temples in Allahabad itself are numerous and interesting. The chief of them are mentioned in the description of the city. The Arail temples are noticed in the article on Arail.

Dress.

The dress of the inhabitants of this district may be passed over with merely a cursory notice. At the time of the Mágh Mela in January, the different kinds of dress of all parts of India are visible in the city of Allahabad, and this to a lesser extent is noticeable throughout the year. From its central position, the community of Allahabad city is a mixed one; and any attempt to describe the dresses there could but be partial. In the villages throughout the district, the cultivator is usually seen working in his *dhoti*, or waistcloth, alone. This is made of home-spun linen, called *gárha* cloth, of a dirty white colour. His coat (*mirzái*) is a short one, only coming down to his waist, and consists of the same material. The opening is on the chest, and is fastened with strings. The sleeves are long and tight. Round his waist he ties a huge waistband (*kamarband*) of *gárha*, of which also is made the thick turban (*pagri*), which protects his head and serves as a cushion when he is bearing a burden. In the hot weather, when on a journey, he lets the end loose, and regularly wraps his head up in it. On the cold winter mornings he ties a cotton cloth tightly round his head, over his

ears and under his chin. He carries a stout *láthi*, or bamboo stick, some four feet in length in his hand, on the end of which, perhaps, swings a blanket. A finer linen, called *márkín*, sometimes takes the place of the coarse home-spun. Such is the dress of the well-to-do cultivator; but the majority of cultivators have to do without one or more of these articles of dress, being too poor to afford them all. The blanket is usually only worn by the lower classes; those who can afford it prefer a quilted covering of chintz, lined with cotton in the raw state. This is called the *razái*.

The dress of the tenant-farmers and the zamíndárs, or landholders, is of course somewhat better. A pair of *páijámas* or trousers, of linen usually (nearly always in the case of Musalmáns) covers the waistcloth (*dhoti*), which is then of smaller dimensions. The coat (*kurta*) is of linen and hangs down in front and behind. Over it is the *fatúhí*, a kind of waistcoat, having no sleeves and buttoned up at the front. The *salúka* is a similar garment, but has half sleeves. It and the *mirzái* (if worn) are often made of gaudy chintzes. The garment of ceremony is the *angarkhá*, a long coat, reaching down to the knees before and behind, and fastened on the chest with strings. The opening is on the left side of the chest for Musalmáns, and on the right for Hindus. The only kind of jewellery the men affect are finger-rings, usually of silver, having a Jumna pebble set in them. Most of the tenant farmers have a ring of this kind with the name of the owner engraved on it. It then serves as a seal.

The women wear a short bodice (*angiya*) of chintz of a bright colour. Sometimes over this is a similar garment called a *choli*. A coat, or *kurta*, over this reaches down to the waist; and the lower part of the body is clothed with a petticoat (*lahngan*) with ample folds, usually of a red or blue colour. Coolie women wear the waist cloth (*dhoti*) only, Musalmánís trousers (*páijámas*) instead of the petticoat. All women wear the *orhni* or *sári*, a white linen cloth thrown over the head, and answering for a head-dress, as well as to cover the body. Even the poorest wear numerous armlets, usually of pewter or lac (*churi*, *bázúband*, &c.), and anklets of a similar material. These latter, however, are rather small, not being nearly so large as those worn further east in the direction of Gházipur. With women who are better off, these jewels are made of silver, and nose-rings even of gold and coral are sometimes seen. Their ears are disfigured by heavy earrings.

Except in the city, where of course a luxurious style of living is frequently adopted, the food of the inhabitants of this district is of the simplest kind. The tillers of the soil get

Food.

very little of its best fruits. They take their meals twice a day, at about 10 or 11 A.M., and in the evening; and the grains usually consumed by them are the coarser kinds, *viz.*, *júár*, *bájra*, and sometimes a little barley, the particular grain varying with the crop that happens to be in season. Their wheat they almost invariably sell, and but little rice is eaten by them. The small millet called *kodon* (*Paspalum frumentaceum*) is much eaten by cultivators in this district. The effects of eating the *kisári dál* are shown on page 22. Measures have been taken to reduce its cultivation. The only relish which the agricultural labouring man apparently has to his diet is the green stuffs, which he calls *ság*. These are usually the green shoots of gram, or the young leaves of the *sarson* plant (called *kandel*). Of fruits he, of course, obtains some, chiefly mangoes in the season, and melons that are becoming unfit for the market. His hut is often covered with cucumber plants. Chamárs eat the dead cattle; and Pásis annoy the whole village by keeping pigs for their private consumption.

The zamíndárs are better supplied with food. They and the Ahírs who keep cattle are the only persons in the rural parts of the district who can afford to eat *ghí*. They, as a rule, too, eat any game they can get, and also the flesh of goats. For the Musalmáns, the animal must have had his throat cut while a prayer is being muttered over it, and often Hindus are met with who like their meat killed in this way. Ordinarily, however, the Hindu zamíndárs do not mind how the animal has been killed. They used to kill their goats by cutting off their heads with one sweep of a sword, but having been disarmed, they have now to use the knife. Meat which has been killed in this way is called *jhatka*. The Brahmans alone will not eat flesh or fish. Banias, Káyaths, and most classes eat mutton and goat's flesh. Fish, too, they are fond of, and the supply of this article of food is plentiful in this district.

Mr. Buck puts the annual produce of food for the Allahabad district at 300,000 tons[1]; and estimating 18 oz. per head per diem as the average amount of food consumed (making a total consumption of 267,000 tons), arrives at the conclusion that there is a balance for store or export of 33,000 tons.

Antiquities.

As might have been expected from its history, Allahabad abounds in temples and other objects of antiquity. Information about these, however, it is difficult to obtain. It consists chiefly of unwritten traditions that are fast dying out; these, moreover,

[1] Answers to questions put by the Famine Commissioners in terms of the Resolution of Government, North-Western Provinces and Oudh, No. 1900A., dated 5th July, 1878, Chapter I., Statement V. In the preceding statement the outturn is reckoned at 6,129,600 cwt., or 306,450 tons.

when heard a second time, generally differ from what they were on the first hearing.

Fort temple.

The Pátálpúri temple in the Fort is thus described in Thornton's Gazetteer, and the description still holds good :—"Below the Fort is a subterraneous temple, entered by a long passage sloping downwards. Its shape is square, and the roof supported by pillars. In the middle is a *linga*, or phallic emblem; and at one end a dead forked tree, continually watered with great care by the attendant priests, who maintain that it still retains its sap and vitality; but Tieffenthaler describes it as leafless in his time, a century ago. The place is a close, loathsome den, rendered more hideous by obscene and monstrous figures of Mahádeva, Ganesh, and other objects of worship; and is damp from water trickling from its rocky walls. This insignificant moisture is alleged by the superstitious to be the outlet of the river Sarasvati, which is lost in the sands near Thanesar, in Sirhind, upwards of four hundred miles to the north-west. Wilford observes:—'The confluence of the Ganga and Yamuna (Ganges and Jumna) at Prayága is called Triveni by the Pauranics, because three rivers are supposed to meet there; but the third is by no means obvious to the sight. It is the famous Sarasvati which comes out of the hills to the west of the Yamuna, passes close to Thanesar, loses itself in the great sandy desert, and re-appears at Prayág, humbly oozing from one of the towers of the fort, as if ashamed of herself. Indeed she may blush at her own imprudence, for she is the goddess of learning and knowledge, and was then coming down the country with a book in her hand, when she entered the sandy desert, and was unexpectedly assailed by numerous demons with frightful countenances, making a dreadful noise. Ashamed of her own want of forethought, she sank into the ground, and re-appeared at Prayága or Allahabad.'"

The underground position of this temple is due to Akbar's having built up the Fort over it. The temple is doubtless of immense antiquity, and the Prágwáls will have it that it was built 10,000 years before the Muhammadan conquest! Scoffers say that when the *Akshái Bát*, or "undying baniyan tree," rots away, it is secretly renewed by its guardians.

Asoka's pillar.

The following is General Cunningham's account of the Buddhist monument of the Allahabad Fort (*Corpus Inscriptionum Indicarum*, Volume I., p. 37):—"The well-known Allahabad pillar is a single shaft of polished sandstone 35 feet in length, with a lower diameter of 2 feet 11 inches, and an upper diameter of 2 feet 2 inches. The capital of the column was no doubt of the usual bell-shape of Asoka's other

pillars, but of this there is now no trace. The circular abacus, however, still remains with its graceful scroll of alternate lotus and honeysuckle, resting on a beaded astragalus of Greek origin. This was once surmounted by the statue of a lion; but the lion must have disappeared many centuries ago, as, when the pillar was re-erected by Jahángír in A. D. 1605, it was crowned by a globe, surmounted by a cone, as described and sketched by Padre Tieffenthaler in the middle of the next century (*Description de l'Inde, par Bernoulli*, I., 224). It then stood in the middle of the Fort.

"The great inscription of Asoka, containing the same series of six edicts which are found on the other four pillars, is engraved in continuous lines around the column. The letters are uniform in size, and are very neatly and deeply engraved. But a great portion of the third and fourth edicts, comprising seven lines, has been ruthlessly destroyed by the cutting of the vainglorious inscription of Jahángír, recording the names of his ancestors. Two lines of the fifth edict are nearly intact, but nearly the whole of the remainder has been lost by the peeling off of the surface of the stone. The sixth edict is complete with the exception of about half a line. Immediately below the Asoka edict comes the long and well-known inscription of Samudra Gupta. The upper portion of this inscription is confined between a crack in the stone on its left, and two short Asoka inscriptions on its right. The lower one of these, consisting of five lines, was translated by Prinsep, and as it refers to Asoka's queens, I propose to name it 'the queens' edict.' But the upper inscription, consisting of four lines, was discovered by myself, and as it is addressed to the rulers of Kosámbi, I propose to name it 'the Kosámbi edict.' Of middle age inscriptions there is no trace, but the mass of short records in rudely cut modern Nágari, covers quite as much space as the two inscriptions of Asoka and Samudra. Above the Asoka edicts there is a mass of this modern scribbling equal in size to the Samudra Gupta inscription. But besides this, the whole of the Asoka inscription is interlined with the same rubbish, which is continued below on all sides of the two shorter edicts, one of which has been half obliterated by the modern letters. Regarding these minor inscriptions, James Prinsep remarks (*Journal of the Bengal Asiatic Society*, VI., 967) that 'it is a singular fact that the periods at which the pillar has been overthrown can be thus determined with nearly as much certainty from this desultory writing as can the epochs of its being re-erected from the more formal inscriptions recording the latter event. Thus, that it was overthrown some time after its first erection by the great Asoka in the middle of the third century before Christ, is proved by the longitudinal or

random insertion of several names in a character intermediate between No. 1 and No. 2, in which the *m.*, *b.*, &c., retain the old form.' Of one of these names he remarks :—'Now it would have been exceedingly difficult, if not impossible, to have cut the name No. 10 up and down at right angles to the other writing, *while the pillar was erect*, to say nothing of the place being out of reach, unless a scaffold were erected on purpose, which would hardly be the case, since the object of an ambitious visitor would be defeated by placing his name out of sight and in an unreadable position. The pillar was erected as Samudra Gupta's arm, and there it probably remained until overthrown again by the idol-breaking zeal of the Musalmáns; for we find no writings on it of the Pala or Sárnáth type (*i.e.*, of the tenth century), but a quantity appears with plain, legible dates from the samvat year 1420, or A. D. 1363, down to 1660 odd; and it is remarkable that these occupy one side of the shaft, or that which was uppermost when the pillar was in a prostrate position. A few detached and ill-executed Nágari names with samvat dates of 1800 odd show that ever since it was laid on the ground again by General Garstin, the passion for recording visits of piety or curiosity has been at work.'

"I have gone through the mass of modern scribbling in the hope of finding something that might throw further light on the history of the pillar, and I have not been altogether disappointed. I have found seven dates, ranging from samvat 1297 to 1398, or from A.D. 1240 to 1341; five ranging from samvat 1464 to 1495, or A. D. 1407 to 1438; twelve ranging from samvat 1501 to 1584, or A. D. 1444 to 1527; three ranging from samvat 1632 to 1640, or A. D. 1575 to 1583; and three of samvat 1864, or A. D. 1807. These dates, combined with the total absence of any mediæval Nágari inscriptions, are sufficient to show that the pillar was standing out of the reach of pilgrims scribbling from the time of the Guptas until that of the early Musalmán kings of Dehli. There are then twelve dated inscriptions coming down to near the death of Muhammad Tughlak. There is not a single record of the time of Fíroz Tughlak, which leads me to suspect that he may have re-erected this pillar with its globe and cone, like those of the *Zarín Mínár*, or golden pillar, at Dehli. But if he did set it up, it must have been thrown down again during the troubled times of his immediate successors, as the dates begin again in A. D. 1407 and 1408. It was next set up by Jahángír in A. H. 1014, or A. D. 1605, to be pulled down by General Kyd in A. D. 1798. It was once more scribbled upon in A. D. 1807, and finally in 1838 it was set up as it stands at present.

"From the address of Asoka to the rulers of Kosámbi, in the newly discovered edict, it seems probable that this pillar may have been originally

erected in that city, and afterwards removed to Prayág or Allahabad. But of so, the removal was not made by Jahángír, as I have found amongst the modern Nágari records a short inscription of the famous Birbar, the companion and favourite of Akbar. The words of the short record are as follows:—

1. Samvat 1632, Sáke 1493, Márgabadi panchami.
2. Somwar Gangádás sut Mahárája Birba (*r*) Sri.
3. Tirth Ráj Prayág ke játrá Saphal lekhitam.

'In the samvat year 1632, Sáke[1] 1493, in Márga, the 5th of the waning moon, on Monday, Gangádás's son, Mahárája Birba (*r*), made the auspicious pilgrimage to Tírth Ráj Prayág. Saphal scripsit.'

"The samvat date is equivalent to A. D. 1575, and as the building of the Fort of Allahabad was finished in A. H. 982, A. D. 1572, it is probable that Birbar took advantage during one of his attendances on Akbar to pay a visit to the meeting of the waters of the Gangá and Yamuna under the holy tree of Prayága. But whatever may have been the occasion of Birbar's visit, its record is sufficient to prove that the pillar was then *lying* on the ground at Prayága. If, then, it was originally erected at Kosámbi, it seems highly probable that it must have been brought to Prayága by Fíroz Tughlak, whose removal of the Siwálik and Mírat pillars to Dehli gives countenance to this suggestion. The silence of the Chinese pilgrim, Hwen Thsang, is also in favour of my suggestion that the present Allahabad pillar was originally set up at Kosámbi."

Garhwá Fort.

The ruined Fort of Garhwá[2] is situated about two miles north of Shiurájpur in tahsíl Bárah. It is situated in a hollow among low hills. On the north side of it is a fine large tank with the remains of numerous ghát of cut stone; and in the neighbouring jungle are found cut stones which appear to have formed parts of some building. There are but two entrances; one (the principal) on the north face, and the second (a postern) on the east. The Fort is built on a raised platform to which access is obtained by a broad flight of about twelve steps. In shape it is an irregular four-sided building with the north-east corner rounded off, having four bastions at the corners. Within is an inner fort having only one entrance (on the east side) and originally walled off from the outer enclosure. Some of the pillars forming the enclosure, which seems to have had cell-like apartments like a sarái,

[1] There is an error of four years in this Sake date of 1493, which should be 1632 × 135 = 1497 Sake. If this was due to Birbar himself, and not to the scribe Saphal, it confirms the account of Badaoni, that he was of poor origin. His real name was Mahesh Dás. See Blochmann's *Ain-i-Akbari*. [2] The following account of the Garhwá fort is taken from notes by Mr. E. Atkinson, C.S.

are still standing. They are of various devices, from plain voluted shafts to those elaborately carved all over in panels and belonging to different ages. Most of these pillars have the lower part of the shaft eight-sided, and the middle, sixteen-sided, while the upper is plain. The capitals have a four-armed human figure, or that of an animal (elephant, tortoise, or alligator) at each corner. The bastions appear to have had three stories roofed by long stone beams resting on corbels. On the east side is a small temple, in which are three colossal figures, of which two are easily recognizable as Siva and Vishnu. The third is a three-headed figure with a moustache, of ruder workmanship than the first two, and may be most probably considered as an old form of Brahma, improperly, but commonly called a Bhar rája. There are two or three other figures near these that appear to belong to the Buddhist period. A large temple is a little to the west of the side temple, and overlooks the south side of the Fort from inside. Between these two temples excavations were made: and a set of colossal statues, representing the incarnations (*avatár*) of Vishnu, were discovered, and as fresh as if only carved yesterday, except that the noses of almost every one have been broken off. Near the south-west bastion is a small temple containing a colossal figure of Krishna and other statuary, apparently of modern date. A few inscriptions have been collected and translated by General Cunningham (*vide* his Report for 1871-72, Vol. III., page 58). Strange to say, there is not a single tradition in existence with regard to this fort among the surrounding villages. Over one of the doorways is a frieze representing the chariot of the sun.

Garhwá is an old place and the present remains belong to two distinct periods, the earlier to even Buddhist times, and the repairs of the inner fort and the small temple near the south-west bastion to recent times. Photographs of this fort and the statuary within it were taken at the expense of Government, and copies are to be found in the office of Government, North-Western Provinces, in the Allahabad public library, and with the Asiatic Society in Calcutta. From the inscriptions it appears that the temple at least, and one of the statues, were in existence in Sambat 1199, or 1142 A.D.; and also that the place was a stronghold of some Káyath zamíndárs. But the Buddhist remains also show that, long before this date, Garhwá was occupied by persons of that faith. In 1248 A.D., in the reign of Mahmúd, we read of Ulugh Khán attacking a ráua in the neighbourhood of Kara, who was called Dalak-i-wa-Malaki. "He had many dependants, countless fighting men, great dominions and wealth, fortified places, and hills and defiles extremely difficult of access." Subsequently it is said that the tract ruled over by this prince lay

between Kara and Kálinjár. Ulugh Khán ravaged all these parts, and destroyed the forts. Garhwá may have been one of these forts; that it was ravaged by Musalmáns is evident from the mutilation of all the figures now existing. This is further probable from the existence of several other similar fortified places to the west, in the Bánda district, and towards the Rewah hills, which may have been properly characterized as "defiles difficult of access." The statues are good examples of Indian sculpture in the twelfth century.

Kosam.

General Cunningham (*Archæological Survey of India*, Vol. I., page 301) gives a lengthy account of the ancient city of Kosámbi, of which the following is an epitome. The city of Kosámbi was one of the most celebrated places in ancient India, and its name was famous amongst Brahmans as well as Buddhists. The city is said to have been founded by (about 1500 B.C.) Kosamba, the tenth in descent from Pururavas; but its fame begins only with the reign of Chakra, the eighth in descent from Arjun Pándu, who made Kosámbi his capital (about 1200-1150 B.C.) after Hastinapura had been swept away by the Ganges. Kosámbi is mentioned in the 'Rámáyana', the earliest of the Hindu poems, which is generally allowed to have been composed before the Christian era. The story of Udáyana, king of Kosámbi, is referred to by the poet Kálidása in his *Megha duta* or 'cloud messenger.' Kálidása flourished shortly after A. D. 500. Lastly, the kingdom of Kosámbi, or Kosámba Mandala, is mentioned in an inscription taken from the gateway of the fort of Khara, which is dated in Samvat 1092, or A. D. 1035, at which period it would appear to have been independent of Kanoj ('Asiatic Researches,' IX., 433; Journ., Asiat. Soc., Bengal, V., 731). Kosámbi, the capital of Vatsa Rája, is the scene of the pleasing drama of *Ratnávali* or the 'Necklace,' which was composed in the reign of King Harsha Deva. The date of this notice lies between 607 and 650 A.D.

"The name of Udáyana, king of Kosámbi, was perhaps even more famous amongst the Buddhists. In the *Mahawanso* (Turnour's *Mahawanso*, page 16), which was composed in the fifth century, in the *Lalita Vistara*, which was translated into Chinese between 70 and 76 A. D., and which could not, therefore, have been composed later than the beginning of the Christian era, and in other Ceylonese books, Kosámbi is named as one of the nineteen capital cities of ancient India. In this famous city also Buddha is said to have spent the sixth and ninth years of his Buddhahood (Hardy's *Manual of Buddhism*, page 356). Lastly, Hwen Thsang relates that the famous statue of Buddha, in red sandal-wood, which was made by King Udáyana during the lifetime of the

Teacher, still existed under a stone dome in the ancient palace of the kings (Julien's *Hiouen Thsang*, ii., 283).

"The site of this great city, the capital of the later Pándu princes, and the shrine of the most sacred of all the statues of Buddha, had long been sought in vain. The Brahmans generally asserted that it stood either on the Ganges or close to it, and the discovery of the name of Kosámbi mandala, or 'kingdom of Kosámbi,' in an inscription over the gateway of the Fort of Khara, seemed to confirm the general belief, although the south-west bearing from Prayága, or Allahabad, as recorded by Hwen Thsang, pointed unmistakably to the line of the Jumna. It is quite certain that the present Kosam stands on the actual site of the ancient Kosámbi, for not only do the people themselves put forward this claim, but it is also distinctly stated in an inscription of the time of Akbar, which is recorded on the great stone pillar, still standing in the midst of the ruins, that this is Kausámbipura.

"The present ruins of Kosámbi consist of an immense fortress[1] formed of earthen ramparts and bastions, with a circuit of 23,100 feet, or exactly 4 miles and 3 furlongs. The ramparts have a general height of from 30 to 35 feet above the fields; but the bastions are considerably higher, those on the north face rising to upwards of 50 feet, while those at the south-west and south-east angles are more than 60 feet. In the three main points of name, size, and position, the present Kosam corresponds most exactly with the ancient Kosámbi as it is described by the Chinese pilgrim in the seventh century. Hwen Thsang describes a statue of Buddha in red sandal-wood, which he saw at Kosámbi and which had been erected by Udáyana, who reigned from 570 to 540 B.C. In the centre of the enclosure is a Jain temple, built in 1834 and dedicated to Párasnáth, most probably on the precise spot where once stood the ancient temple containing this statue. Perhaps the most interesting of all the remains as yet discovered is a large monolith about 40 feet long. It has been partly excavated; and is standing at an angle of 8°. It probably has been in this position since the time of Akbar. The inscriptions on it date from the time of the Guptas down to the present day. It goes by the name of *Rám ki Chhari* or 'Ráma's walking stick.'

Singraur.

With regard to the ancient village of Singraur, the same writer says (*Archæological Survey of India Reports*, Vol. XI., page 62):—"The old tomb of Singraur or *Singri-vira-pura*, stands on a bluff headland on the north bank of the Ganges, 22 miles to the north-west of Allahabad. Its name is said to have been derived from *Singri-vira Rishi*, whose

[1] Local legends ascribe the building of this to Parikhshita, the grandson of Arjuna Pandava.

shrine stands on an isolated mound on the extreme west point of the position. It is called the *Sthán* of Sringhi Rishi, but it is a comparatively modern vaulted room of brick, before which a few fragments of sculpture are collected. Inside there is a group of Hara-Gauri and a small figure of the sun on a four-wheeled chariot drawn by seven horses. Only the northern or inland position of the mound is now occupied by houses. On the highest point, which is about 50 feet, there is a *chabutra*, or terrace, overlooking the bed of the Ganges; and on another point to the north-west of the last there is a masjid, with a small tomb of Muhammad Madári inside its court-yard. Here there are two Hindu pillars. The whole mound is a mass of bricks, chiefly of large size, 16 to 18 inches long by 11 inches broad. Singraur is said to have been a very large place in former days, but the Ganges first undermined its southern face, and swept away a large portion of the town, leaving a precipitous cliff some 90 feet in height. Since then the river has deserted the place, and only a small branch now passes under Singraur, in the wide channel where the whole stream of the Ganges once swept along. Singraur is famous as the scene of the last act in the great rebellion of Khán Zamán and his brother Bahádur against Akbar * * * * * * * * * * * * *

Half a mile to the north of the town there is a large mound 18 feet high called Surya Bhita, or 'mound of the Sun.' It is 50 feet broad at the top and 150 feet at the base, and is thickly strewn with broken bricks. I suppose it may have been the site of a temple to the Sun."

Bhita.

"The extensive mounds of ruins at *Bhita*" (*Archæological Survey of India Reports*, 1871-72, Volume III.), "10 miles to the south-west of Allahabad, were first discovered by the railway contractors, who possess keen eyes for brick ruins, which offer a tempting mine for ballasting the line of rail at a cheap rate. *Bhita* or *Bhisa* is used in many parts of the North-Western Provinces to denote a mound. At Bhilsa the *stupas* are only known by the name of *bhita*, or 'mounds,' of which the diminutive is *bhitni*, a nipple. But in the present instance I believe that the name of Bitha is actually derived from the real name of the place in former days. At present nothing is known of its old name; but the following extract from the *Vira Charetra* of the Jains appears to me to refer to this very place:—'Udáyana, of the Yaduvansa race, was reigning at Bitbhayána-pattána, in *Sindhu Sanviradesa*, in the time of Mahávira, and embraced Jainism. He had a statue of Mahávira made of *gosirsha chandana*, or 'ox-head sandal-wood,' for the possession of which a great battle was fought between him and Chandra Pradgota, rája of Ujain.' This very statue is said to have been afterwards found by Kumar Pal, the well-known Jaina rája of Gujrat.

'The remains of the ancient city, which I suppose to have been *Bitbhayána-pattána*, extend in a slightly curved line for about a mile and a half in length, in a direction from south-south-west to north-north-west, ending in the rocky islet of Sujan Deo in the Jumna. The rock was originally the most northernly point of the low ridge of sandstone which bounds Bitha and Deoriya on the east, but the continuous encroachments of the Jumna at last cut it off from the land, and it now stands in the midst of the river, a bluff and picturesque pinnacle of rock 60 feet in height. It was formerly crowned by a Hindu temple called Sujan Deo, by which name the rock is still known. But the temple was destroyed in the reign of Sháh Jahán by Sháista Khán, who in A. H. 1059 erected an open octagonal cupola, 21 feet in diameter, which still exists.

Temple of Sujan Deota.

"On the cliff opposite Sujan Deo, about 200 yards to the south, stands the small village of Deoriya, which now forms the northern extremity of the ruins of an extensive city. In the rocky ridge to the south are the well-known sandstone quarries, and close to them are some square shaped fields, raised high above the surrounding lands, in which the plough still turns up statues, pillars and stone umbrellas. Several statues and fragments of architecture are collected together under different trees in the village, and on the very edge of the cliff overhanging the Jumna, opposite Sujan Deo, there is a high artificial mound that was most probably the site of the original temple which gave its name of Deoriya to the village. From Bitha to Deoriya the distance is nearly half a mile, part of the high ground between the two places being an artificial embankment connecting the rocky ridge of Deoriya with the high mound called *Dhi* of the large mass of ruins to the south, which are about 1,500 feet in length. To the south-west of Dhi lies the principal mass of ruin now called *Garh*, or 'the Fort.' It is very nearly square in form, the north face being 1,200 feet in length outside, and the other three faces about 1,500 feet each. Apparently, the rampart is only an enormous earthen mound from 35 to 40 feet in height and of great thickness, its base being not less than 200 feet. But a section which I made on the eastern face disclosed a massive brick wall, which could not have been less than 45 feet in height, including the loopholed parapet. But as the mass of earth outside this wall is much too great to have been washed from the inside by the annual rains, I conclude that there must have been an outer line of works forming a *faussebraie*, or *raoni*, as it is called in India, at a distance of 25 or 30 feet beyond the main line. In the course of time the ruins of the two walls, combined with annual washings of the rains,

Deoriya.

would gradually fill up the space between them, and form the gentle slope of the present mound.

"At all the four corners, and at a few intermediate points, the earthen mounds rise to a still greater height, showing the position of the towers of this strong fort. At the western angle there are two of these lofty mounds standing close together, but with a deep gap between them, which must have been the site of one of the principal gates of the old fort. Two other gaps on the north-east and south-east faces show the probable position of two other gates, the former leading to the northern part of the town, outside, including Deoriya, and the latter the east, towards a long mound of brick ruins, the remains of some important buildings. The whole of the interior of the fort was once raised to a height of 15 or 20 feet, but about one-third has been gradually lowered by the action of the annual rains, leaving only a single mound standing in the midst of the hollow. This was most probably the site of a temple, as a large stone statue is still lying there, and stones, as well as bricks, are obtained by digging in it. To the south-west of the fort is another extensive mass of ruins, which once formed the southern quarter of the town. * * * * * To the east of the northern half of the town there is a large sheet of water, 3,000 feet in length from north to south, and 2,000 feet in breadth. It is possible that some portion of this may have been a natural hollow; but its present size and form are due to the artificial embankment which connects the northern end of the mass of ruins called *Dhi*, or 'the mound,' with the rocky ridge to the south of Deoriya. This sheet of water has no special name, but is simply called *tál*, or lake."

Customs[1].

Brahman and Rájput marriages are usually contracted at ages varying from nine to twenty-four years. No such limits can be laid down in the case of the mixed castes. There are no castes, which *as such* have adopted reforms in the matter of child marriage. Sudras occasionally make marriage contracts for children still in the womb. Only the Sudra caste permit a second marriage; and even then the custom of *Bhanwár* does not obtain at the second marriage, and the second wife cannot join in religious ceremonies. Her children can inherit in the same way as children by a first marriage, but they are incompetent to perform the ceremonies of *pinddán* and *tarpan*. There are no castes in this district which admit of the enrolment of outsiders in their number; nor do any of them tolerate intermarriage of their members with other caste people. Conversion to Christianity or Islámism, in every case, necessitates exclusion from caste; nor in

[1] From information supplied by Pandit Dín Dayál, Deputy Inspector of Schools, with the approval of the Allahabad Hindu Samaj.

such a caste are there any means of recovering one's privileges. Conversions to Muhammadanism are made indiscriminately from all castes. In the higher and middle castes, excommunication is caused by imprisonment in jail; adultery in the case of females (she also brings excommunication on all her near relatives); and eating with, or food cooked by, members of other castes. In some places persons that have been in jail are re-admitted into their caste after undergoing severe penance, and feeding Brahmans and men of their own caste. This privilege is allowed them because in jail they took food cooked by others under compulsion. In the case of adultery and eating with strangers, re-admission is never allowed. In the lower castes, besides the causes of exclusion mentioned above, there are others, such as stealing, smoking with persons of other castes, and excluded persons can be re-admitted on paying a certain fine. In the lower castes only are "panchâyats" held for the settlement of caste questions. When an excluded person seeks re-admission, he assembles the members of his own caste; the latter, after discussing the nature of his offence, usually decide that re-admission be granted on payment of a fine proportionate to the seriousness of the offence. The money thus raised is spent in feasting the "panchâyat." If the accused has been an habitual offender, he is excluded from the caste for a fixed time, which may extend to twelve years or more.

Hindu customs at births, marriages, and deaths.

An account of Hindu customs at births, marriages, and deaths may be given, once for all, for this series, in this volume. The following notice of these customs has been written by the Reverend H. Hackett of the Church Missionary Society:—

Birth.

"In every Hindu house a separate apartment is set apart as a lying-in chamber (*saurí*), and in this all births take place. When the expected time draws near, several objects are placed near the door of the room for the purpose of keeping away evil spirits. These objects are generally some fire, a piece of iron, a pestle, a shoe, an empty earthenware vessel, and a thorn of the *bel* tree. The midwife receives usually a rupee and a garment for her services, but considerably more than this from the richer classes. In Brahman families the midwife is only allowed to be in the house during the birth. *Bhang* is always given to deaden labour pains, and is afterwards applied externally. On the fifth day the mother is bathed, and on the sixth the worship of the goddess Shashthi is performed in the following manner. The floor is smeared with cowdung, and a small hole dug in the ground. The latter is filled with milk in which a live fish is placed. If several children have successively died soon after birth, Hindus of the lowest caste place an iron ring upon the next child's ankle. After about 21 days the mother resumes her household work, but she is considered unclean for 21 days for a

boy and a month for a girl. It sometimes happens with the lower orders that the child is born when the mother is at work in the fields, and she has been able to carry it home in her arms.

"When a birth takes place, the female barber, who is always present on such occasions, at once goes to call the family Brahman (*ganak*). Upon the road she explains to him the exact time and circumstances of the birth. By pretending to evolve these facts from his inner consciousness, the Brahman manages to sustain his prophetic reputation, and is presented with an appreciative fee, from four ánas upwards, part of which finds its way into his co-adjutor's pocket in gratitude for her valuable help. This Brahman it is who makes out the nativity (*janmpatrí*), but these are only written for the four Hindu castes. Any lower than Sudras are not permitted *janmpatrís*. The name is generally given about two or three days after birth. Every Hindu has two names, one called the *rás*, formed by taking the initial or final letter of the sign of the zodiac in which he was born, and letting it form the first or last letter of the name; the other, the name by which he is to be known, is usually chosen by the mother. Hindu mothers nurse their children till they are five or six years old. Upon returning to the house after being absent for a time, a son will take the dust from his parents' feet, and rub his forehead with it in token of submission. As soon as a boy of the better class is able to sit up, various articles, such as clothes, books, pen and ink, grain, gold, silver, &c., are placed before him. He is made to choose one, and his choice decides his future profession, with a view to which his education is carried on. Should a child fall sick, the mother vows its hair to some deity. The hair is then tied up in locks (*lat*), the name of a deity being repeated over each.

Marriage.

"When a child is about five or seven (an odd number is necessary) years old, arrangements are made for its marriage. It is considered a family disgrace if it is not married before its twelfth year. As is well known, vast sums are expended upon weddings, the poorest spending up to Rs. 50, and the rich frequently more than a lákh. Preliminary arrangements are made by the professional go-between (*agua*). The ceremonies which have to be performed are legion, but the following are the principal:—

"*Bar rakshá*, in which the bride's father or brother sends some money to the bridegroom and, if he be a Brahman, a sacred thread (*janeo*), but to other castes a cocoanut.

"*Tilak* takes place about a month before the marriage. Presents of money, garments, rice, and sweetmeats are again sent to the bridegroom. In the court-

yard of the house a square (*chauk*) is marked out with flour, in the midst of which the bridegroom is seated. Oil and turmeric are applied to his body, and upon both his wrists bracelets are fastened (*kankan bandhna*). These bracelets merely consist of a small bag of yellow cloth containing a ring of iron, some cummin seed, and a kind of anise-seed (*ajwáin*). The *tilak* is also marked upon his forehead. In her own house the bride is similarly treated.

"*Sahísupárí.*—The bridegroom's father sends gifts of garments and jewels to the bride. Upon the day before the wedding procession (*barát*) feasts are given in both houses to friends.

"*Barát.*—The bridegroom goes in procession to the bride's house, accompanied by friends bearing artificial flowers, trees, birds and animals. The house is reached after dark. First *Dwarpújá* takes place, that is, Ganesh and Gaurí (Párvatí) are worshipped in the following manner:—First the usual square (*chauk*) is formed with flour outside the door. A *ghara*, or earthen jar, is then filled with water, into which a pice and some betel-nut are thrown. Upon the mouth of the *ghara* is placed an earthenware plate upon which barley or rice is placed, and underneath a little sacred grass. A small lamp with *ghí* is lighted and placed on the plate. The Brahman then prays to Ganesh and the nine planets for a blessing on the bridegroom, but the bride is not mentioned. Párvatí is worshipped in the form of a ball of cowdung. The bride's father makes a gift of money to the bridegroom, after which he returns to his home or lodging-place (*janwása*).

"*Bírâh.*—At night-time or in the evening of the next day the bridegroom comes back, when the actual marriage-ceremony, *birâh*, takes place. In the female apartments the bride is subjected to a variety of ceremonies. Her relatives make the *tilak* on her forehead with curds and rice, and wave over her head water, sugar, and a pestle. It is hard to say what the origin of these customs is, but they are done now in order to keep away evil spirits. The bridegroom upon his arrival is seated upon the customary square made with flour in the courtyard. The bride is then introduced and placed beside him, and their clothes are knotted together by the Brahman (*gath bandhan*). Taught by the priest they then worship Ganesh and Párvati. The bride's father places her hand in that of the bridegroom, who then marks red lead (*sendur*) along the parting of the bride's hair. All her relatives with the exception of the parents then leave the apartment. The bridegroom clasps the bride round the waist from behind and in this position they both go round a plantain tree or the handle of a plough seven times (*bhánwari phirná*). In the same position he next lifts her right foot with his right hand and three

times touches a stone pestle (*lorhá*) with it. The pair are then led into the *kohabar*. This is an illuminated apartment in which many minor ceremonies take place. If old enough, the bridegroom then takes his bride home (*gauná*), but most commonly this is done some months afterwards. After three or four days the ceremony of loosing the bridal bracelets (*kankan kholná*) takes place. The propitious moment when they may first come together is determined by the Brahman priest.

Death.

"The Hindus do not allow their relatives to die in a house that the soul parted from the body may not be hindered in its ascent; accordingly when death seems near they lift the dying person into the courtyard of the house. The ground is first smeared with cowdung and a small hole dug and filled with water. The dying person is then laid on the ground on a little sacred grass (*kush*), with his feet towards the south in the pool of water. The friends pray that all the sacred rivers may be present in the pool, so that he may get the benefit of bathing in them all. It is supposed that the regions of the dead are to the south; hence the position of the body. Ganges water, a leaf of the *tulsí* plant (holy basil, *Ocymum sanctum*), and some gold, are then placed in his mouth, and he is made to perform cow *sankalp*, that is, the dedication of a cow. The object of this is to ensure him the assistance of that animal amid the difficulties of the other world, especially in enabling him to cross the Hindu Styx, called Vaitarani, which consists of blood, hair, and bones. If he has never received the essential initiatory *mantra* (sacred formula) it is now whispered into his ear by the priest. Then more Ganges water is forced down his throat till death releases him.

"The moment he is dead the relations or friends wash the body, anoint it with *ghi*, and wrap it in a white shroud. But first the heir-at-law performs *shráddh*, by which provision for the first day after death is secured to the deceased. He is supposed to have become a spirit (*pret*) no bigger than a thumb, but invisible, in which state he continues for eleven days. The object of the *shráddh* offerings during this interval is to form a body for the *pret* of the departed. After the eleven days the *shráddh* is to secure the maintenance of the departed in whatever body he may have entered into. After the preliminary *shráddh* the corpse is placed upon a rough bier made of bamboos (*áithí*), and carried by friends to the burning ghát with the oft-repeated *Rám nám sat hai*, 'the name of Rám is true.' Upon the road a halt is made for a short time, whilst again the nearest relative performs the manes for the dead. According to the Hindu mythology it is the Ganges that is supposed to carry the remains of the dead straight to the other world. Accordingly most dead bodies are

consigned to it, but some are burnt on the shore of the Jumna. The corpse being placed near the edge of the water is shaved by the barber; and the next of kin and all friends assisting are also shaved. The funeral pile is then built up and the body placed upon it, with the feet towards the water—a man upon his face, a woman upon her back. Here the legs are stretched out, but in Bengal they are doubled back under the body from the knees. Once again the next of kin performs *shráddh*; then holding a lighted coal in some straw, he walks five or seven times round, keeping his right side near the pile. In Bengal they generally surround it three times, but Hindus, if possible, avoid the even numbers. If it is a pandit who performs the obsequies, whilst going round he says in Sanskrit: 'In this body is merit (*dharm*) and demerit (*adharm*), but not avarice (*lobh*) or desire (*moh*). Oh fire! rise and burn it.' He then places fire upon the mouth, after which he ignites other places till the whole is kindled. To the end of a long bamboo pole a small earthenware vessel filled with sweetmeats is fastened. With this the principal actor first lightly touches the half-consumed head, and then with a violent blow breaks the skull. The breast-bone is generally not consumed, but is thrown into the river by means of a bamboo. When all the remains have been washed into the river, the friends retire to a bathing ghát, where they bathe and throw water and sesamum (*tiládjalí*) for the support of the departed.

"The women do not accompany the funeral, but go to bathe in the river. If it is a husband that has died, then on the river bank the other women violently tear off the widow's ornaments, roughly untie her top-knot, and strip off all her good clothes, seemingly taking a savage pleasure in adding to the sorrows of their bereaved sister. Upon the day of the funeral none of the household partakes of food. On their return from the river the ground opposite the door of the house is smeared with cowdung, upon which are then placed a vessel of water, a stone, a twig of the *nim* tree (*Melia indica*) and some fire. The next of kin with the toe of his right foot touches first the water, then the stone, and then the fire, and places a *nim* leaf in his mouth. After a death Brahman relatives remain unclean for eleven days, other castes for fifteen days, and Sudras for a month. For a year, near relatives, if strictly devout, refrain from combing their hair, anointing their bodies, carrying an umbrella, riding in a palanquin or wheeled conveyance, and association with their wives.

"Upon the morning after a funeral, the next of kin makes a small hole in the bottom of a *ghara* filled with water. He drops a pice and some betel-nut into the *ghara*, covering the top with an earthenware plate, upon which some barley and a lighted lamp are placed. This is hung up under a mango or

pípal (*Ficus religiosa*) tree, where it remains for ten days to minister to the wants of the thirsty *pret*. In the evening two tripods are made of bamboos, and in the fork of each a leaf cup is placed, the one being filled with milk, the other with water. These the next of kin empties upon the ground, saying these words—'Take this water and bathe in it, and this milk to drink.' He then lights a lamp, placing the wick to the south side of the saucer, and addressing the deceased says—'Take this to light thee on thy way.' On account of these superstitious notions, Hindus will never lie with their feet towards the south, or place the wick at that side of their saucer lamp. After these ceremonies are completed, the relatives eat for the first time since the death, but the food is purposely not cleaned thoroughly. A large portion is put aside in an earthenware pot for the deceased and placed under a tree for him. It is imperative to give him enough so that he may not be subjected to the indignity of having to ask for a second helping. That night the next of kin sleeps by himself as being extra unclean, and he arms himself with a knife to guard against the assaults of the *pret*. Upon the third day *shráddh* is again performed by him. Owing to the expense of cremation, the very poor content themselves with merely touching the body with fire and then throw it into the river. Should any one die under an unlucky star, then they either wait five days, or if this cannot conveniently be done, four effigy bodies are burnt with the corpse in order to do away with evil consequences.

"Yogís do not burn but bury their dead. Vairágis too are not burnt. They are buried in a sitting posture near the Ganges, near a *tulsí* plant, or in a house. These Hindu tombs are called *Samádhs*.

"It is not to be supposed that all the ceremonies enumerated above are always observed. The general outline is the same, but changes and omissions are made. It is only the really devout Hindu who will conscientiously observe every particular. In the neighbourhood of Allahabad, the following are the only burning ghats allowed: on the Ganges, Triveni (Barahi Patti), and Pháphámau ghát; on the Jumna, Kakraha ghát. Those Hindus who do not burn their dead bury them in Asadulláhpur Nakauli."

In contradistinction to the above, the following account of Muhammadan customs at births, marriages, and deaths, also from the pen of the Reverend H. Hackett, may not be out of place here :—

Muhammadan customs at births, marriages, and deaths.

"Upon the birth of a child the *Azán*, or summons to prayer, is uttered in his right ear. This is commonly done by the maulavi repeating it from outside the door of the room in which

Birth.

the infant lies. The principal ceremonies observed after child-birth are: (1) *chhathi* or *tách* upon the sixth day, when the mother is bathed for the first time and the child named; (2) *bárhi* on the twelfth day, when a second bathing takes place; (3) *cháliswán* or *chilla*, forty days after the birth, when she is bathed for the third time. Upon these three days presents are made to the mother and child by the friends; *hijras*, or eunuchs, come to the house and dance, or the women of the family indulge in some merriment by themselves. On the fortieth day the mother takes the child to the door in the evening to show him the stars. The ceremony of *'akíka* is observed upon the sixth or fortieth day, but does not appear to be very usual in Allahabad, and is only kept by the rich. Two he-goats or two fowls are sacrificed for a boy, and one for a girl, and the flesh is eaten by all except the parents and grandparents of the child. After the sixth day the infant is shaved, unless a vow has been made by his parents. In such a case the hair is only parted with at the shrine of the Saints, or, if that is impossible, it is shaved in his honor on a fixed day. Many other ceremonies are observed at different periods of the infant's growth, but are not of sufficient importance to call for mention.

"When a girl is one or two years old, and sometimes soon after birth, *kánchhedan* and *nákchhedan*, or the piercing of ears and nose, take place. It is essential that there should not be an equal number of holes in both case. Seven are usually bored in the right and six in the left ear. Birthdays are generally kept, and are called *sálgirah* from the method by which the age is counted, a new knot being tied each year upon a piece of string kept for that purpose. At four years, four months, and four days, the child is taught Bismillah. Circumcision (*khatna* or *sunnat*) of boys usually takes place when they are between seven and fourteen years of age, but is sometimes held earlier or later. It is generally made the occasion for great festivities, but maulavís, as a rule, do not make it more public than is actually necessary. Either upon the day itself, or about a week after, when the boy is sufficiently recovered, a grand procession is made at night. The boy is dressed in red or yellow clothes and his teeth blackened with powder (*missi*), adorned with flowers, and accompanied with music, he is carried first to the mosque and then through the neighbouring streets. When in the course of his studies the boy finishes the *Kurán* or a portion of it, he presents his tutor with a gift.

"As soon as a boy (or girl) attains to the age of puberty, he must conform to the duties of religion. Previous to this all his good and evil deeds are laid to his parent's account; but after this he is held responsible for his own actions.

"The duties of religion that are incumbent upon all Muslims are five in number—(1) saying the *Kalima*, or confession of faith in God and his apostle; (2) observing the five daily times of devotion; (3) fasting from sunrise to sunset during the month of Ramzán and at other fixed times; (4) giving a proportion of income to pilgrims, debtors and others; (5) performing by self or by proxy the pilgrimage to Mecca. Dr. Hughes in his *Notes on Muhammadanism* is not correct in stating that the pilgrimage cannot be performed by proxy. Before the daily prayers, if the Muslim has not recently bathed, the ceremony of *wazú*, or washing, must be performed. If water cannot be obtained sand may be substituted, which operation is called *tayammum*.

"The preliminary arrangements for a marriage are usually conducted (as with the Hindus) by professional go-betweens (*kutní*). Omens and astrology are called in to decide whether the intended marriage will be auspicious or not. Marriages usually take place when the youth is about 18 and the girl 13, but engagements are made much earlier, and sometimes even before birth. The ceremonies observed at a Muhammadan wedding have been mostly copied from Hindu customs. After the first preliminary arrangement some male and female messengers are despatched by the bridegroom to the bride's house. They distribute betel-nut to her relatives, and in return receive some from them. The first ceremony of importance is the *mangni*, or regular betrothment. If the bridegroom can be present so much the better, but his attendance is not actually essential. Should he be able he rides on horseback to the bride's house, accompanied by musicians, dancers, and attendants bearing presents for the bride of jewels, garments, preserves, &c. About dusk they arrive at the bride's house. To the relative of the bride that first makes his appearance, they give some betel-nut, the *kaul-bírá*. Taking it, the relative three times expresses his willingness to betroth the bride to the bridegroom. The *fátiha*, or first chapter of the *Kurán*, is then read, after which a dinner of sweet *puláo* (a dish made up of rice, spices, and flesh) is given by her people. Upon this occasion many tricks are played upon the hero, such as filling his plate with bones or stones and covering it over with a thin layer of rice. He is usually presented by the bride's people with some garments or ornaments, but the only colours allowable are yellow, red or green. While this dinner is being discussed by the men, the women are entertained in the *zanána*, where the bride is dressed out in all her ornaments. After the *mangni* the young couple are considered to be definitely betrothed.

Marriage.

"For some days previous to the marriage, both of them are daily rubbed with turmeric. Amongst the weavers and lowest ranks, a great many curious

customs are observed prior to the wedding, such as decking a branch of the pomegranate tree, and also a small representation of a boat, with red cloth and ornaments, and setting both adrift upon the river. It is customary for the bridegroom to provide the wedding garments for the bride and *vice versâ*. On the night before the *barát* or wedding procession, he sends to the bride turmeric and leaves of the *menhdi* (the plant from the leaves of which the red die is prepared with which the natives stain their hands and feet); and he and his people are entertained at her house. All these ceremonies are preliminary to the actual wedding, which is called *nikáh*. The whole series constituting a wedding is called *shádi*, with special reference to the festivities which take place. Towards evening a grand procession is formed by the bridegroom and his friends, accompanied with music, fireworks, and artificial trees and flowers. First they pass to the mosque, where the bridegroom performs two series of prostrations (*rak'at*), and then to the bride's house, where a scramble for the artificial plants takes place. A pretended opposition to his entrance is made at the door by her brother, but finally he is carried into the house in some man's arms or upon his back. The bride is then carried in by a female friend, and each throws flowers on the other over a curtain placed between. He is given sherbet to drink. After this the marriage ceremony takes place by the kázi or maulavi. According to the *Kurán* and the traditions of the prophet marriage depends upon three things: (1) the mutual consent of the parties; (2) the evidence of two witnesses; and (3) settling the marriage jointure (*mahr*) upon the bride. If any one of these three is wanting, the marriage is illegal. After the ceremony the bridegroom usually takes his bride home, but this is often delayed for a few days, sometimes for five successive Fridays. Afterwards festivities are kept up by the newly-married couple, constituting a sort of honeymoon. The period in which all these ceremonies are accomplished varies considerably from a year to three days or even to one day. But the usual period is from two to six months.

"The laws affecting the number of wives allowable and methods of divorce are the same everywhere. A Muhammadan may not marry more than four wives, but may have as many concubines as he pleases. But as a matter of fact, it is not usual here to have more than a single wife. The three kinds of divorce are also well known. In the first kind (*talák-i-báín*) it is only necessary to say to the wife once, 'I divorce you'. It is allowable to take her back within three months, but not afterwards. In the second kind (*talák-i-rujái*) he pronounces her divorced twice, after which she may either depart with half the jointure, giving up her claim to the rest, or the husband may agree to

support her at home. After this divorce he cannot take her back unless he marries her over again. The third kind (*talák-i-mutalaka*) consists in saying these words three times. One method of interpretation requires that in second and third kinds of divorce an interval of a month should elapse between two consecutive declarations of divorce. After the third kind of divorce it is unlawful for her to be taken back till she has first been married and divorced by another man. To the credit of the better class of Muhammadans, however, it must be added that they do not appear to act up always to this monstrous command of their prophet.

Death.

"When any one is about to expire, the *surya-ásín* is read in order to tranquillize the soul. The *Kalima-i-Taiyub* and *Kalima-i-Shahádat* are also read. At the moment of death sherbet or water from the well *Zamzam* at Mecca is given to render the change easy. The body should be buried with all possible expedition. The necessary preparations are made by the male or female barber. First, the body is washed, and then the body is made to perform the *wazú* (or ablution before prayer). The place where this is performed is called *lahad*. Powdered camphor is rubbed upon those parts of the body which have touched the earth in prayer, and then it is wrapped in a white shroud (*kafan*). Sometimes chapters from the *Kurán* have been previously written upon the shroud, and it is not uncommon for religious devotees to prepare their own shrouds. Either immediately before or after her husband's death, the wife declares that she remits the money settled upon her, and his mother says—'The milk with which I suckled thee I freely bestow,' the idea being that the deceased should be set free from all his obligations. *Fátiha* is then offered for the dead, and the body is placed on an ordinary cot, or in a box, which latter, however, is not buried with it. It is then carried on men's shoulders, at a rapid pace, to the mosque or burial-ground. During the progress verses from the *Kurán* are repeated. The nearest relative or the kází or indeed any friend leads the funeral service, which consists of four *takbírs* and a prayer. The nearest relative gives leave to depart to any who may desire it, and then the body is lifted on to a sheet and let down into the grave. It is laid upon the back, with its head to the north, feet to the south, and face to the *Kibla* (Mecca). The mouth is opened to enable him the better to answer the enquiring angels. Each one present then repeats an Arabic sentence over a clod of earth, and deposits it carefully upon the corpse. The grave is then filled up, but room is left for the body to sit up. After the grave has been made, the *bihishti* (water-carrier) empties a *mashk* (leather water bag) of water upon it. The cloth which covered the bier is by the Shías spread

upon the grave, and is placed there on the 3rd day, and on every 10th day till the 40th day, when it becomes the property of the *fakír* at the grave. But the Sunnis do not spread the cloth on the grave, but give it at once to the *fakír*."

"After burial, *Fátiha* for the deceased is performed at the grave, and when the mourners have moved away forty paces, they offer *Fátiha* in the name of all who have been buried in the graveyard. At this moment the two examining angels, Munkir and Nakír, are believed to visit the deceased, and to question him as to his God, his religion, and his prophet. If he has been a good Muhammadan, he answers these queries without hesitation; but if he has been a bad one, he is beaten by the angels with iron clubs. A gratuity of from eight ánas is given to the gravedigger, and the *fakír* who lives at the burial-ground gets a handsome fee, for which he is expected to keep the grave in order. It is considered highly meritorious to follow a funeral on foot to the grave. On their return home the friends distribute charity in the name of the deceased. Upon the third day the grave is visited (*Tíjá*), and a part or the whole of the *Kurán* is read over by Mullas for the benefit of the dead. For this purpose the *Kurán* is divided into sections, so that simultaneously many can read it, and so expedite matters. But the luxury of *khatam-i-Kurán* can only be afforded by the rich. Offerings for the dead or *Fátiha* are performed on the 10th, 20th, 30th, and 40th days after death, and also quarterly and annually. The apparent object of these offerings is to cause the spirit of the departed to leave the house in which he died. At the festival of *Shab-i-Barát* and on the eve of *Bakr-i-'Id* offerings are made for all deceased ancestors. There are no less than 25 different Muhammadan burying-grounds in the vicinity of Allahabad."

Religion: Prágwáls.

Allahabad (*Prayág*) is the chief place of pilgrimage in these provinces, and thousands of pilgrims yearly flock to bathe in the *Triveni*, or junction of the Ganges and the Jumna with the supposed subterranean stream Sarasvati. The hereditary local priests of Allahabad attached to the religious duties of the Triveni are the Prágwáls[1]. This name is a contraction of Prayágwálá. They are also called Pandás and Gangáputras, but these names are also common to the local priests of other sacred places, such as Benares and Gaya. In caste they are Brahmans; but are so despised that no other Brahman, except the Pandás of other places, would eat with them. The origin of this body is, by a commonly received tradition, referred back to the time of Akbar. Before his time, it is said that there was

[1] The accounts of the Prágwáls and Akhárás have been written by the Reverend H. Hackett abovementioned.

no one particular class who performed the religious duties now confined to the Prágwáls. The tradition says that when Akbar attempted to lay the foundations of the present fort, they were repeatedly washed away by the floods in the rains. The Emperor was advised to sacrifice a Brahman, but the victim first exacted a promise that the privilege of performing the rites at Triveni should be confined to his descendants. There are now about 1,400 different families of Prágwáls living in Allahabad and its surroundings. Disputes amongst them, and even free fights, were notoriously frequent, but now most points of difference are settled by a *panchâyat*. The Pandás of the Doáb are looked down upon by the other Prágwáls, because they perform the necessary rites for the ashes of the dead that are occasionally brought here from a distance to be thrown into the Ganges. The pilgrims who resort here from all parts of India for the purpose of bathing are their real source of income. From time immemorial Allahabad has been considered one of the most sacred of places. It is called by the Hindus "Prayág" (Sans. प्रयाग =sacrifice) on account of the many sacrifices which in ancient times were celebrated here, and perhaps with special reference to the legend that it was at Allahabad that Brahma performed ten Aswamedhs (horse-sacrifices) in commemoration of his recovery of the four Veds from Sankhásur. Its sacredness is also attested by its title *Tîrth-râj*, 'the chief of pilgrim places.' The *Prayág Máhátmya*, which claims to be a part of the *Matsya Purán*, is the authority for the mode of performing a pilgrimage to Allahabad and for the countless benefits which are supposed to result from it. In former days a mode of suicide, prescribed in the *Prayág Máhátmya*, was frequently practised by self-precipitation into the junction of the rivers. The authority says "from the *Akshay vat*," but the dead stump of that "undecaying tree" is now shown in the fort more than a mile from the confluence. This practice has of course been completely stopped by the British Government.

The duty of the Prágwál is to direct the pilgrim in his religious duties. It is a matter of considerable financial importance to the priests that there should be a clear distribution amongst them of the multitudes who come to bathe. To this end several rules are laid down amongst them. Each Prágwál keeps a list of his customers, or *jajmán* as they are called. To this Pandá not only must this *jajmán* come on subsequent visits to Prayág, but all his descendants also are considered to belong to him. Should a pilgrim have no Pandá, then he becomes the perquisite of the first Prágwál who meets him a certain distance out of Allahabad. Should he advance beyond this limit before he is appropriated, he becomes the joint property of all who meet him between that point and one still nearer. It is necessary, however, that the claimants should accom-

pany the pilgrim through all his religious duties; but generally, by mutual agreement, he is left to the charge of one who divides the fees with the others afterwards. Such a pilgrim upon leaving has to sign a paper by which he accepts a particular Prágwál for himself and his posterity. Every Prágwál family has a particular emblem or sign which, painted upon a flag, waves over the place at Triveni where the Pandá sits; so that the pilgrim is guided without difficulty to his own priest. These emblems are generally representations of deities or sacred utensils; but figures of railway trains, British soldiers, and other such like mundane objects are sometimes seen. It is considered an act of merit to present a new flag to the Prágwál, and some of the banners made of silk and embroidered with gold and silver are very valuable and handsome.

The following is the usual round of religious acts performed by the pilgrim to Triveni. Not a tittle of the directions in the *Prayág Máhátmya* is now observed, and sometimes all are omitted with the exception of shaving, bathing, and the customary fees. Immediately upon arrival, if his first visit, the pilgrim (it is said) should offer a cocoanut to Beni Mádho, the presiding deity of the junction; but this custom is more honoured in the breach than in the observance, for cocoanuts are never met with at Triveni. The first visit then is to the barber's quarters (*Naué Bárá*), where the pilgrim's head and face, and sometimes even body, arms, and legs, are shaved. It is because hair is considered to be unclean that it has to be shaved both here and at other periods of a Hindu's life. The *Prayág Máhátmya* promises release from 10,000 births for every hair above the chin which finds its rest in mother Ganges. Residents in Allahabad are not obliged to have their heads shaved, and neither are wives whose husbands are living; but it is an additional merit if they do. However, few wives suffer themselves to be denuded of their glory, but are content with having a lock cut off. Widows, on the contrar y, are usually shaved entirely. To the barber the usual fee is one or two pice, but the better off are expected to give more. At the great Kumbh mela the barbers would not take less than four ánas a head. The shaven hair used to be sold by contract, but it is now buried in the sand, to be washed away by the rain floods. After shaving comes the equally important bathing. The vast majority simply bathe, giving a fee of one or two pice to their Prágwál. Those who are able generally give a special offering to Beni Mádho of some money, or a goat, cow, horse, or elephant. The bather holds in his right hand the money, the ear of the goat or horse, the tail of the cow, or the tusk of the elephant. The Pandá then places in his hand a sprig of sacred grass (*kusa*) and some water, and recites the *sankalp* or a portion of it for him. The following is the *sankalp*:—

ओं विष्णु विष्णु आद्य ओंनमः परमात्मने श्री पुराण पुरुषोत्तमाय आद्य ब्रह्मणे श्रीश्वेतवाराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशतिमे कलियुगे कलिप्रथम-चरणे जम्बूद्वीपे भरतखण्डे आर्य्यावर्त्तैकदेशे श्री विक्रम शके बौद्धावतारे श्री सवितरि उत्तरायणे वैशाख मासे कृष्ण दशम्यां बुध वासरे कायिक वाचिक मानसिक सकलपापपरिहारार्थं त्रिवेणीस्नानमहं करिष्ये ॥

Om.

Vishnu! Vishnu!

Reverencing now Om and the great spirit and that ancient perfect man and Brahm also.

In the White Boar Kalp—in the Vaivasvat Manvantara—in the first quarter of the 28th Kalyug—in Jambudwíp—in Bharatkhand—in a province of Aryávart—in the———year of Vikram—in the incarnation of Buddh—the sun being north of the ecliptic—in the month Vaisákh—Krishn pakhsh—the tenth, Wednesday, I (at this time) bathe in Triveni to destroy all sins which I may have committed in thought, word or deed. [Dates, &c., are changed according to circumstances.]

The Prágwáls for the most part are very ignorant, and do not understand Sanskrit, but learn off the *sankalp* by rote and very few of the pilgrims know what the magic words mean. A cow is the animal most usually given. Those who may not be able or willing to give a *bonâ fide* cow can do so by an ingenious fiction, and this is by far the commonest method of making the offering. The cowherd hires out a cow for the occasion for a small consideration, and the pilgrim holding its tail listens to the *sankalp*. He then gives the Pandá some money from ten ánas upwards, though occasionally it is as low as two ánas. The cow reverts to its owner, but the bather is supposed to have presented it to the priest. After bathing a pice worth of milk and of flowers are offered to the river. A brisk trade is carried on by cowherd, milkman, and flower-seller, many of them remaining most of the day up to their waists in water. After bathing many give gifts of money or rice, &c., to their priest. The bather is supposed to fast that day, but few rigidly observe this rule, nor do the Prágwáls, content with their fees, take much trouble to inform them of their duties. The pilgrim bathes daily whilst in Prayág, and a few visit the *Akshay vat* in the fort and other sacred places. The pilgrim cannot depart until he has paid the Prágwál his fee and received his blessing. Fees may be paid upon the day of the new moon, but the parting fee (*vidá'i*) is generally paid when the pilgrim wishes to leave. The Pandá exacts as much as he considers the *jajmán* can afford, and then, slapping his customer, who kneels before him, three times on the back, he pronounces him *suphal*, that is, to have meritoriously performed all the customary rites. But on no account will the Prágwal permit him to

depart till he has paid the verylast cowry. If the pilgrim is left without any thing, he is often lent money to be repaid upon the next visit of the Pandá. During the year the Prágwáls or their emissaries travel to all parts of India to recover debts from their *jajmáns*, and to incite them to come on pilgrimage to Prayág, as well as to look after land that they have been given. They also endeavour to secure new customers.

It should be added that Prágwáls are also utilised in a very questionable manner. They are asked and allowed to perform the Levirate duty of next of kin to widows whose husbands died young, and also in the case of childless wives.

Akhárás.

An Akhárá is an order or sect of Hindu *fakírs*. They have monasteries or *maths* as head-quarters in various places, but the majority of the members spend their time in wandering about on pilgrimages or begging tours. On great occasions a large number of the members meet together, especially at the times and places where Kumbh melas are held. The members are either celibates, or have abandoned their families, and subsist upon the alms of their disciples. Some Akhárás own land, and some do a large business as bankers and money-lenders. They are supposed to have given up all care for the things of the world and to spend their time in meditation and religious exercises. Each Akhárá patronizes some particular religious book or books from which, morning and evening, selections are read. In Allahabad there are a great number of Akhárás, of which the following are the principal :—

1. The Bará Pancháyati Akhárá in Kydganj. These are Sikhs and read daily the Sikh sacred volume, called *Granth Sáhit*, written by Nának Sháh. Although Sikhs, they countenance and even practise idolatry, in order to gain the good-will and alms of the Hindus. Their name panchâyati is derived from the democratic mode of government which obtains amongst them. They lend money and own a good deal of land.

2. The Nirmali Akhárá in Pili Kothi in Kydganj. They are also Sikhs and read the *Granth* daily; and though they do not themselves practise idolatry, yet they do not consider it wrong.

3. The Chhota panchâyati Akhárá in Motiganj. These also are Sikhs, and are sometimes called Nának Sháhí. They are Udásí fakírs and were never married. They also read the *Granth* daily, but in every other respect they are Hindus.

The abandonment of the distinctive Sikh tenet of the unlawfulness of idolatry is a remarkable feature in these three Akhárás.

4. The Rámánandi Akhárá in Kydganj, in the Dharmsála called by the name of Bábá Hari Dás. They are Vaishnav Vairágis, and especially affect the worship of Rám Chandr. Morning and evening they perform *árti*, or the ceremony of moving a lighted lamp around the head of an idol. The books read daily are the *Bhágawat Gíta, Vishnu Sahasranám*, and the *Bhágawat Purán*. They are Tyágís, that is, are married, and have deserted their families. This Akhárá is chiefly supported by the alms of the Hindu residents in the city.

In Dáráganj, the Hindu quarter of Allahabad, the Akhárás are very numerous, but the following are the principal :—

5. The Mahá Nirbáni consists of Shaiv Sanyásís. They are *Jangam* fakírs, that is, have matted hair, and generally hold a bell in their hand. They originally used to go about naked, but being obliged to clothe themselves, they are now called *Bheshdhárí*, the clothed. This Akhárá is very wealthy, and the members do not beg. They worship all the Hindu deities, but their special books are the *Bhágawat Gítá, Vishnu Sahasranám* and *Mahimna*.

6. The Rámánuji Akhárá consists of Vaishnav Vairágís. They are all Tyágís, and one peculiarity is that they do not allow any outsider to see them eating. This is one of the richest and largest Akhárás in Allahabad.

7. The Niranjaní (= destitute of passion), also called the Panchayati Akhárá, consists of Shaiv Sanayasís. Their peculiar religious books are the *Mahimna* and the *Panchratn*.

8. The Vairági Akhárá, also called the Rámánuji, is situated near a place called after the name of Swámi Dayá Rám. The special books read are the *Rámastavráj, Bhágawat Gíta* and *Válmíki Rámáyan*.

Besides these four principal ones there are five or six smaller Akhárás in Dáráganj.

At the other side of the Ganges, nearly opposite its junction with the Jumna, there is a hill which from time immemorial has been the dwelling-place of Hindu fakírs. They have dug caves out of the cliff in which from 15 to 20 reside with their *Mahant*, but they do not appear to belong to any regular Akhárá. The books most venerated by them are the *Bhágawat Gítá* and the *Vishnu Sahasranám*. They are supplied with rations daily by the *Sadávart* in Jhúsi. This was established some years ago by two residents of Agra, who have endowed it with Rs. 50,000. Here from 40 to 50 fakírs and indigent persons are fed daily. In the top of the cliff in which the fakírs dwell is the *Samudr kúp*, or ocean well. The tradition says that when Rám gave up his kingdom at Ayodhya his brother Bharat followed him to persuade

him to be crowned. When Rám refused, Bharat threw the sea water which he had brought with him for the purpose of Rám's coronation into this well, which has since been known as *Samudr kúp*. Near Jhúsi there are several Hindu *maths*, or monasteries. In Purani Jhúsi there is one of Brahmachárya, where about 40 Sádhus reside. There is another of Sanyasis of the kind called "*Ákásh Vriti*, that is, 'Heaven fed,' or living from hand to mouth. They do not receive money, but only take cooked food. They are principally supported by the *Sadávart*. The members of this math are poor, but sincere. Another math, called Hanstírath, is situated on the Ganges between Samudr kúp and Jhúsi.

Language.

Mr. White, in his preliminary dissertation on the Census Report for the North-Western Provinces and Oudh (1881), says that the Kanauji dialect of Hindi is spoken throughout the Allahabad division, except in Jaunpur. "It need hardly be said," he proceeds, "that these boundaries" (those given by him as the limits of the various dialects) "are arbitrary, and the real boundaries of the dialects could be given only after a careful enquiry." There can be no doubt whatever that the language of the Doáb part of the district differs considerably from that in the trans-Ganges and Jumna parts; and probably a skilled linguist would find very great differences in the language even of the two latter parts. It would rather seem that Mr. White is right so far as the Doáb parganahs are concerned, but that the Bhojpuri dialect is spoken in the rest of the district This, however, is difficult to say; for as Dr Hœrnle writes, "the adjoining languages and dialects pass into one another so imperceptibly, that the determination of the limits of each will always remain more or less a matter of doubt and dispute." Allahabad is in fact the border land, marching with the land of the Kanauji dialect on the west, that of Baiswári or Avadhi at Soráon, and that of the Bhojpuri to the east. Some account of the Bhojpuri is given in the Gorakhpur and Basti articles of this Gazetteer (Vol. VI., pages 572 and 657), and many of the peculiarities there remarked are observable in this district. It is common to transpose the *t* and *a* in the 2nd and 3rd person, *e.g.*, *woh dekhat*. The pronouns *okar* for *uska*, *toke* for *tumko*, *tuhár* for *tumhára*, *okaranke* for *unka*, are frequently used. The custom of adding the syllable *wa* obtains largely; and in many cases it cannot possibly be meant for a diminutive, *e. g.*, *chaukídarwa*. In fact, it seems usual to add it to any noun. The words *matári*, *larkani*, *mihráru*, and *mansedu* are all in ordinary use here. *Goru* is the word most frequently used for cattle. To one coming from more western districts it will seem that the people have a peculiar custom of spitting out their words, as may be noticed in their utterance of the words *pot* (rent) and *to* (yes).

The large number of Muhammadans in the Doáb and city causes the Urdu language pure and simple to prevail largely, especially in the latter place, where it is used in the courts of law and Government offices.

Literature.

With regard to the literature of the district, a brief account has been given of the newspapers (English and vernacular) in the Allahabad city article at the end of this notice. Being the seat of the High Court, Allahabad produces a number of law books every year written by the pleaders, and at present there exists a law periodical of modest pretensions entitled "Weekly Notes." A number of books of a religious character too appear; and the following brief note[1] on the *Prayága Máhátmya* describes a specimen of them :—

"The *Prayága Máhátmya*, forming a part of the *Matsya Purán*, describes, from a religious point of view, the virtues of Prayága and the adjacent sacred places within a radius of five *yojans* (20 miles). Many of these places are of less note, and cannot be traced now, the important ones being the 'Sangam tírtha (confluence), and opposite it on the other side of the Jumna, 'Som tírtha' (in Arail), and on the other side of the Ganges, 'Sámudra kúp' (in Jhúsi). On this side of the Ganges, 'Koti tírtha,' 'Vásuki kund,' and the 'Akshaya Vat' (the everlasting banyan tree). In short, the book describes how one should perform his pilgrimage to Prayága and the adjacent places, and the rewards that await him in the life to come. The book is purely mythological and full of absurdities. No trustworthy information can be derived from it."

Education.

As might be expected, Allahabad is well supplied with educational institutions at head-quarters, and fair results have been attained in the work of the educational department in the district. The Muir College is the chief educational institution in the

Muir College.

provinces, and is affiliated with the Calcutta University, *i.e.*, is permitted to send up its pupils for the various examinations of the University for degrees, &c. The staff consists of a principal, a professor of mathematics, a professor of English literature, a professor of physical science, and a law professor. Work is at present carried on in a bungalow to the north of Government House; but the students will soon move into their fine new building described in the gazetteer article on ALLAHABAD, *post*. On 31st March, 1882, there were 85 students (one native Christian, 76 Hindus, and eight Musalmáns) in the general department, and 29 (Hindus 20, and Musalmáns 9) in the law department. The total average daily attendance, however was only 80 altogether. All of the students were learning English, 6 Arabic, 22 Persian, and 27 Sanskrit. The total expenditure was Rs. 59,007 on the arts department, and Rs. 7,270 on the law department, these sums being supplied from provincial revenues, fees, endowments, and other sources. The annual cost to Government of educating each student was

[1] Furnished by Pandit Dín Dayál Tiwári, Deputy Inspector of Schools.

Rs. 792-7-3 in the general department, and Rs. 171-6-10 in the law class.

Secondary instruction.

Information with regard to the high and middle schools of the district may be given in the following form. Of the schools mentioned, the chief are the Government high school, the aided boys' high school, and girls' high school. The seven vernacular government schools are the tahsíli and parganah schools scattered throughout the district :—

Number and class of schools.	Number of scholars on the 31st March, 1882.	Average daily attendance.	Classification according to race or creed of the scholars				Expenditure from—					Annual cost to Government of educating each scholar.
			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Provincial revenues.	Fees.	Municipal grants.	Other sources.	Total.	
English (male).							Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.
2 Government...	269	180	...	12	210	47	9,876	716	562	...	11,154	54 13 10
3 Aided ...	99	93	72	...	25	2	4,433	6,661	257	269	11,620	47 7 6
English (female).												
4 Aided ...	146	123	146	...	...	...	3,838	7,284	215	...	11,337	31 3 3
Vernacular.												
7 Government	65	46	-	...	33	33	825	65	...	20	910	17 14 11
Total ...	579	442	218	12	267	82	18,972	14,726	1,034	289	35,021	32 12 3

The Allahabad zila or high school had in 1881-82 an average daily attendance of 391, and the income from fees was Rs. 4,182. The cost to Government of this establishment is about Rs. 12,000 annually. The Municipality gives a grant of Rs. 1,440 to it every year. The instruction imparted is of a high character ; and the school in the year abovementioned passed 18 boys at the Calcutta University entrance, and ten boys at the Government middle class Anglo-vernacular examination. There is a boarding-house connected with this institution, at present located in the old cutcherry of the Commissioner. This school is in fact *the* place of education for the sons of native gentlemen of the city and district. The aided boys' and girls' high schools are under the management of a committee composed of ladies and gentlemen of the station. Both institutions are in a flourishing condition and supply a serious want of the European and Eurasian residents of the station and these

provinces generally, *viz.*, a cheap and at the same time good place of education for children who cannot be sent to Europe or the hills. The Roman Catholic community of Allahabad has several educational institutions at Pháphámau and elsewhere. Belonging to the Church Misionary Society is St. Peter's College for the training of native pastors. The Káyath Pátshála is a school for members of that caste founded by Munshi Káshi Prasád, an Oudh pleader, who gave Rs. 1,40,000 towards it. There is a Government Normal School in Allahabad for the training of teachers for village schools in the Allahabad division. The American Presbyterian Mission has schools in Allahabad on the banks of the Jumna and in Katra. The seven vernacular middle class schools throughout the district are at Dáránagar, Saiyid Saráwán, Sirsa, Kathauli, Phúlpur, Soráon, and Karchhana. At Manjhanpur and Handia also are schools which are allowed to teach up to the middle class standard.

Primary education.

All the schools abovementioned have, of course, lower classes. Besides these, there are 121 Government village (*halkabandi*) schools, and five schools kept up by the municipality of Allahabad. Thus the educational report for 1881-82, shows 135 primary schools (121 halkabandi, 8 tahsíli, 1 parganah, and 5 municipal). These schools contained 3,796 pupils on 31st March, 1882, of whom 2,354 were Hindus, and 1,442 Musalmáns. Their total cost was Rs. 17,053 (from provincial revenues, Rs. 1,246; local rates, Rs. 15,303; municipal grant, Rs. 504). The cost of each boy's education during the year incurred by Government was Rs. 5-5 There are two aided primary schools for the education of European and Eurasian girls; but no vernacular girls' school exists in this district.

Post-offices.

At Allahabad are situated the office of the Postmaster-General for the North-Western Provinces and the General Post Office, both of them on Canning Road. Besides the head post-office, there are 28 sub and 9 district post-offices in the Allahabad district. Of the former, three are in Allahabad itself, in the city, Katra, and Motiganj; the others are at Bárah, Bharwári, Dáránagar, Handia, Hanumánganj, Jhúsi, Kara, Karári, Karchhana, Manauri, Manjhanpur, Mau-Aima, Meja, Mufti-ká-purwa, Múratganj, Naini, Nawábganj, Phúlpur, Sarái'Ákil, Sirsa, Sháhzádpur, Shiurájpur, Sikandra, Siráthu, and Soráon. The district offices are at Koráon, Pachchhim Saríra, Mánda, Ghurpur, Bháratganj, Baraut, Koh Khiráj, Kheri, and Sarái Mamrez. There are, besides, pillar posts erected in the suburbs of the city and civil station of Allahabad. The postal receipts for 5 out of the past 20 years are as follows:— In 1861-62, Rs. 1,06,776; in

1865-66, Rs. 17,545; in 1870-71, Rs. 52,319; in 1875-76, Rs. 1,44,993; in 1880-81, Rs. 1,55,473. In the last mentioned year Rs. 21,578 were realized as fees on unpaid letters, &c., and Rs. 83,729 from the sale of ordinary postage stamps. The expenditure in 1861-62 was Rs. 65,813; in 1865-66, Rs. 29,452; in 1870-71, Rs. 82,333; in 1875-76, Rs. 2,29,604; in 1880-81, Rs. 4,66,696. During the last 15 years, 1865-81, the number of letters received has more than doubled, and there has been a corresponding increase in the number of newspapers, books, and parcels received.

Telegraph.

The central Government telegraph office is opposite the Allahabad railway station; the branch offices are in Katra (next to the Pioneer press office) and in the city. The Adjutant-General's office in new cantonments is connected by wire with the Fort. There are, besides, telegraph offices at all the railway stations in the district, *viz.*, Siráthu, Bharwári, Manauri, Allahabad, Allahabad Fort, Naini, Karchhana, Sirsa Road, Nahwai, Jasra, and Shiurájpur.

Police.

According to the latest "allocation statement," Allahabad contains 35 police stations, 12 first-class, 11 second-class, and 12 third-class. Besides these there are twenty-one "nákas," or outposts. The following is a list of the stations :—

First-class.	Second-class.	Third-class.	Outposts.
Allahabad city ...	Dáráganj ...	Barant ...	Lohunda.
Ditto Cannington ...	Manjhanpur ...	Sarái Mamrez ...	Andhawah.
Ditto Cantonment...	Pachchhim Saríra ...	Kara ...	Imámganj.
Katra-Colonelganj ...	Karári ...	Koh Khiraj ...	Tiwári Taláo.
Naini ...	Mau-Aima ...	Múratganj ...	Alopi Bágh.
Pura Mufti or Mufti-ká-purwa.	Karchhana ...	Nawábganj ...	Dhúmanganj.
Sarái 'Akil ...	Bárah ...	Hanumánganj ...	Sarái Ináyat.
Soráon ...	Mánda ...	Sikandra ...	Sahson.
Jhúsi ...	Koráon ...	Ghurpur ...	Saidabad.
Phúlpur ...	Kydganj ...	Shiurájpur ...	Bairági Nála.
Handia ...	Motiganj ...	Sirsa ...	Rájapur Ghát.
Meja ...		Khíri ...	Khanjahánpur.
			Lachagir.
			Jári.
			Outpost between Sirsa and Mánda.
			Surwal.
			Barokhár.
			Kohnrár.
			Partábpur.
			Phaphámau.
			Pura Gafaria.

The district police force (including 3,425 village and road chaukidárs) numbers 4,322 of all grades, and cost during 1881-82, Rs. 2,35,049. Besides these, there are 35 sowárs of the provincial establishment stationed at Allahabad. The twelve towns to which Act XX. of 1856 has been extended are protected by a force comprising 5 jamadárs and 108 chaukidárs, the annual cost of which is Rs. 5,652. At Allahabad also is the office of the Assistant Inspector General of the Government Railway Police on the East Indian Railway.

The following statement shows for a series of years the principal offences committed, and the results of police action therein :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
1876	7	2	13	1,228	1,352	29,145	18,382	6,263	5,371	2,405	5,423	4,602	711	84·86
1877	10	...	9	991	1,516	33,634	16,090	6,194	5,025	2,794	5,487	4,857	571	88·51
1878	20	1	11	1,210	2,612	80,519	25,443	7,391	5,122	2,732	3,797	3,136	620	82·59
1819	5	1	24	800	1,669	52,934	22,349	5,850	4,168	2,255	4,261	3,574	595	83·87
1880	9	5	19	649	1,281	52,576	13,764	5,423	3,016	2,052	4,084	3,243	703	79·40
1881	...	1	22	739	1,258	42,409	23,384	5,185	3,410	1,634	4,131	3,190	819	77·22

Infanticide.

The practice of infanticide does not prevail to any great extent in Allahabad. During 1880-81 there were only 25 proclaimed villages, inhabited by 6 different clans. There was only one pregnancy-reporting village; and the number of midwives registered was 65. The percentage of deaths of infants under one year to births during the same period was 11·29. The percentages of infants to births were: males, 12·9; females, 9·67. Proposals are being made to exempt certain of the 25 villages from the provisions of Act VIII. of 1870.

Jails.

The central jail is situated at Naini, across the Jumna, four miles from Allahabad. Only long term prisoners are kept here; but all Europeans convicted at Allahabad have to be sent here, there being no accommodation for such in the district jail. The average number of prisoners was 864 in 1850, 1,596 in 1860, 1,714 in 1870, and 1,838 in 1881. There were altogether 2,832 prisoners in this jail during

1881, of whom 180 were females, the average daily number being, as above stated, 1,838, of whom 104 were females. The net cost to Government of the central jail in 1881 was Rs. 61,788, or Rs. 34 per head on the average number of convicts. This, however, did not include "additions, alterations or repairs" made to the jail buildings. The value of goods manufactured in the jail with other assets was put down at Rs. 11,896. Thus the total (gross) amount spent on this jail was Rs. 73,684. The district jail is situated in the station of Allahabad on the Canning road; and is under the charge of the junior civil surgeon, who acts as superintendent. Besides convicts, civil prisoners and persons who have been committed to take their trial before the court of sessions are detained here. The average number of prisoners was 684 in 1870 and 579 in 1881. The total number of prisoners in 1881 was 2,097 (236 females), of whom 1,790 were convicts, 146 under-trial prisoners, and 161 civil prisoners. The average numbers during 1881 are shown as follows:—

	Males.	Females.	Total.	*Total daily average of the whole jail.*		
				Males.	Females.	Total.
Convicts	499·75	48	547·75	...	...	...
Under-trial	10	1·25	11·25	529·06	49·83	578·89
Civil	19·31	·58	19·89	...	...	...

The total cost during the year of the district jail was Rs. 17,749; but the excess of payment over drawings from the treasury for manufactures was Rs. 2,684. The net cost to Government then was Rs. 15,065, or Rs. 27 per annum for each prisoner, on the average. Persons awaiting their trial in the magistrates' courts are kept in durance in the lock-up (*hawalát*), situated opposite the cutcherry, and under the charge of the magistrate of the district. The total number of persons confined in the lock-up in 1881 was 2,160, of whom 186 were females. The daily averages were: males, 42·5; females, 3·5; total 46. There is accommodation here for European prisoners, and during the year mentioned above 24 such were confined therein. Europeans from all parts of the province committed to take their trial before the High Court are kept here pending their trial.

Workhouse.

The lock-up is under the immediate superintendence of a European inspector of police, who lives on the premises. He is also the governor of the workhouse established under Act IX. of 1874 (the European Vagrancy Act), which is within the same

building, and under the charge of the same person as the lock-up. From 1st January to 31st December, 1881, there were 39 inmates of the workhouse; and they cost Government for their maintenance Rs. 2,131-12-9. The inmates are usually "loafers" of the worst sort, but occasionally a respectable man gets there through misfortune. The Strangers' Home provides for such men for three days; otherwise the number of inmates of the workhouse would be much greater. The men are employed in pounding *múnj*. They are sometimes sent here from out-districts, there being no other institution similar to this in the rest of the province.

Present area, revenue, and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time (1882); and by prefixing these statistics to the head just mentioned, comparisons—as far at least as it is possible—between the present and past conditions of the district will be facilitated. The total area according to the latest official statement (1881) was 2,833·1 square miles, of which 1,688·2 were cultivated, 467·9 cultivable, and 677·0 barren. The area paying Government revenue or quit-rent was 2,782·8 square miles (1,662·4 cultivated, 450·9 cultivable, 669·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 23,69,123; or, with local rates and cesses, Rs. 27,82,119. The amount of rent, including local cesses, paid by cultivators was Rs. 39,74,389.

Fiscal history.

The fiscal history of the Allahabad district commences from the time of Akbar (1556-1605). He began by fixing weights and measures[1] for all his dominions. The *bígha*, equal to 3,025 square yards, was taken by him as his unit of measurement; and the revenues were to be fixed in *dáms*, which appear to have been about one-fortieth of a rupee in value. His next step was to divide the land into different classes, according to the state of its cultivation. Lands annually cultivated, or which were lying fallow for a short period to allow of the soil regaining its strength, were divided into six kinds. The produce of a bígha of each kind was ascertained, and one-third of the average taken as the revenue of a bígha; lighter rates were fixed for waste lands. The cultivator might pay either in cash or in kind. Officers were specially employed in ascertaining the produce per bígha of the various kinds of soil and the current prices in each province; and on the

[1] His weights were *dáms* (30 to the *ser*), *sers*, and *maunds*: his standard of measurement the *Iláhi gaz* (=33 inches), the *tenab* or *jaríb* (55 yards): and the *bígha* (sub-divided into the *biswa*, *biswansa*, *tiswansa*, *pitwansa*, and *anwansa*) was his measurement of area.

data furnished by them the revenues were annually fixed and collected. A ten years' settlement was inaugurated by Rája Todar Mal and Muzaffar Khán. At that time the present district of Allahabad formed part of the súba of that name which, besides money revenue, furnished a contingent of cavalry, infantry, and elephants. Of this latter the (present) district had to furnish its share; and towards the revenue it furnished a contribution of 28,821,830 *dáms*, or Rs. 7,20,545-12-0. The revenue compared with that of present times looks absurdly light, but it must be borne in mind that the greater part of the southern parganahs was then merely a jungle, and the expense of the contingent furnished was considerable.

Akbar's ten years' settlement.

From the time of Akbar to the years immediately preceding the cession, we have no record of the revenues leviable or levied. The average annual state income for the five years preceding the cession (1801) was Rs. 15,58,072-12-0[1]. The increase was probably due to the immense clearance of forest and jungle lands that had then taken place; but it is clear that the revenue of this period was exceedingly severe. The tenants were entirely at the mercy of the farmers, who made their collections more with regard to the tenants' capacity for paying than to the values of their holdings. Besides actual land-rents, large amounts in the shape of cesses or manorial dues were collected. The revenue arrangements for the first year after the cession (1801-2) were left entirely to the discretion of the collector, whose sole source of information were the *pattas* granted by the *ámil*. It is quite impossible to say on what principles the revenues of this year were fixed, nor is it certain what the total amount of revenue collected was, but the subsequent remissions testify to the fact that its incidence was very severe.

Fiscal affairs from the time of Akbar to the year after the cession (1801-02).

In reviewing past settlements we have to deal with five real revisions:—

List of former settlements.

(1)—The first triennial, 1210-12 (1802-3 to 1804-5 A.D.)

(2)—The second triennial, 1213-15 (1805-6 to 1807-8 A.D.)

(3)—The quartennial, 1216-19 (1808-9 to 1811-12 A.D.)

(4)—The quinquennial, 1220-24 (1812-13 to 1816-17 A.D.), subsequently extended to 1229 (1821-22 A.D.), and remaining practically in force till 1246 (1839 A.D.) In this is included the abortive attempt at settlement under Regulation VII., 1822.

(5)—The 30 years' settlement under Regulation IX., 1833, which remained in force till the present revision.

At the time of forming the assessment in 1802, Nawáb Bákar 'Ali, the rája of Benares, and Deokínandan Sinh offered themselves as securities for the tahsíldárs to be appointed

First settlement (triennial, 1802—5).

[1] This does not include the revenue from parganah Kiwai, which was not ceded till 1816.

to the several parganahs, which were accordingly entrusted to officers of their nomination appointed by the collector. With the exception of Bákar 'Ali these three men knew nothing of the district; but nevertheless they made certain offers for each of the parganahs greatly in excess of the revenues previously paid. When their offers were accepted, they let out various villages at sums calculated with reference to the general parganah assessment, and those places for which engagements could not be obtained were held under the personal management of the tahsíldárs. The result was that some villages were hampered with absurdly high assessments, while the assessments on others were at ridiculously low. The amounts thus collected by Government were Rs. 27,62,149[1] in 1802-3, Rs. 27,76,318 in 1803-4, and Rs. 27,92,433 in 1804-5, or, roughly speaking, more than ten lákhs more than was paid in the time of the Nawáb Wazír. This settlement exhibits, in a marked degree, the two worst faults a settlement could have—extreme severity and inequality. The result was an enormous number of transfers of property; and Deokínandan, Bákar 'Ali, and the Benares rája purchased, at Government sales for arrears of revenue, landed property in the district paying an aggregate revenue of six lákhs, or more than one-fifth of the entire revenue of the district.

Second settlement (triennial, 1805-8).

At the second triennial settlement, the villages were first offered to the zamíndárs at the rates of the previous year. If they refused the offer, the depositions of the *kánúngos* and zamíndárs were taken, and the village farmed to the highest bidder. In spite of the most strenuous efforts of the collector, two-fifths of the district remained in the hands of the farmers; but this distinct improvement took place, that instead of all the subordinate arrangements being left to the tahsíldárs, farming tenders were taken for talukas or zamíndárís direct; and the persons who took them told that they might pay direct to the collector without the intervention of the tahsíldárs. By this means the tahsíldárs were kept in check, and the zamíndárs were allowed an opportunity of objecting to the demands made. A total decrease in the revenue of over thirteen lákhs during the three years also was made, the revenues imposed being in 1805-6, Rs. 23,27,272; in 1806-7, Rs. 23,16,320; and in 1807-8, Rs. 24,10,973. These large and much needed reductions, coupled with the partial abolition of the farmers, were just in time to save the zamíndárs.

[1] In considering the revenues realized in these settlements, it must be borne in mind that up till 1825 the district included the Fatehpur parganahs, and up till 1816 Kiwái was not included in it. In the account of the assessments under native rule above it has been attempted to ascertain the revenues for the district according to its present dimensions.

The third settlement of the Allahabad district was made for the four years, 1808-9 to 1811-12. The assessments imposed were progressive, being for the first year, Rs. 25,90,506-12-0; for the second, Rs. 26,67,624-12-0; for the third, Rs. 26,86,077-12-0; and for the last year, Rs 27,17,074-12-0. Thus the final demand was increased by some three lákhs over that of the previous settlement. The settlement, however, was formed on an estimate of the area and produce of the various estates and parganahs made from information derived from returns furnished by the zamíndárs, *patwáris*, and *kánúngos*. This settlement was a most successful one; and only one per cent. of the aggregate demand was left as a balance on its termination.

Third settlement (quartennial, 1808-12).

The fourth settlement was originally made for five years only. The principles on which this settlement was framed were exactly the same as those of the quartennial; but it is also remarkable for a considerable further elimination of the farmers, and an increase in the number of proprietors admitted to engagements. The assessments were: 1812-13, Rs. 27,87,502; 1813-14, Rs. 27,98,140; 1814-15, Rs. 28,34,098; 1815-16, Rs. 28,42,999; and 1816-17, Rs. 28,53,022. This settlement worked even better than its predecessor. During the first three years the balance amounted to only half per cent. on the demand and the remissions were *nil*. In 1816, the parganah of Kiwái, having a revenue of Rs. 1,05,361, was ceded to the British and added to the Allahabad district Regulation VII. of 1822 at this time began to be discussed; the result was that the quinquennial settlement was continued for a further term of five years (1817-18 to 1821-22). With the exception of parganah Kiwái (the revenue of which was raised in 1820-21 to Rs. 1,27,435), the assessment remained as it was in 1816-17. In 1822 the Collector was ordered to commence a resettlement of the district, but nothing was done until 1825, when the new collectorate of Fatehpur was formed, thirteen parganahs with a revenue of Rs. 10,75,542-5-9 being taken away from the Allahabad district for this purpose. From this time the Allahabad district has had practically the same limits as it has at present. Desultory settlement operations were carried on from 1825 to 1838, when Mr. Montgomery commenced his settlement, which he finished in 1839. Up to 1838 parganah Bárah had been resettled; some enhancements of the revenue of Kiwái, Nawábganj, Soráon, and Sikandra, which, however, never received the sanction of Government, were made and collected. The quinquennial settlement remained practically in force up to 1839. It always worked well. The only

Fourth settlement (1812-39).

Fatehpur district formed, 1825.

remissions of any note necessary were caused by occasional hailstorms, by an emigration of tenants from Bárah into Rewah in 1830, and by the famine of 1837. The revenues of the last year of the settlement stood at Rs. 20,13,211.

Fifth settlement (184⁰-78).

The fifth settlement, made in accordance with Regulation IX. of 1833, was completed in 1839, and came into force from the year 1839-40. The main differences between it and all its predecessors were the decrease of the rate of assessment from ten-elevenths to two-thirds of the rental assets, and the measurement of estates. The maps were drawn by sight and not to scale. The settlement officer received reports from a subordinate in each parganah concerning the capabilities of each village and estate as regards soil, crops, irrigation, &c., together with a note of the former assessment and its incidence. On these he fixed rent-rates for each division of the district. He then took about ten days to inspect each parganah and fixed roughly the assessments of each estate or group of villages, there being from 30 to 60 such estates in each parganah. These assessments were read out to the assembled parganah, and the distribution of it in the different villages was made by the proprietors themselves, usually in one day. The result of such measures as these was a most unequal settlement, and in Bárah and Khairágarh, in 1860, large remissions had to be made. The results of this settlement are shown as follows; the statement is interesting, as it admits of comparison with the results of the current settlement:—

1.	2.	3.	4.	5.	6.	7.
Name of parganah.	No. of villages.	Total area in acres.	Cultivated area.	Former demand.	Revised demand.	Increase.
				Rs. a. p.	Rs. a. p.	Rs. a. p.
Atharban ...	84	71,168	44,685	96,731 0 0	1,02,806 0 0	6,075 0 0
Arail ...	383	164,770	104,057	2,09,946 4 0	2,30,181 0 0	20,234 12 0
Jhúsi ...	211	70,808	48,955	96,217 0 0	99,892 0 0	3,675 0 0
Cháil ...	428	209,010	118,138	1,95,518 7 4	2,22,259 0 0	26,740 8 8
Sikandra ...	345	104 905	54,540	1,24,153 0 0	1,32,106 0 0	7,953 0 0
Soráon ...	250	90,289	48,093	1,17.299 1 9	1,22,681 0 0	5,381 14 3
Karráli ...	208	93,276	53,452	88,557 0 0	93,477 0 0	9,920 0 0
Kara ...	324	166,601	85,467	1,61,888 0 0	2,01,112 0 0	39,224 0 0
Handia ...	314	87,953	51,871	1,49,184 1 10	1,52,905 0 0	3,720 14 2
Mirzápur Chauhári	44	12,314	5,866	18,037 0 0	19,042 0 0	1,005 0 0
Mah ...	315	94,605	56,758	1,35.502 0 0	1,39.298 0 0	3,796 0 0
Nawábganj ...	176	59,87⁸	37,982	84,950 0 0	93,226 0 0	8,276 0 0
Khairágarh ...	693	431,930	21⁸,520	3,38,725 13 0	3,83,718 0 0	44,992 3 0
Bárah ...	315	136,094	75,248	1,10,700 0 0	1,93,915 5 11½	83,215 5 11½
Chaukhandi ...	2	3,239	1,130	2,750 0 0	3,339 0 0	589 0 0
Total ...	4,092	1,796,840	1,004,762	19,25,158 11 1[illegible]	21,89,957 5 11½	2,64,798 10 0½

1.	2.	3.	4.	5.	6.	7.
Name of parganah.	No. of villages	Total area in acres.	Cultivated area.	Former demand.	Revised demand.	Increase.
				Rs. a. p.	Rs. a. p.	Rs. a. p.
Deduct talukdár's allowances for parganahs Khairágarh and Bárah	...	...	...	...	80,780 15 0	...
Remainder ...	4,092	1,796,840	1,004,762	19,25,158 11 11	21,09,176 6 11½	1,84,018 5 0½

Some slight alterations were made in the limits of this district during this settlement. In 1840-41, 46 villages with a total revenue of Rs. 32,813 were transferred from parganah Kara to the Fatehpur district, and 13 villages with a total revenue of Rs. 3,444 from parganah Khairágarh to Mirzapur. Four villages with a revenue of Rs. 4,614 were annexed to Kara. Subsequently in 1862 eight more villages were transferred to Mirzapur from Khairágarh.

Sixth (current) settlement.

The current settlement was commenced in October, 1867; and dragged out its protracted course until March, 1878. The first operations were the survey and measurement of the various parganahs. These were not completed until March, 1873; but while they were going on, the assessments and preparation of village papers were to some extent proceeded with. The total cost of surveying the district was Rs. 2,22,586-10-9, or Rs. 121-3 per 1,000 acres. At first the *patwáris*, or, where they were incompetent, their relatives or *amíns* paid by them, were entrusted with the preparation of the maps; and in Soráon, Phúlpur, and the Doáb parganahs, Rs. 30,971-14-0 were collected from the *patwáris* for this purpose. Their work, however, was found to be so inaccurate that a staff of more skilled *amíns* had to be engaged. Each tahsíl, when being measured, was divided into circles, to which a staff of *amíns* and supervisors (*girdáwar*) was deputed, all under the orders of a *munsarim*. Over every four *munsarims* a chief *munsarim* was appointed, and each tahsíl was in the charge of a supervising officer, either the settlement officer himself or one of his deputies. The result of these numerous checks and counter-checks was that village maps quite remarkable for their accuracy have been obtained. The unit of measurement used was the *bígha*, which is equal to an area of a *jaríb*, or 52¼ yards length each way. The *bígha* in this district has a superficial area of 2,730

[1] A mistake of 140 in column 19 of the statement, on page 127 of the *Settlement Report*, is apparent on the face of it. Another of 2,000 appears in column 9 of the second statement on page 150.

square yards, and is thus, as near as possible, nine-sixteenths of a statute acre. The result of the survey given in acres will be seen at once in the following table, which also gives the classification of the lands in question from a revenue point of view :—

Parganah.	Unassessable area		Assessable area.				Total.
	Revenue-free.	Site, barren, and occupied by water.	Groves.	Culturable.	*Cultivated.*		
					Irrigated.	Dry.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Kara ...	3,078	42,230	6,699	17,178	38,919	42,036	150,140
Karári ...	...	24,777	3,788	8,184	20,568	41,416	98,733
Atharban ...	39	15,423	4,370	8,884	13,356	34,160	76,232[1]
Sikandra ...	427	40,261	5,040	6,826	42,125	12,410	107,089
Jhúsi ...	...	17,465	5,135	4,062	16,582	32,123	75,367
Nawábganj ...	...	12,335	4,823	6,040	21,491	16,675	61,364
Soráon ...	795	26,363	4,889	5,151	40,021	12,624	89,843
Mirzápur Chauhári.	425	4,192	441	774	5,692	546	12,070
Cháil ...	5,337	46,854	5,064	12,564	32,435	97,948	200,202
Párah ...	2	34,348	3,046	50,714	6,795	70,950	165,855
Mah ...	806	28,267	4,747	6,138	47,283	10,535	97,776
Kiwái ...	18	24,089	5,834	7,003	34,422	20,499	91,865
Arail ...	13	32,905	9,127	17,424	30,642	78,194	168,305
Khairágarh ...	14,347	104,205	9,161	87,261	26,127	181,825	422,926
Total ...	25,287	453,714	72,164	238,203	376,458	651,941	1,817,767

The next operation undertaken was the preparation of the village records, which was not completed till December, 1877. The total cost of this, excluding the pay of the superior supervising officers and their establishments, was Rs. 4,57,004-6-10, or some two-fifths of the total cost of the settlement. It involved the decision of cases under the rent and revenue acts, enhancement cases, partitions, &c., which rendered the work particularly laborious. The record of rights was prepared for the year 1282 fasli throughout the district, except in Handia, Arail, and Khairágarh. The books prepared were: (1) the *khasra*, or index to the map (in Handia and the trans-Jumna parganahs this is *mauzawár*, elsewhere *mahalwár*); (2) the *jamabandi*, or record of cultivating rights; (3) the *khewat*, or register of the proprietary body; (4) the *wajib-ul-arz*, or village administration paper; (5) the *naksha ámdehi*, or general village statement in Handia and the trans-Jumna parganahs, corresponding with statements Nos. II. and III., which are found for the rest of the district; (6) the *jinswár*, or crop statement; (7) the *darkhwast*, or engagement paper; and (8) the final settlement proceeding (*rubkár-i-akhir*), containing a short notice of the work done and the officers by whom it was completed. The arrangements made for testing

these papers was similar to that for measuring the lands. The *patwáris* made out the papers. The parganah was divided into circles; a staff of supervisors headed by a *munsarim* was deputed to each of these. To every three *munsarims* there was a *sadr munsarim*, and a deputy collector supervised the whole. The *jamabandis* were all attested on the spot by the cultivators and zamíndárs on fixed dates, of which due notice had been given. This was done in the presence of a supervisor, who had to attest every entry in the *jamabandi*. Slips (*parcha*) showing the details of each holding were given to the tenants, except where there were disputes. Where disputes existed, a note of it was taken on the slip for that holding; and at the conclusion of the attestation for the whole *mahál*, these last slips were sent to the supervising officer for disposal. The *munsarim* and *sadr munsarim* had to attest also all the entries in the *khewat* and *wajib-ul-arz*, besides testing the *jamabandi* entries. The supervising officer had to satisfy himself of the general correctness of the *jamabandis*, and also to test carefully the *khewat* and *wajib-ul-arz* of every *mahál*.

The groundwork of the settlement being thus prepared, the settlement officer proceeded to make his assessments. Mr. A. Colvin assessed parganahs Kara, Karári, and Atharban; Mr. Carpenter, Cháil, Soráon, Nawábganj, Mirzápur Chauhári, Sikandra, Jhúsi, and Bárah; and Mr. Porter, the rest of the district.

With regard to their principles of assessment they may speak themselves.

Mr. Colvin's method of arriving at soil rates.

Mr. Colvin says (in his *Karári Report*):—"It was by constant enquiry from cultivators that I mainly fixed my rates. Both during the measurement and at the time of actual inspection, the size of their holdings and the sum paid or the bigha rate they held at, were the subject of incessant questionings. Many men who cannot tell you without reference to the patwári what they pay for their holding, or what is its extent, will at once name the rate at which they would cultivate any given field, and the rates so assessed coincide very closely. * * * Large tracts of country pay similar *rates* for similar soils. * * * Where there are variations it is because the cultivator has interest or influence, or want of either, or is of a caste of agricultural experts. Rice lands, unirrigable lands cropped chiefly in the autumn, wheat lands irrigable or with natural moisture; the ordinary rates for these vary little so long as the character of the soil is uniform." The above is all the data we have regarding Mr. Colvin's method of arriving at soil rates. He seems to have compared his totals with the recorded *jamabandi* rental, applying to *sír* a fictitious rent 50 per cent. higher than that entered as paid by tenants and assessing generally on something well above the result.

Mr. Carpenter's system is thus described by him in his *Sikandra Rent-rate Report*:—"In devising a method for arriving at an average rent-rate for assessment, I have kept two ends in view, namely, (1) that of ascertaining the rates of rent at present paid; (2) that of learning something of the history of those rates. My chief object has been to discover whether rents have of late years risen or remained stationary. If they have risen, what has been the rate of the rise; and finally, what influence may be drawn from their past history as to the probability of a future rise." In his *Jhánsi Report* he says:—"I have first obtained by an analysis of the *jamabandi* the average rate actually paid by tenants with and without a right of occupancy during the ten years preceding 1277 *fasli* (beginning with 1267 *fasli*, the year from which the influence of Act X., 1859, and of the rise in prices may be supposed to have begun to affect rents, and ending with 1276 *fasli*, the year of the settlement survey), and I have collected by the aid of patwáris' statistics of all or most of the cases of enhancement which took place during the same period. From a consideration of the data thus obtained, *i.e.*, (1) of the average rate now paid, (2) of the enhancement in the average rate which has taken place in ten years, (3) of the area over which enhancement has taken place, and (4) of the enhanced rate now paid in that area, I have deduced a rate which may be expected to be the average tenant rate after the backward rents have been enhanced to their proper level. From this, taking into account the extent of *sír* and *shankalap* lands, I have obtained an average rate for the whole circle. Finally, with this rate as my basis, I have worked out rates for the several soils by a comparison of the rates ascertained on the spot during my inspection with the rates recorded in the *jamabandis*."

Mr. Carpenter's system of arriving at soil rates.

Mr. Porter, who wrote the settlement report for the whole district, says (p. 107):—"My plan of inspection and framing soil rates has been described in my *Rent-rate Report* on parganah Mah. My first care was to obtain correct soil entries as a basis for the rates. I look upon this as half and more than half the battle. Before taking up a parganah for inspection, carefully selected *munsarims* were sent to mark out on the village maps the various soil *chaks* comprised in each estate. Their instructions were not to name the soils, but simply to lay down on the map the line of demarcation where the soil changed, and to be especially careful that each soil *chak* was composed of one and the same class of soil. At inspection I visited each of these *chaks*, carefully examined and corrected them, and classified each under its soil head. * * * This system of sub-division

Mr. Porter's plan of classifying soils.

of soils enabled me to do away almost entirely with the plan adopted of cutting each parganah up into a number of small assessment circles. * * * Whilst inspecting and correcting the soil classification, I ascertained by personal inquries from the tenants, zamíndárs, and patwáris, and also by an examination of the rents recorded in the *jamabandis*, the rates which were actually paid by the various classes of tenants, and the rates which were considered fair on each class of soil. From these inquiries I formed a rough estimate for each class of soil in each village. These estimates were based primarily on soils, and secondarily on a consideration of the caste of tenants, capabilities of irrigation, command of manure, &c., all of which points received attention.

"My next step was to have statements drawn up for each *mahál* showing the amount of each class of soil in each tenant's holding, with the lump rent payable thereon. These I proceeded carefully to analyze, eliminating all holdings the rents on which appeared from the rate quoted and the rough estimates found on the spot to be palpably too high or too low. The remaining holdings formed the basis of my assumed rates. Taking out first the holdings in single soils only, I arrived at a rate on each class which, though not absolutely and entirely accurate, gave me a starting-point, and showed, approximately at least, the relative value of each kind of soil. The rate thus obtained I worked into the holdings in two soils, increasing or diminishing according to the rent actually paid. From these to the holdings in three soils, and so on till I had incorporated the whole of the selected holdings and ascertained the soil rates actually paid. These I took as my assumed rates.

"One more point and I have done with the principles of assessment. The privileged rates paid by high-caste tenants (Brahmans and Kshatris) have already been noticed. Section 20, Act XVIII., 1873, lays down that, wherever by local custom privileged rates are found to exist, the same should be allowed for in assessing rents. Section 72, Act XIX., 1873, provides for the use of the assumed rates in fixing enhancements. I was consequently obliged to allow for these privileged classes both in fixing soil rates and in assessing revenues."

The classes into which the settlement officers divided the soils have been given on p. 10.

Financial results.

The financial results of the last settlement will be seen in the statement given below. In parganah Cháil, all those across the Ganges except Sikandra, in Arail and Khairágarh, the assessments were made progressive; but as the last of these pro-

gressive assessments has now reached its final amount, it is unnecessary to notice these gradual increases. The revenues have now been fixed for 30 years, with the exception of alluvial *maháls*, for which five yearly assessments have been fixed :—

Parganah.	Expiring land revenue.	Final revenue	*Incidence on present area per acre.*			*Increase.*		*Decrease.*	
			Total area.	Assessable area.	Cultivated area.	Rupees.	Per cent.	Rupees.	Per cent.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.				
Kara ...	1,66,153 0 0	2,04,190 0 0	1 6 1	1 15 2	2 8 4	38,037 0 0	22·9	...	...
Karári ...	93,854 0 0	1,37,262 13 10	1 6 3	1 13 8	2 3 5	43,408 13 10	46·2	...	...
Atharban ...	1,02,960 0 0	1,00,477 8 0	1 5 1	1 10 5	2 1 10	...	...	2,482 8 0	2·4
Chail ...	2,00,707 7 8	3,17,952 8 0	1 11 7	2 2 4	2 7 3	1,17,245 0 4	58·4	...	...
Doáb ...	5,63,674 7 8	7,59,882 13 10	1 7 5	1 15 4	2 5 11	1,96,108 6 2	34·8	...	...
Nawábganj ...	90,099 0 0	1,06,940 0 0	1 11 11	2 2 11	2 12 10	16,841 0 0	18·7	...	...
Soráon ...	1,21,217 13 0	1,71,400 0 0	1 14 6	2 11 9	3 4 1	50,182 3 0	41·4	...	...
Mirzápur Chauhári...	18,977 0 0	23,755 0 0	1 15 6	3 3 0	3 12 11	4,778 0 0	25·2	...	...
Sikandra ...	1,32,191 10 8	1,58,607 8 0	1 7 9	2 6 3	2 14 6	26,415 13 4	20·0	...	...
Jhúsi ...	1,05,274 14 3	1,42,087 8 0	1 14 2	2 7 3	2 14 8	36,812 9 9	35·0	...	...
Mah ...	1,39,780 0 0	1,56,632 8 0	1 9 8	2 4 6	2 11 4	16,852 8 0	12·1	...	...
Kiwái ...	1,51,877 15 9	1,65,680 0 0	1 12 10	2 7 1	3 0 3	13,802 0 3	9·1	...	...
Trans-Ganges ...	7,59,418 5 8	9,25,102 8 0	1 11 8	2 6 11	2 15 3	1,65,684 2 4	21·8	...	...
Arail ...	2,24,826 7 1	2,65,285 0 0	1 9 3	1 15 4	2 7 0	40,458 8 11	18·0	...	...
Bárah ...	1,40,886 5 8	1,30,550 0 0	0 13 7	0 15 11	1 10 10	...	...	10,336 5 8	7·3
Khairágarh ...	2,93,401 2 2	2,97,917 8 0	0 11 3	0 15 8	1 6 6	4,516 5 10	1·2	...	...
Trans-Jumna ...	6,59,113 14 11	6,93,752 8 0	0 14 8	1 3 5	1 12 2	34,638 9 1	5·3	...	...
Total district ...	19,82,206 12 8	23,78,737 13 10	1 5 1	1 12 5	2 5 0	3,96,531 1 7	20·0	...	...

Besides the land revenue proper the holders of both revenue-paying and revenue-free estates have to pay a cess of 12 per cent. on the land revenue in accordance with Act III., 1878. The amount according to the original Act (XVIII., 1871, amended by Act VII., 1877) was 10 per cent., but it was raised by the act first mentioned for the purpose of "the relief and prevention of famine." During the year 1881-82 Rs. 2,88,555 were realised thus. At the time of the settlement there was also a cess imposed under section 29, Act XIX., 1873, amended by Act VIII., 1879, for the maintenance of village accountants (*patwári*) and their records. This amounted to Rs. 1,24,385 annually, but has this year (1882) been remitted by Government. The *mukaddams* of Bárah, Arail, and Khairágarh have also to pay into the Government treasury the following sums as *málikána* allowances, to be credited to the rájas of Bárah, Daiya, and Meja: *viz.*, those in Bárah, Rs. 5,543 ; in Arail, Rs. 611 ; and in Khairágarh, Rs. 17,662.

Instalments of revenue.

The dates on which the instalments of revenue fall due vary considerably throughout the district. They are shown in the following statement [*vide* Board's Circular No. 6, Part III., p. 7] :—

Parganah.	*Kharíf.*	*Rabi* sugar instalment.	*Rabi.*
Kara, Karári, and Atharban ...	November 15th and December 15th.	February 1st ...	May 1st and June 1st.
Soráon, Nawábganj, Mirzápur, Chauhári, and Sikandra ...	December 15th and January 15th.	February 15th ...	May 1st and June 1st.
Cháil	December 15th ...	Nil ...	May 15th.
Mah, Kiwái, and Arail ...	December 15th and January 15th.	March 1st ...	May 15th.
Khairágarh	December 15th and January 15th.	Nil ...	May 15th.
Bárah	December 15th and January 15th.	Nil ...	May 1st and June 1st.

The amounts of the instalments vary according to the circumstances of the estates. In the upland villages the *kharíf* instalments run from 6 to 9 ánas, the *rabi* from 7 to 10 ánas. Where sugar is grown, an instalment varying from ½ to 2 ánas per rupee of revenue is collected in February. In the alluvial villages the revenues are in somecases collected entirely after the spring harvest. The general average is, however—*kharíf* 2 to 4 ánas, *rabi* 12 to 14 ánas per rupee.

Cost, time occupied, and period of current settlement.

The total amount expended on this settlement was Rs. 11,57,222; of which Rs. 11,09,688 were paid by Government, and the rest by *patwárís* and zamíndárs. It took 10½ years to complete it. The average cost per 100 square miles was Rs. 38,665; and per lákh of revenue assessed Rs. 46,650. Its period dates from 15th November, 1870, in parganahs Kara, Karári, and Atharban; from the 15th November, 1873, in Nawábganj, Soráon, Sikandra, and Jhúsi; from 15th November, 1874, in Cháil and Mirzápur Chauhári; from 15th December, 1874, in Bárah; from 15th November, 1875, in Mah; from 15th May, 1876, in Kiwái; from 15th November, 1876, in Aráil; and from 15th May, 1878, in Khairágarh.

Revenue collections.

A *résumé* of the recent fiscal history of this district is given in the following statement of the amounts of collections and balances of land revenue during the past ten years :—

Year.	Demand.	Collections.	Balances.	Particulars of balances.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1872-73 ...	21,62,425	21,47,883	14,542	5,137	...	367	9,038	·25
1873-74 ...	22,13,980	22,09,899	4,081	1,399	...	179	2,503	·07
1874-75 ...	22,61,625	22,48,195	13,430	11,176	...	...	2,254	·48
1875-76 ...	23,20,409	23,07,298	13,111	5,327	1,199	...	6,585	·28
1876-77 ...	23,84,370	23,77,681	6,689	1,463	...	...	5,226	·06
1877-78 ...	23,76,588	23 68.654	7,934	5,269	128	...	2,537	·22
1878-79 ...	23.67,547	23,61,440	6,107	1,855	...	...	4,252	·08
1879-80 ...	23,72,739	23,63,657	9,082	5	...	...	9,077	...
1880-81 ...	23,69,123	23,43,348	25,775	19,567	...	...	6,208	·82
1881-82 ...	23,66,051	23,62,818	3,233	860	...	...	2,373	·03

Proprietary tenures.

Arranging the *mahâls* according to their internal administration the tenures are :—

Name of parganah.	Zamíndari.	Pattídári.	Imperfect pattídári.	Bhaiyáchára.	Total
Kára	235	14	98	25	372
Atharban	135	38	35	13	221
Karári	208	32	85	2	327
Châil	338	105	183	41	667
Dúáb tract	916	189	401	81	1,587
Nawábganj	158	35	33	8	234
Soráon	193	58	52	16	319
Mirzápur Chauhári	27	48	1	...	76
Sikandra	324	24	176	58	582
Jhúsi	262	42	79	22	405
Mah	290	35	86	14	425
Kiwái	295	3	52	2	352
Trans-Ganges tract ...	1,549	245	479	120	2,393
Arail	458	14	170	4	646
Bárah	293	17	31	9	350
Khairágarh	531	13	135	10	689
Trans-Jumna tract ...	1,282	44	336	23	1,685
Total district ...	3,747	478	1,216	224	5,665

It will thus be seen that in this district the *zamíndári* system is far the most widely prevalent. This and the *pattídári* tenures have been repeatedly described in this Gazetteer : the only point to be noticed with reference to this district is the almost universal custom of each zamíndár collecting from each tenant a share of his rent proportionate to his fractional share in the estate.

Bhaiyáchára tenures.

The *bhaiyáchára*, or as it is more properly called *bhejbirár*, tenure exists in very few instances, and in these only in name. There is no doubt that these so-called *bhaiyáchára* tenures were originally in reality such, though there is now little to distinguish them from imperfect *pattídúri*. The peculiar feature of this tenure is the liability of the revenue to periodical re-adjustment. In former days an annual adjustment of revenue in villages where the amount of each land-lord's share was measured by the amount of land in his holding could not possibly be avoided. As, however, rents and revenues became gradually more fixed, and sharers' holdings less liable to change, this practice seems to have died out. The only difference now traceable between the *bhaiyáchára* and imperfect *pattídári* tenures of this district, is that in the former the amount of land in the holding, and in the latter the fractional share of the holder, forms the basis for calculating the share of Government revenue and of profits from common land.

Revenue-free lands.

The revenue-free lands in this district are unimportant. Of the 5,665 *maháls* only 55 are revenue-free (*muáfi*). Sixteen of these are situated in the Doab, eight in the trans-Ganges division; and in Khairágarh are 31 revenue-free villages granted by the Marquis of Wellesley to the ancestor of the present Mánda rája for good service against the Baghels. Besides these *maháls* are 52 small patches released in perpetuity from the payment of Government revenue. These were for the most part grants from the Nawáb Wazír, subsequently confirmed by the British Government. The owners of these are called *shanka'apdárs* and *nánkárdárs*. The former are persons to whom the zamíndárs have given patches of land rent-free, and who have, by lapse of time, acquired a proprietary title The latter are holders of land, either assigned to them in lieu of profits on their share of the village, or retained by them at the sale of their ancestral property as a maintenance for themselves and families. There is no life-*muáfi* now in the whole district; the last fell in in 1881. The village of Shaikhupur-Rasúlpur is the only instance of permanent settlement in this district. It was granted to Durga Prasád, a Káyath, for loyalty, and the revenue was, by order of Government of India, No. 213, dated 7th May, 1863, fixed in perpetuity at Rs. 1,000.

Excepting in *bhaiyáchára* maháls, shares are almost always calculated in fractions of a rupee, in contradistinction to the *bígha-biswa* system obtaining in the western districts. The only superior proprietors or talukdárs are the rájas of Mánda, Daiya, and Bárah, all of whose estates are situated across the Jumna. Their *málikána* allowances altogether amount to Rs. 23,816-7-5, being [by Boards No. $\frac{N731}{157}$, dated 13th August, 1877, and Government No. $\frac{A.}{2027}$, dated

12th September, 1877] fixed at 10 per cent. on the assessment of the last settlement. The *málikána* rights of the rája of Bárah have been sold to Manohar Dás, a city banker.

Many of the chief landed proprietors have been alluded to in the account of castes given above. Three families, however, need a more detailed notice. The rája of Mánda, Rámpartáb Sinh, was born in 1860 and resides at Mánda. He is a Gaharwár Rájput, and a direct descendant from the famous Jai Chand of Kanauj, who was defeated and killed by Shaháb-ud-dín Ghori in 1194 A.D. After this defeat (says the *Manual of Titles, North-Western Provinces*, 1881) "one branch of the family fled into Rájputána: and from that branch are descended the royal families of Jodhpur, Bikánír, and Jaisalmír. Another branch fled eastwards, and settled in Khera Mangraur, near Benares. Here they annexed fourteen parganahs, which they enjoyed till the time of Sheoráj Deo, who is alleged to have given away a large grant to the ancestor of the present mahárája of Benares. Between 1542 and 1548, during the reign of Sher Sháh, Rája Deodat, the fifteenth in descent from Sheo Rájdeo, was converted to Muhammadanism. To save himself, Kundandeo, his brother, fled with his family and established himself in Kantit and Mánda. Kundandeo had two sons, Bharáj Deo, rája of Mánda, and Ugarsen, rája of Bijepur. Passing over fourteen generations from Bharáj Deo, we come to Púran Mal, whose sons divided Khairágarh. Chatr Sen, the younger, took the taluka of Barokhar, and Lakhan Sen, the elder, the remaining talukas and the title of rája of Mánda. The Barokhar property remained in the hands of Chatr Sen's descendants for ten generations, when the Mánda rája retook it by force. The third in succession from Lakhan Sen was Rája Umaindan Sháh, who had three sons, Chatr Sháh Sinh, who was killed in a fight in Chaurási, and Chatr Sál Sinh and Pirthmi Sinh, born on the same day. These two divided the property, Chatr Sál Sinh, the ancestor of the present rája of Daiya, taking taluka Daiya, and Pirthmi Sinh the rest with the title. The fifth in descent from Pirthmi Sinh was Udit Sinh, who is said to have defeated with great loss Chhote Khán, the súbadár of Oudh, who came against him with a large army. Pirthmi Sinh, the new rája, was succeedep by Israj Sinh, who was rája of Mánda at the cession. It was this rája who received the grant of 31 villages from the Marquis of Wellesley mentioned on p. 108.

Landed gentry: rája of Mánda.

The present rája claims to be in the twenty-second generation from Bharáj Deo. The large estates formerly held by this family have now dwindled down to 265 villages in Allahabad and 12 in Mirzapur. These were from 1864 to 1881 under the charge of the Court of Wards, during which time debts to the

amount of over 15 lákhs were cleared off. But the rája has now come of age, and has been emancipated from all control. He is married to a daughter of the rája of Dumráon : and pays yearly to Government as revenue Rs. 92,236.

Rája of Daiya.

The rája of Daiya, Tejpal Sinh, lives at Rámgarh. He is the nephew of, and was adopted by, Lál Dhaukal Sinh, nephew of Chatr Sál Sinh mentioned above. He was born in 1840, and the title of rája was conferred for loyalty during the Mutiny. His estates lie in parganah Khairágarh ; and he also has possession of some estates in Gorakhpur. He pays Rs. 37,989 yearly to Government as revenue ; and he enjoys a *malikána* allowance of Rs. 9,879. Lál Dhaukal Sinh got possession of his estates after (it is said) 28 years of litigation in the British courts. The rája of Daiya is a relation of the rája of Mánda, as also is Lál Narhar Sinh, talukdár of Barokhar. Of the Gaharwárs, Mr. Ricketts says :—"I believe that this is a purely local clan. These are Chandrbansi Kshatris, or descendants from the moon, in contradistinction from the Súrajbansis, or descendants from the sun. There is a rivalry between these two castes, and I believe they have nothing in common. The Súrajbansis and the Chandrbansis are as widely known as Hinduism itself." This rája's taluka is situated in parganah Khairágarh.

Rája of Bárah.

Banspat Sinh, the rája of Bárah, was born in 1833. His estates are in Arail and Bárah, and yield to Government a revenue of Rs. 73,000 yearly. He claims a common descent with the mahárája of Rewah and the chief of Kotah from a Gujarat chief by name Bugheshdeo, who in *sambat* 606, or 1,300 years ago, was a pilgrim to the shrines in northern India. The pilgrimage, according to tradition, was abandoned by this famous chief, who seized on Kirwi, Bánda, and the southern portion of this district, which formed the original possessions of one of his sons, from whom the present Bárah rája claims his descent. Rája Banspat Sinh has three sons, Rám Sinh (born in 1849), Lachhman Sinh (in 1851), and Bhárat Sinh (in 1858).

Alienations.

There is reason to think that the revenue assessments press rather severely on parts of this district ; and this cause, combined with the extravagance in their marriages, &c., of certain classes, has brought about a considerable number of transfers. It is extremely difficult to get any trustworthy statistics on this subject, but the following figures have been ascertained from the Collector's office. It will be seen that the present system of collecting figures was first used in 1878-79, when the settlement of the whole district had been completed. Ánas and pies have been left out in these calculations, but they would not cause any very great variance.

The figures do not pretend to any accuracy, but, being the only ones available, may be useful as giving a general idea of the transfers of landed property during the current settlement up to the present time.

Statement of transfers of landed property by private agreement (but not by inheritance) since the settlement.

Year.	No. of cases.	Government revenue of land transferred.	Price realized.	Remarks.
		Rs.	Rs.	
1870-71	494	28,280	Not ascertainable.	These are the figures for the whole district. At this time only parganahs Kara, Karári, and Atharban had been settled, and the figures for them are not separate.
1871-72	257	22,355	1,61,564	Ditto ditto ditto.
1872-73	90	4,461	54,461	These figures are not for the whole district, but only for the settled parganahs, Kara, Karári, Atharban, and Sikandra.
1873-74	175	9,026	96,636	Only for the parganahs mentioned above and for parganahs Jhúsi, Soráon, and Nawábganj, which had by this time become settled.
1874-75	339	29,407	3,99,622	This is for the whole district. The figures for each tahsíl are not given.
1875-76	264	22,953	2,40,880	Ditto ditto ditto.
1876-77	283	24,915	1,99,998	Ditto ditto ditto.
1877-78	727	64,582	4,21,527	In this year the figures for each tahsíl are given. An enormous number of transfers took place in Cháil, and the next worst tahsíls were Meja and Arail.
1878-79	573	30,226	3,01,029	This year and henceforward the figures for each parganah are available. Cháil is again far the worst; Kara and Khairágarh also show badly.
1879-80	492	19,382	1,94,242	Cháil still the worst. Kara very bad, as also is Atharban. The figures in Khairágarh are large, but so is the parganah.
1880-81	847	47,400	4,97,356	Cháil the worst. Kara and Sikandra very bad. In Atharban, Jhúsi, Mah and Kiwái, the numbers of transfers are noticeable.

The areas of land sold are not ascertainable, as in many cases the share of the whole of an undivided village belonging to one of several co-sharers was sold. For the same reason the figures in column 3 (*i.e.*, the Government revenue) must be accepted with very considerable modifications. When a share of a village was sold, the revenue of the whole village, and not merely that of the share, was sometimes recorded. With regard to the prices realized, too, occasionally serious mistakes are made; *e.g.*, ten villages are sold in a lump and the total price realized is entered against each one! As it has been found impossible to ascertain the areas of the lands sold, the price per acre cannot be ascertained.

The figures with regard to lands sold by order of the courts are somewhat more trustworthy, but cannot be said to be complete by any means:—

Statement showing the transfers of landed property by order of court since the settlement.

Year.	No. of cases.	Government revenue of land transferred.	Price realized.	Remarks.
		Rs.	Rs.	
1870-71 ...	185	26,968	2,03,472	These figures are for the whole district. The figures for each tahsíl are not available, except for the year 1877-78, and it must be remembered that during these eight years only parts of the district were newly settled. For 1877-78 the Cháil, Kara, Handia, and Arail figures are excessive.
1871-72 ...	323	42,736	2,39,044	
1872-73 ...	146	41,779	1,92,802	
1873-74 ...	324	40,995	2,18,441	
1874-75 ...	139	18,513	1,72,643	
1875-76 ...	112	12,005	89,857	
1876-77 ...	272	36,182	2,28,620	
1877-78 ...	263	56,975	3,75,051	
1878-79 ...	668	28,738	2,55,769	For this year and henceforward the figures are given for each parganah. Jhúsi was far the worst this year. Cháil comes next.
1879-80 ...	240	17,040	94,817	Cháil worst. Arail and Kara bad.
1880-81 ...	142	7,558	59,272	The only parganahs in which sales were numerous were Cháil and Mah. Kiwái rather bad.

Revenue-free holdings are not numerous in this district. The following shows to what extent they have been transferred:—

Year.	Cases.	Amount of cesses paid on account of the property.	Price realized.
		Rs.	Rs.
1875-76	2	34	185
1877-78	2	128	2,348
1879-80	1	7	6,500
1880-81	2	10	85

Cultivators: their castes and tenures.

The class of cultivators that first calls for notice are the landlords who cultivate part or the whole of their lands themselves. At the time of the settlement, the settlement officer found that there were 169,168 acres of land, or 15·1 per cent. of the cultivated area of the district, held as *sír*. In parganahs Karári, Cháil, and Sikandra, the chief *sír*-holders were Musalmáns; in Atharban, Jhúsi, and Bárah, Rájputs;

and in the rest of the district, Brahmans. The very large area of *sír* land held by the Brahmans is due to the enormous number of small proprietary tenures (*shankalap*) held by them, which are almost invariably cultivated by the owners. As a general rule, no rent is collected on account of *sír* land. In *zamíndári* estates rented *sír* is the exception. In *pattidári* ones rent is sometimes taken to facilitate the settlement of accounts; but the common custom is to allow for *sír* lands at tenant's rates when profits are divided. Rent-free lands are 24,336 acres in extent, or 2·2 per cent. of the cultivated area. Nearly half the rent-free land is held by Brahmans. Their holdings and those of the Rájputs consist of small rent-free grants given by the zamíndárs either to their relatives or in return for the performance of religious rites. In the Doáb the Musalmáns hold a good deal of rent-free land, either as servants or relatives of the proprietor. The village servants, barber, accountant, leather dresser, and others, usually are paid by being allowed to hold a small patch of land rent-free (*jágír*).

Rents are almost invariably paid in cash in this district. The settlement officer found only 6,954 acres (·7 per cent. of the cultivated area) paying a rent in kind. This, for the most part, consisted of the poorest portion of the hill tracts in Bárah and Khairágarh, where cultivation would not be attempted on any other terms. Across the Ganges, a considerable quantity of land situated at the edges of the *jhíls* and seldom free from water was let at a *batái* rent. According to the *Settlement Report* (1878) 918,128 acres, or 82 per cent. of the cultivated area, was then in the possession of rent-paying tenants; of this 71·1 per cent. was held by occupancy tenants. The rate of rent paid by occupancy tenants (Rs. 3-15-3 per acre) was found to be higher than that of tenants-at-will (Rs. 3-10-3), but this was because occupancy tenants hold the best lands. "Comparing similar soils, the tenant-at-will will be found to be paying infinitely higher rates than the old occupancy tenant." In Cháil, Musalmán tenants held the greatest extent of land; in Kara, Soráon, and Sikandra, Kurmís and Káchhís; and in the rest of the district, Brahmans. The caste of the tenantry coincides in a remarkable manner with that of the proprietors; and it is a noticeable fact that the area held as tenants-at-will by castes connected with the proprietary body is small.

"That Brahmans and Kshatris hold the best lands is in the main true, but this is to a great extent counterbalanced by the more careful and laborious cultivation of the Kurmi, Káchhi, and other low-caste tenants. These, as a rule, occupy small holdings, which they cultivate closely and manure plentifully. They are also, both themselves and their families, constantly employed in the

field. The high-caste tenants, on the other hand, hold more land than they can manage, and are careless and slovenly cultivators. The Brahmans, too, owing to an ancient and utterly unfounded superstition that it is against their caste, refuse to handle the plough and employ hired labour. The result is that not only is the cost of production considerably enhanced, but the style of cultivation is worse, and the yield consequently much less; so much so, that one can generally tell a Brahman's from a Kurmi's field by the look of the standing crop. A Kurmi can, and does, get a much better crop at a much less cost than a Brahman can, or does, out of similar land. This conceded, it is only natural that low-caste tenants should pay higher rents than high castes: and such is the case. Cash rents all over the district are taken in lump sums—*chukauta*—on holdings." Field rents are utterly untrustworthy.

Average rates paid by each caste of tenant.

The average rates per acre recorded as paid by each class and caste of tenant in the three divisions of the district are given in the following abstract:—

Caste.	*Doáb.*			*Trans-Ganges.*		
	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Brahmans ...	3 12 11	4 0 1	3 13 7	4 11 8	4 13 5	4 12 1
Kshatrís ...	3 10 5	3 12 0	3 10 9	4 5 5	4 11 10	4 6 3
Kurmís and Káchhís ...	5 0 10	4 14 9	5 0 3	6 11 2	6 1 0	6 8 5
Káyaths	3 7 6	3 15 7	3 8 11	3 13 3	4 9 11	3 15 6
Banias	4 1 10	4 7 2	4 4 2	5 2 7	6 0 9	5 6 9
Muhammadans ...	4 1 6	4 10 2	4 4 0	4 11 8	5 3 2	4 14 1
Others	4 6 9	4 5 3	4 6 6	5 13 3	5 5 4	5 10 6
All tenants... ...	4 4 7	4 6 11	4 5 3	5 5 11	5 6 0	5 5 11

Caste.	*Trans-Jumna.*			*District.*		
	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Brahmans ...	2 10 2	2 3 3	2 7 4	3 5 10	2 14 2	3 4 2
Kshatris ...	2 0 7	1 10 5	1 13 4	3 1 0	2 8 5	2 15 0
Kurmís and Káchhís, ..	3 2 1	2 6 1	2 13 11	4 11 11	3 14 7	4 7 11
Káyaths	2 10 11	2 7 5	2 9 11	3 4 5	3 5 4	3 4 7
Banias	2 14 6	3 1 7	3 9 6	4 4 11	4 5 3	4 5 0
Muhammadans ...	3 7 7	3 2 2	3 5 4	4 2 11	4 8 2	4 4 7
Others	3 4 2	2 10 4	3 0 2	4 8 0	4 0 1	4 5 1
All tenants ...	2 12 4	2 5 2	2 10 1	3 15 1	3 9 11	3 13 7

From this statement it will be seen that high-caste tenants, and those connected in any way with the zamíndárs, pay lower rents than the ordinary run of tenants; and that, while among the low castes the rate paid by the tenants-at-will is almost invariably lower than that paid by occupancy tenants, in the case of the high castes the exact reverse obtains. Land thrown up by a high-caste tenant will almost always relet at a higher rental; by a low-caste one at lower. According to the settlement officer, "even among the low-caste tenants instances of under-renting are by no means rare. Rack-renting is almost unknown. The rents paid by low-caste tenants unconnected by ties of kindred or service with the proprietary body may ordinarily be taken as a fair index of the real rental value of the land." The custom of cultivating by sub-tenants is little prevalent, except in *sír* lands and the large unwieldy holding of high-caste hereditary tenants. If an occupancy tenant's cattle die, or he is unable to purchase seed grain, he sometimes sublets for one year only. In consequence of the large number of transfers since 1873, the ex-proprietary tenants created by the Rent Act of that year are beginning to be numerous.

Enhancements and assessments of rent.

The loss of their estates by many of the zamíndárs, and the enhancement of the Government revenue in all the district except parganahs Atharban and Bárah, have given rise to many applications to the revenue courts for enhancements and assessment of rents. In cases of sale the enmity between the auction-purchasers and the original owners, now reduced to the state of cultivators on the lands of which they were formerly lords, is excessive, and precludes all agreement between the parties. Absenteeism also produces its baneful effects, as a large portion of the landed property sold is bought by banias and pleaders (*vakils*) who live in the city of Allahabad, and who, looking upon their villages merely as an investment and managing them entirely through lazy agents, often bring claims for enhancement that are totally unwarranted by the circumstances of the holdings. The number of applications for enhancement and assessment of rent filed during the last four years (a period coinciding with the closing of settlement operations in the district) is as follows: 1878-89, 247; 1879-80, 234; 1880-81, 1,052; 1881-82, 672.

Manorial dues.

In the district of Allahabad, which on the whole is a forward one, the provisions of section 66, Act XIX., 1873, amended by Act VIII., 1879, have, as might have been expected, operated considerably in reducing the exactions of the landlords under the name of cesses. Much light is thrown on the nature of these cesses by a list filed by

the zamíndárs of Chamrupur Dáránagar at the time of the settlement of cesses, which they alleged had been collected in the village from time immemorial. Besides all the ordinary cesses on the occasions of births, marriages, and deaths, &c., the list included transit duties on all goods passing through the village, and a tax on trades and professions. The rights of *jalkar*, water-dues levied for the right of fishing in tanks or gathering the wild rices and other products thereof, *bankar*, consisting of a one-fourth share of the wood gathered in all the jungles, and *phalkar*, which is a like share of their fruits, are ordinarily the only cesses entered in the record of village customs made at the time of the settlement, and therefore capable of being enforced by process of law. Where the landlord is a strong one, he sometimes claims and receives an additional rate for water drawn for irrigation from the tanks: but this is not usual, and gives rise, where it does exist, to violent disputes. *Bhent* or *nazrána*, *i.e.*, a donation of Re. 1 to the landlord by each tenant over and above his rent, is common. In the south of the district the proprietors take a commission on all sales of cotton and grain, from 1 to 6 pie per rupee in the case of grain, and sometimes as much as 1 ána in the rupee for cotton.

Manufactures and trade.

As a general rule, Allahabad is not remarkable for any particular manufactures. It is rather an exchange mart for the purchase and sale of goods produced at other places than an emporium for the sale of goods manufactured within itself. Its exports are chiefly food-grains and oilseeds. Of the latter large quantities of linseed are sent from the trans-Jumna parganahs, through the towns of Sirsa and Bikar, to Calcutta and other places in Bengal by river. From the trans-Ganges tract a certain amount of sugar is exported, and from across the Jumna some cotton and stone. Formerly there existed a considerable manufacture of paper at Kara, but that has been extinguished by the establishment of the paper factories at Serampur. The exports of Allahabad are now all of raw-produce, and an idea of them and of the imports may be gained by a glance at the figures given for the Allahabad municipality. [See Gazetteer article on ALLAHABAD CITY *post.*]

River-borne traffic.

[1]The effect of railway competition has been to reduce considerably the river traffic on the Ganges and Jumna. At one ghát on the former river it was reported that railway competition had decreased the passing traffic from 2,500 or 3,000 boats to only 50 or 60 a year. At the more important wharves on the Jumna the traffic is said to

[1] *Note on the Registration of River and Canal-borne Traffic in the North-Western Provinces and Oudh for* 1878-79, by J. B. Fuller, Esq., Assistant Director, Agriculture and Commerce.

have diminished by some 1,80,000 maunds per annum. In 1878-79it was ascertained that the average weight of goods carried on one boat up-stream from Allahabad to Cawnpore was 375 maunds, and the average freight per 100 maunds (Government weight) was Rs. 8-12-0; while down-stream, between the same two places, the weight was 800 maunds, and the freight the same as up-stream. Including petty extra expenses, the total freight per ton per mile was 4·26 pies up-stream, and 4 pies down-stream: while the lowest rate of carriage by rail was 5 pies per ton per mile, and the usual price 9 pies. The following typical river freight was given and compared with that by rail in the first case: salt sent from Agra to Allahabad, a distance of 277 miles, paid a freight of Rs. 37-8-0 per 100 maunds by river, and Rs. 33 by rail. The rates per maund per mile, then, are ·25 pies by river and ·22 pies by rail. On the whole, railway competition keeps the up-stream freights actually lower than those down-stream (though not between Cawnpore and Allahabad), since, while boats going down-stream can compete so far with the railway as to ask a fair freight for goods, boats incurring the risk and delay of voyage up-stream would be altogether thrown out of the field if they did not considerably lower their freights. The down-stream traffic on the Jumna is alone worthy of notice, that up-stream being comparatively insignificant. Registration is carried on at Rájápur (in the Bánda district, opposite the extreme south-west corner of tahsíl Manjhanpur), and at Allahabad. The returns for the above-mentioned year show that 1,22,000 maunds of stone were brought from Agra to Allahabad by the Jumna; and grain and oilseeds from Mau and Rájápur (both in the Bánda district) to the amount of 2,21,000 maunds. There are three important wharves on the Jumna at Allahabad, *viz.*, Balua-ghát, Gau-ghát, and Jama Masjid, with respectively 50, 10, and 40 boats attached to them, and having an annual traffic estimated at 37,000, 79,000, and 2,21,000 maunds, chiefly imports.

There are four *ghâts* on the Ganges in Allahabad, three above the confluence with the Jumna and one below it (at Sirsa). The most important is Kabrighát, in parganah Kara, where the annual traffic is said to amount to 75,000 maunds. The traffic at Pháphámau and Rájghát is very small, while that at Sirsa was put at 16,000 maunds in 1878-79, but the latter has probably largely increased since then. There is only one ghát of any importance on the Partábgarh side of the river, that at Kala Kankar, and here the traffic is chiefly local to and from Kabrighát, which serves the Siráthu East Indian Railway station; grain and oil-seeds are sent to Kabrighát and salt received in return. Between 1st October, 1881 and 15th February, 1882, the exports

amounted to 23,000 maunds. Only six boats are attached to the wharf, but in the rains about seven more ply between it and Mirzapur. The principal items of the Ganges traffic (down-stream) are noted below:—

Commodities.	Place of despatch.	Place of consignment.	Amount (in round numbers).
			Maunds.
Timber and wood ...	Forests in Bijnor and Moradabad (*viâ* the Rámganga and Garra).	Farukhabad, Cawnpore, and Allahabad.	1,99,000
Grain and oilseeds ...	Wharves west of Cawnpore,	Cawnpore and Allahabad ...	2,58,000
Salt	Farukhabad, Cawnpore, and Allahabad.	Wharves in the Benares division and Patna.	60,000
Cotton	Allahabad and Mirzápur ...	Ditto ditto ...	59,000

The traffic registered as passing along the Ganges and Jumna in the Allahabad district during 1879-80 was as follows:—

	Cotton.	Wheat.	Rice (husked and unhusked).	Other edible grains.	Metals.	Provisions.	Salt.	Oil-seeds.	Stone.	Sugar.	Timber and wood.	Miscellaneous.	Total.	Value.
GANGES.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Rs.
Despatched from Allahabad (2 ghâts).														
Down-stream ...	17,801	1,297	...	...	1,060	...	18,178	140	40	...	760	5,025	44,301	4,17,455
Up-stream ...	...	...	...	...	...	...	...	...	743	416	...	...	1,159	6,937
Received at Allahabad (2 ghâts).														
Down-stream ...	3,306	9,282	4,319	14,711	...	...	...	4,819	25	428	400	5,392	42,682	1,59,532
Up-stream ...	850	1,080	1,340	10,648	4	120	...	169	945	14,060	20,567	45,882	95,665	3,71,592
JUMNA.														
Despatched from Rájápur.														
Down-stream ...	54,435	...	3,677	123,036	478	4,184	630	26,547	...	3	...	4,338	217,328	13,51,176
Up-stream ...	...	...	...	1,863	96	48	45	...	...	54	...	6,472	8,578	17,384
Allahabad.														
Up-stream ...	...	711	...	2,213	139	680	4,458	...	160	1,415	225	3,386	13,387	58,256
Received at Rájápur.														
Down-stream ..	400	47,333	11,736	21,424	6	167	22,044	6,356	...	1,557	...	5,830	116,853	3,74,443
Up-stream ...	355 & 70 cotton goods	2,285	453	3,295	...	...	2,994	192	...	17,720	...	6,826	33,870	2,36,369
Allahabad.														
Down-stream ...	4,620	2,636	1,385	109,860	21	1,406	1,368	7,256	122,211	91	171,671	6,868	429,413	7,65,161

Road traffic.

[1]During 1880-81 an extensive system of traffic registration was established with a view to ascertaining the commercial utility of the roads of the Allahabad district, in connection with a plan for all the division and other places. Only four registration posts were established actually within the district. These were the Mau-Aima post for the Allahabad-Faizabad road; that at Surwal, to watch the traffic on the Allahabad-Rewah road; that at Munshiganj for the Lachagir road; and the Manjhanpur one for the road from Bharwári to Rájápur. The traffic was classified as "short" if it were going less than ten miles, and "long" if it were going further. Care, too, was taken to establish the posts at a distance from any town, so that the registration at them might not be affected by traffic of a purely local character. Just outside the district posts were fixed at Machhlishahr for the Allahabad-Jaunpur road; at Kathogaon for the Cawnpore-Allahabad section of the Grand Trunk Road; and at Wahdanagar for the Allahabad-Benares section. The result is given in the following table:—

Name of road and direction of traffic.	Class of traffic.	Description of goods carried.	Weight in maunds.	Number of animals for sale.	Passengers. 1st class.	Passengers. 2nd class.	Total.
GRAND TRUNK ROAD.							
(1) Cawnpore-Allahabad section. From Cawnpore.	Long,	Cotton, grain, salt ...	1,17,780	41,776	4	62,123	Maunds ...2,84,582
	Short,	Grain	1,435	110	23	7,753	Animals ... 43,020
To Cawnpore,	Long,	Grain, sugar ...	1,52,640	1,042	82	65,448	Passengers, 144,690
	Short,	Grain	12,747	92	22	9,236	
(2) Allahabad-Benares section. From Allahabad.	Long,	Cotton, grain, oilseeds,	86,867	31,247	22	1,33,828	Maunds ...1,70,271
	Short,	Grain	30,058	136	55	15,031	Animals ... 31,771
To Allahabad,	Long,	Grain, metals, sugar...	51,742	383	17	1,13,756	Passengers, 27,608
	Short,	Salt	1,664	5	63	14,836	
Allahabad-Jaunpur road. From Allahabad.	Long,	Cotton, grain, oilseeds, sugar.	89,032	21,994	...	58,757	Maunds ...2,52,672
	Short,	Grain, sugar, wood ...	14,740	463	...	18,796	Animals ... 23,655
To Allahabad,	Long,	Grain, sugar ...	1,46,389	1,000	...	58,426	Passengers, 154,078
	Short	Grain, wood ...	2,511	198	...	18,099	
Bharwári-Rájapur road. From Bharwári.	Long,	Sugar, grain ...	41,870	205	...	6,628	Maunds ... 87,363
	Short,	Grain	1,727	168	...	4,474	Animals ... 1,513
To Bharwári,	Long,	Cotton	34,989	391	4	7,126	Passengers, 22,713
	Short,	Grain	8,797	749	...	4,481	
Allahabad-Rewah road. From Allahabad.	Long,	Salt, sugar, cotton goods.	25,250	135	10	13,661	
	Short,	Nil	41	...	...	45	Maunds ... 81,807
To Allahabad,	Long,	Cotton, grain, provisions.	56,506	22,830	...	26,898	Animals ... 22,965
	Short,	Nil	10	...	...	8	Passengers 40,622
Lachagir road. From Grand Trunk road.	Long,	Sugar, oilseeds ...	16,385	295	35	18,826	
	Short,	Grain, oilseeds ...	38,229	60	16	20,598	Maunds ...1,54,929
To Grand Trunk road.	Long,	Miscellaneous articles,	58,557	559	27	18,762	Animals ... 1,165
	Short,	Grain	41,758	251	4	20,971	Passengers... 79,239
Allahabad-Faizabad road. From Allahabad.	Long,	Cotton, cotton goods, and salt.	38,783	559	87	17,301	
	Short.	Wood	3,758	68	29	8,421	Maunds ...2,14,384
To Allahabad.	Long,	Grain, oilseeds, sugar,	1,57,456	3,368	14	26,625	Animals ... 4,515
	Short,	Grain, oilseeds ...	14,392	520	29	8,832	Passengers... 61,475

[1]Taken from *a Report on the Registration of Road Traffic in the North-Western Provinces and Oudh* for 1881, by J. B. Fuller, Esq., in which full details may be found.

These figures were compared with the cost of the maintenance of these roads, and it was ascertained that the following were carried a mile for each rupee spent :—

Name of road.	*Weight in maunds.*	*Animals.*	*Passengers.*
Grand Trunk Road—			
(1) Cawnpore-Allahabad section ...	936·7	142	476
(2) Allahabad-Benares section ...	660	123	1,076
Allahabad-Jaunpur	1,110·2	104	677
Bharwári-Rájápur	571·7	10	149
Allahabad-Rewah	555	156	276
Lachagir road	1,361·4	10	696
Allahabad-Faizabad	857·5	18	246

Railway-borne traffic.

The extent to which the railway at present ministers to the commercial wants of the district will be seen from the following statement of the total traffic in the year 1881-82 at each of the stations in this district :—

Station.	Outwards.	Inwards.	Total
	Mds.	Mds.	Mds.
Siráthu	1,99,058	67,344	2,66,402
Bharwári	1,06,088	95,391	2,01,479
Manauri	76,430	1,05,721	1,82,151
Allahabad city	4,92,098	17,51,933	22,44,031
„ fort	2,07,063	1,19,519	3,26,582
Naini	5,625	27,014	32,639
Karchhana	18,744	19,203	37,947
Sirsa road	1,90 275	65,933	2,56.208
Nahwai	11,212	18,933	30,145
Jasra	27.411	32,667	60,078
Shiurájpur	95,245	28,235	1,23,480

Markets.

Our notice of the trade of the district may fitly conclude with an enumeration of its markets other than the city. In the Doáb they are Dáránagar, Miohar, Kara Khás, Sháhzádpur, Manjhanpur, Sarái 'Ákil, and Kashia. At Kara there used to be a considerable quantity of paper manufactured, but the trade has declined. Sháhzádpur, now a very decayed place, used to be famous for its stamped cloth and had a large saltpetre trade. Sarái 'Ákil is still well known for its makers of brass vessels and ornaments (*thatheras*). Across the Ganges the chief marts are Mau-Aima, Shiugarh, Holagarh, Ismáilganj, Phúlpur, and Munshíganj. Great quantities of tobacco and *gur* are sold at Mau-Aima, which is also still famous (though to a less extent so than formerly) for its cloth manufacture. At Phúlpur there used to be a large trade in cotton and sugar, but it has now nearly

died out; only the manufacture of stamped cloths survives. At Munsíganj in Kiwái the trade in hides is large. In the southern parts of the district the trade centres are Bíkar, Karma (including Chak Gansham Dás), Shankargarh, Sirsa, and Bháratganj. Food grains and linseed are shipped in large quantities from Sirsa and Bíkar. At Karma the trade in cattle and hides is larger than at any other mart in the district. The Shankargarh bázár was founded some years ago by the Bárah rája and is steadily increasing. Bháratganj is well known for its dyed and stamped cloths and iron vessels.

Fairs.

The fairs in the Allahabad district are numerous and well attended. Most of them are of a religious character. They all, however, sink into insignificance when compared with the great *Mágh Mela* held at the confluence of the Ganges and Jumna every year in January. [1]The fair is a religious one and lasts during the whole of the month of Mágh. Pilgrims resort to it for the purpose of shaving the head and bathing at the *Tirbeni*. Every twelfth year, when the planet Jupiter is in Aquarius (*kumbh*) and the Sun in Aries, the fair is known as a *kumbh*, and, owing to its increased sanctity, is far more largely attended than usual. It is these *kumbh* fairs only that are formally attended by the corporate bodies of the various sects of religious ascetics, the *akhárás* of *fakírs*. The most strict observers of religious duty keep the whole month as a period of sanctity, bathing daily at the *Tirbeni* and fasting during the day time. The devotees who keep the whole month are called "*kalpbási*," or good livers. The first great bathing day is the *Sankaránt*: the great day of all is *Amáwas*, or the day of the new moon: after this comes *Basant panchami*, or the fifth day of the light half of the month; and the day of the full moon (*Páranmáshi*). Of less importance are the *Achla Satmí* and *Yakadashi*. The number of persons present on the chief day of the fair at the *kumbh* of 1882 was estimated at about 800,000, or with the city population, one million. In ordinary years about 150,000 people flock to this fair. They come from all parts of India, from Káshmír to Madras, from Kandahar to Calcutta. The railway returns in 1882 showed the greatest number of travellers from Benares, Cawnpore, Jabalpur, and Mirzapur.

The fair of 1882 is thus described by Mr. Benson:—"The most conspicuous attendants at the fair were the *fakírs*, or religious ascetics, who on these occasions only (*kumbh melas*) attend by their corporate bodies. A number of mendicant *fakírs*, common *bairágís*, always camp about the *Tirbeni* and increase in number at the mágh mela, but the corporations of the other sects only

[1] *Vide* Mágh Mela report by T. Benson, C.S., contained in *North-Western Provinces Gazette* of 7th October, 1882.

assemble formally on these great festivals. To each corporation was assigned a space of ground, within which it erected a temporary village or town for the accommodation of its members, in the centre of which moved the standards of the guild on a lofty flag staff. These encampments were orderly and well laid out, and of a comfortable description, fitted for the accommodation of the monks who temporarily occupied them. The camp of the *bairágís*, however, was very different, being merely a space of ground, about 12 acres in extent, marked off on the side of the main street opposite the *kotwáli*, and known as the *khak chauk*. But it was with difficulty that these mendicants were confined to this space and induced to preserve order. The various camps formed were :—

(1) *Nirôani*, a Nanga Gosháin.
(2) *Niranjani*, with whom were associated the Junni.
(3) *Bairágís* (already alluded to), including three sects—*Nirbani*, *Nirmohi*, and *Digambari*.
(4) *Chhota Akhára Panchâyati* (*Udási*).
(5) *Barâ Akhára Panchâyati*, with which was also the *Bandhua Akhára*.
(6) *Nirmalís* (*Sikhs*), with whom were the *Bindrábani*.

"All of these sects (except the *Bairágís*, who are wandering homeless mendicants, though each man may have his own *locale*) have permanent houses (whether monasteries or banking-houses, such as those of the *Akhára Panchâyati*) in various parts of Allahabad, and from those they move to their temporary camps in formal procession at the beginning of the month, and put up the standard, round which collect all the adherents of the sect coming to the fair from all parts. On the three great days (*Sankaránt*, *Amáwas*, and *Basant*) each of the six sects went separately down to bathe in formal procession, the most noticeable features being the body of naked *fakírs* closing the procession of each of the first two sects (the *Nirbani* and the *Niranjani*) and the gorgeous silken banners and elephant trappings of the wealthier guilds. The marshalling and conduct of these processions was a tedious matter, and in particular disputes amongst the three rival sects of *bairágís* caused difficulty. Besides the above sects encamped in the fair there were a large number of *Sanyásís*, camped on the Ganges sands, on the left or north bank in Jhúsi : these too formed a village with many outlying single huts. They are regarded with great reverence, and chose this locality in order to be free from the sanitary and other regulations of the fair. Coming round by Rájghát bridge of boats, they had nearly four miles to go to bathe at Tirbeni, though by boat the distance was nothing.

"The majority of the frequenters of the fair are of course religious pilgrims, but those who come to pray remain to buy. Besides the confectioners and grain sellers who supply the immediate wants of the pilgrims, the most

noticeable shops are those of the coral necklace-sellers, who come mainly from Calcutta and Bombay, the country cloth merchants (*lohi wálas*) from Muttra and Bindrában, and book-sellers from Benares and Lucknow. Braziers and dealers in metal, mostly local, and also from Hasanpur, Benares, Faizabad, and Moradabad, had several shops. There were two what might be called ecclesiastical shops, where rosaries, shells, pebbles from the Narbadda, and other sacred objects were for sale in quantities, and also huge images of all sorts and sizes by the score, sacrificial lamps and spoons, and so on. Besides these were cap-sellers, dealers in Moradabad wares, in ivory from the Panjáb, some Káshmír and Kábul merchants, brummagem jewellery, and cheap toys and other gimcrack goods, and the ordinary local retailers of stone cups and saucers. A Parsi company opened a theatre, which failed to attract any audiences; a travelling giant and an exhibition of the decapitation trick did better. Missionaries had their stalls as usual for the sale of books and for preaching; while the Government post-office and a dispensary were opened for the use of the public * * *. The site of the fair is the Ganges bed to the east of the Fort, and of the embankment which runs northward from the Fort to Dáráganj; on the south runs the Jumna and on the east the Ganges * * *. At the river's edge, where the bathing takes place, are placed the dressing platforms of the *prágwals*, each with its gay standard waving above it. For the processions of *fakírs* a wide street was marked out down to the water's edge, and the platforms ranged in order on each side of it." A large enclosure for barbers was a noticeable feature of the fair.

Other large fairs in the Allahabad district are held at Lachagir on the Ganges, in tahsíl Handia, where on *Somwár Amáwas* large crowds of pious Hindus collect to bathe; at Amilia, in Bárah, where on Asárh Badi Ashtami 20,000 people assemble to worship Debi; at Sikandra, in Phúlpur (in honor of Saiyid Sálár Mas'ud-Gházi), held on the last Sunday in Baisákh and attended by 25,000 persons; at Farahimpur Kalesar-mau, in Kara, where the goddess Sítala is worshipped on Asárh Badi Ashtami, and 22,000 people assemble to perform the ceremony; and at Jaitwardíh, in Soráon, which is attended by 30,000 persons. On the first Sunday in Bhádon Sudi, a fair is held on the rocks adjoining a tank at Meja, in Khairágarh. The tank is fed by a sacred spring, and over it is a temple at which 15,000 people worship Mahádeva. Other fairs are those at Dubáwal, in Jhúsi, on Sáwan Sudi Panchami, or Nágpanchami, (attendance 10,000), Bárutkhána near Pháphámau (on Sáwan Sudi Ashtami) attended by 22,000 persons, and Deoria in Arail. At the last place, on the

17th November and 6th March, about 3,000 people collect to bathe in the Jumna and worship Sajawan.

Wages.

As a general rule, in the city, it will be found that the daily wages of a common coolie vary from one and a half ánas to two and a half, women getting one and a half ánas only. Boys and girls get five or six pice according to their size and strength. A mason or a carpenter, who is not particularly skilled in his trade, charges four or five ánas a day, while the wages of the more skilled artizans rise in a considerably greater ratio than their skill. Ploughmen near the city get one and a quarter ána a day, but will only work up till midday. Mehtars are not numerous, and so their wages are particularly large; as a rule they work for a number of people, receiving trifles from each. In the villages the blacksmith, the leather worker, the watchman, the barber, the tailor, the washerman, and the potter all come in for their shares of the tenants' crops, usually a sheaf or two, while at the time of sowing they receive a handful or two of grain from each cultivator, according to whose circumstances their dues vary. Besides this, the blacksmith gets four or five sers of grain per plough every harvest in return for repairing agricultural instruments. In the villages ploughmen seldom receive fixed salaries. While actually engaged in ploughing they get half an ána a day and their food, but their main remuneration usually is a twelfth share of the yield.

Prices.

Intimately connected with the wages of the cultivator are the prices he has to give for his food. The following table shows the average prices of the principal food-grains during 1882 and compares them with those which obtained in 1876. The figures given are sers (=2lb.) to the rupee :—

Year.	*Rabi.*			*Kharif.*		
	Wheat.	Barley.	Gram.	Juár.	Bájra.	Rice.
1876 ...	23	35	30	35	32	10
1882 ...	16¾ (best sort, common sort 17⅜).	26⅝	26½	31	29½	9¾ (best sort, common sort 16⅛).

Mr. Porter in his Settlement Report gives a statement of prices that have obtained in the district since 1813, and divides the statement into three periods: (1) before the settlement under Regulation IX. of 1833, (2) from the last

settlement to the Mutiny, (3) from the Mutiny to the time at which he wrote his Settlement Report. The averages for each period are as follows :—

Period.	*Rabi.*			*Kharif.*		
	Wheat.	Barley.	Gram.	Juár.	Bájra.	Rice.
	Sers per rupee.	Sers per rupee.	Sers per rupee.	Sers per rupee.	Sers per rupee.	Sers per rupee.
1st period ...	26 3½	35 12¾	32 11	41 10½	39 6½	21 11
2nd do. ...	20 11	32 7	38 0	33 12	33 1	16 5
3rd do., including 1869,	17 10	23 6½	21 10	23 7	22 15	14 12
3rd do., excluding 1869,	18 0	24 0	22 1	24 0	23 7	15 0

Mr. Porter estimated the permanent rise in the price of food grains generally during the 40 years before the last settlement at 20 per cent., but Mr. Carpenter made a higher estimate, considering that the rise had been from 25 to 30 per cent.

Loans and interest.

The system of money-lending and giving credit on articles of value deposited seems to be almost universal among the tradesmen of Allahabad. Mr. Tupp, Assistant Collector, in 1877 ascertained that in small transactions, when articles are pawned, the rates of interest then were from 12 to 15 per cent. per annum; and when personal security only was given, the rate was from 18 to 37 per cent. In large transactions, when jewels or other valuables were pledged, from 6 to 12 per cent. was charged. Bankers lending money to bankers on personal security charged only from 6 to 9 per cent. The rate of interest for money lent out on mortgages was from 9 to 18 per cent. The bankers and large traders of Allahabad are chiefly Khatris and Banias, though a few Brahmans and one or two Bengalis conduct large businesses.

Weights and measures.

In Allahabad the Government weights and measures are very generally recognised and used. The measure of length is the *jarib*, which equals two chains, or 52¼ yards. A *jarib* is composed of 20 *gathas* or *lattas*, and the *gatha* contains five *háths*, or cubits, which are thus nearly 19 inches long. The square of the *jarib* is a *bigha*, which contains 2,730 square yards, or as nearly as possible ⅝ths of an acre. Shares of estates are usually calculated in fractions of a rupee as low down as pies;

the notation is the same everywhere. Below that it varies in the various tahsíls as follows:—

Kara and Manjhanpur.	Phúlpur, Soráon, Bárah, and Handia.	Arail and Chail.	Khairágarh.
12 tonds=1 jao ...	12 tonds=1 jao ...	20 tils=1 rawa ...	20 fains=1 ráin.
12 jaos=1 kirant ...	9 jaos=1 kirant ...	12 rawas=1 tond ...	20 ráins=1 kant.
20 kirants=1 pie ...	20 kirants=1 pie ...	12 tonds=1 jao ...	3 kants=1 dant.
		9 jaos=1 kirant...	9 dants=1 kauri.
		20 kirants=1 pie...	6⅔ kauris=1 pie.

The ordinary money notation in the bázár is one ána=12 *gandas* or pies, and each ganda=four kauris, three pies=one pice or "double," as it is called. The measures of weight are five tolas (a tola is the weight of a Government rupee)=one chhaták; 16 chhatáks=one ser ($2\frac{2}{3}$ lbs. avoirdupois); 40 sers=one maund. These weights are called *kachchi* or *lambari tol*. The old ser of this district, which consisted of 105 tolas when the transaction concerned over a maund and 100 tolas for smaller ones, and the *panseri* or *dhara* of 535 tolas, which formerly prevailed in this district, appear to be now quite extinct. With regard to coins, the only rupee now at all common in the city besides Government ones are Lucknow and Farukhabad ones. On account of the purity of their silver, however, these are always being melted down to make ornaments.

District income and expenditure.

The district income and expenditure for the last two years may be shown thus:—

Receipts.	1879-80.	1880-81.	Expenditure.	1879-80.	1880-81.
	Rs.	Rs.		Rs.	Rs.
Land revenue	23,88,617	24,09,907	Interest on funded and unfunded debt.	...	...
Excise on spirits and drugs,	1,82,738	2,08,751	Interest on service funds and other accounts.	...	385
Assessed taxes... ...	5,767	44,475	Refunds and drawbacks ...	24,239	21,056
Provincial rates ...	4,12,637	4,15,705	Land revenue	3,50,840	3,76,131
Stamps	2,88,357	3,08,360	Excise on spirits and drugs,	12,104	11,924
Registration	16,637	18,371	Assessed taxes ...	1,565	1,690
Post-office	...	...	Provincial rates ...	...	...
Minor departments ...	14,888	10,186	Stamps	13,153	11,942
Law and justice ...	29,430	26,135	Registration	23,108	22,003
Jails	44,485	43,129	Post-office	9,179	9,230
Police	90,714	63,070	Administration ...	7,05,575	7,34,109
Education	11,492	52,985	Minor departments ...	75,393	77,182
Medical	27	...	Law and justice ...	4,64,465	4,59,027
Stationery and printing ...	25,443	22,768	Jails	1,58,992	1,70,790
Interest	2,222	557	Police	3,78,285	3,52,236
Receipts in aid of superannuation, retired and compassionate allowances.	1,293	1,914	Education	1,65,646	1,62,295

Receipts.	1879-80.	1880-81.	Expenditure	1879-80.	1880-81.
	Rs.	Rs.		Rs.	Rs.
Miscellaneous	15,567	32,016	Ecclesiastical	38,998	39,630
Irrigation and navigation ...	...	...	Medical services ...	67,163	60,133
Other public works ...	48,169	42,681	Stationery and printing ...	2,41,226	2,64,026
			Political agencies ...	99	...
			Allowances and assignments under treaties and engagements,	15,816	16,462
			Superannuation, retired and compassionate allowances	1,62,916	1,12,303
			Miscellaneous ...	32,643	26,891
			Famine relief... ...	...	...
			Irrigation and navigation,	...	...
			Other public works ...	443	1,282
Total ...	35,78,483	37,01,030	Total ...	29,41,848	29,23,727

Local rates and local self-government.

The position of this district as regards the local self-government measures lately introduced is one of deficit as follows :—The balance of local cess available (1882-83) for local expenditure was Rs. 2,19,420. When from this is deducted Rs. 21,470 for general establishments, &c., (*viz.*, district post, lunatic asylums, inspection of schools, training schools, district sanitation, and the district contributions to the Department of Agriculture and Commerce), there remains available for expenditure, under local control, Rs. 1,97,950. The normal expenditure, however, on the various heads made over to local control except public works (*i.e.*, on education, medical charges, and village watchmen), amounts to Rs. 1,81,180, leaving a surplus of only Rs. 16,770. But on public works a normal expenditure of Rs. 57,490 is annually required, so that there is a deficit (or excess of charges over receipts from local cess) of Rs. 40,720.

Municipality and house-tax towns.

The only municipality constituted under Act XV. of 1873 (the North-Western Provinces and Oudh Municipalities Act) is the city of Allahabad itself, the main source of income of which is an octroi on goods imported within municipal limits. Full particulars of this, however, are given in the Gazetteer account of the Allahabad city. Under Act XX. of 1856 (amended by Act XXII. of 1871) a house-tax is levied for the watch and ward of the town in Phúlpur, Jhúsi, Mau-Aima, Ismáilganj, Kara, Dáránagar, Sháhzádpur, Manjhanpur, Saráí 'Ákil, Karma, Sirsa, and Bháratganj. The details of the tax are given in the case of each of these towns in the separate notices of them at the end of this account of the district. The

tax is assessed in the first instance by a committee, or *panchâyat*, of the people themselves. Objections to the assessments are heard by the magistrate, who has power to modify the asssessments, and the yearly budget is passed by the commissioner of the division. The total revenue of these towns in 1881-82 was Rs. 19,989-15-2. Besides the money spent on police, part of the proceeds of the tax are devoted to conservancy and local improvements.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500, for the purposes of the income-tax of 1870, was, in 1870-71, Rs. 1,64,637, and the number of persons assessed 2,852. In 1871-72 the figures were Rs. 45,599 and 1,448, and in 1872-73, Rs. 39,482 and 852 respectively.

License-tax.

The gross amount realised under the License Tax Act was in 1881-82, Rs. 42,590. One thousand seven hundred and thirty-six persons contributed towards the tax and the net income from it, after deducting refunds and cost of establishment, was Rs. 41,070. The incidence per 1,000 of the population was, in towns with a population exceeding 5,000, Rs. 127·6, and the number of persons taxed per thousand, 3, while in smaller towns and villages the incidence was only Rs. 22·5, and the number taxed one in a thousand. Allahabad, according to its net collections on account of the license tax, stands eighth in the North-Western Provinces for 1881-82. The net collections in 1880 were Rs. 41,400, and in 1881, Rs. 41,070.

Excise.

Excise duty is levied under Act XXII. of 1881 and the Opium Acts XIII. of 1857 and I. of 1878. There are three systems of excise current in the district: the distillery system, the modified distillery system, and the farming system. Of these, however, the second is about to be discontinued. Where the distillery system prevails, Government sells all the liquor shops, and the purchaser is bound to take liquor made (by private persons) in a Government distillery, for which is paid a still-head duty of one rupee per gallon. Under the modified distillery system the management is the same, except that all the shops within a certain tract are sold to one man, who sublets them to others. A person who obtains the farm of the excise revenue of a certain tract pays Government so much a year, and makes his own arrangements, both for manufacture and sale of liquor. A proposal is under consideration at present for introducing the outstill system into certain parts of the district. According to this system the shops are sold separately by Government, and each retail vendor may make his own liquor: but the size of his still is fixed and he must keep up a daily stock book. He

pays no still-head duty. Receipts from excise during the years 1876-1882 may be shown as follows :—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	*Madak* and *chandu*.	*Tári*.	Opium (sale of).	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs	R	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.
1876-77 ...	...	42,517	40	26,003	24,455	3,650	Included in madak &c. contracts.	28,525	58	1,25,248	9,993	1,15 255
1877-78 ...	5,903	37,935	22	63,545	32,376	5,112		24,439	364	1,69 496	6,432	1,63.064
1878-79 ...	4,264	33,324	16	52,681	27,740	4,380		26,451	79	1,48,935	5,779	1,43,156
1879-80 ...	3,978	42,021	2	52,918	33,062	5,139	233	32,322	37	1,69,707	5,984	1,63,723
1880-81 ...	5,018	49,374	0	60,034	31,390	4,471	1,392	32,392	103	1,84,184	6,261	1,77,923
1881-82 ...	5,352	55,598	11	61,320	31,390	4,471	1,392	32,287	70	1,98,891	6,566	1,92,325

The figures given in this statement do not agree with those given above on p. 126 owing to the system of crediting deposits paid in advance. Opium is extensively manufactured in this district: and the Government Benares Opium Agency has a factory at Sorampati near Sirsa, in charge of a sub-deputy opium agent and his assistant. Forms of the license fees derived from drugs, *madak* and *chandu*, and *tári* are granted for the whole district.

Stamps.

As might be expected, the location of the Provincial Government and the High Court at Allahabad causes the stamp revenue to exceed that of any other district in the province. Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head :—

Year.	*Hundi* and adhesive stamps.	General stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	8,191	31,483	2,37.460	139	2,77,273	14,187	2,63,086
1877-78 ...	8,859	33.908	2.29,611	368	2,72,746	10,369	2,62.377
1878-79 ...	10,164	42,994	2,42,231	419	2,95,808	9,072	2,86,736
1879-80 ...	9,204	46,438	2,18,185	808	2,74,635	6,928	2,67,707
1880-81 ...	8,726	48,093	2,37,115	2,547	2,96,481	8,795	2,87,686
1881-82 ...	9,893	42,540	2,52,046	569	3,05,048	6,218	2,98,830

Registration.

The Registrar of the Allahabad district is the Civil and Sessions Judge. The cantonment magistrate and all tahsíldárs are sub-registrars: and there is also a special sub-registrar for the municipality of Allahabad. Thus, there are in all 12 registration offices in the

district. The returns for 1881-82 show that there were in all 3,336 documents brought for registration during the year. The total receipts from fees, &c., of all sorts amounted to Rs. 9,016-15, and the expenditure incurred came to Rs. 6,346-0-9. Mortgages were the deeds most frequently registered, there having been 1,523 of them brought referring to property of the aggregate value of Rs. 8,57,994. The aggregate value of property transferred by registered deeds was Rs. 20,78,273, of which Rs. 18,95,520 were in the form of immovable property (2,939 deeds out of the total 3,336). Registration is carried on under Act III., 1877, as amended by Act XII., 1879.

Judicial statistics.

In connection with judicial receipts and expenditure it is necessary to notice the work done by the courts of law. In the revenue courts during 1881-82 there were 32,177 cases tried. The returns for the criminal and civil courts are for the calendar year. Four thousand two hundred and fifty-three cases were tried by the former during the year 1881 (84 by the Sessions Judge and the rest by Magistrates); while in the civil courts there were 3,320 original suits disposed of, besides appeals and miscellaneous applications.

Allahabad is, on the whole, considered a healthy district; but the following figures[1] show that cholera is pretty regular in its visitations here :—

Ratio of deaths from cholera per 1,000 *of population in Allahabad for the last eleven years.*

1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
·1	·1	2·6	...	·9	1·4	·1	·19	·4	·2	1·2

From the following figures it will be seen that small-pox is not a very great scourge, but the exceptional mortality from this cause in 1878 caused the Government to double the vaccination staff in 1880. The result was that the number of vaccinations in 1880 exceeded that of 1879 by 22,351.

Ratio of deaths from small-pox per 1,000 *of population.*

	1870.	1871.	1872.	1873.	1874.	1875.	1876	1877.	1878	1879.	1880.
Allahabad ...	·2	·1	·1	1·2	4·7	·3	·2	·6	7·7	·2	...
Average of all N. W. P. ...	·8	1·2	1·1	2·8	2·5	·7	·9	·8	3·9	1·7	·1

[1] These and the figures below are taken from the Report for 1880 of the Sanitary Commissioner.

The mortality from fever in the whole district during 1880 was 20·2 per thousand, the provincial average being 23 11. In the city of Allahabad it was only 16·8.

Dr. Jones, formerly Civil Surgeon of Allahabad, writes :—"The diseases of this district are those prevailing generally over the province, and indeed over the greater part of India. The chief of them are intermittent and remittent fevers, diarrhœa, dysentery, and colic. Skin diseases of all kinds, especially those of a parasitic character, are exceedingly common. Venereal complaints, rheumatism, ulcers, diseases of the eyes and ears, form a very large proportion of the ailments of the district. Chest complaints are very general in the winter months, and they are not unfrequent at all seasons of the year, particularly phthisis and bronchitis.

"The only endemic disease that I know of in this district is paralysis of the lower extremities, caused, it is supposed, by eating kasári dál (*Lathyrus sativus*). It exists both in young and old, and does not appear to be benefited by treatment. It is for the most part confined to men, but exists also in women. [1]It prevails almost entirely in two parganahs, Bárah and Meja, where *kasári dál* used to be extensively cultivated. The poorer cultivators are the most afflicted with it. It does not appear to affect the general health or shorten life, as some of those afflicted have been suffering for many years. There are instances of the affection continuing for 50 years or more. It is the locomotive functions only that are deranged; sensation is unaffected. The functions of the bladder and bowels and those of generation are also unaffected. Its geographical area is not confined to this district, but extends to the Mirzapur and Bánda districts and Rewah (where also it is attributed to the same cause), and prevails only in localities where *kasári dál* is consumed. Its characteristics are those well known in other countries as a special paralysis, the result of the continued use of *Lathyrus sativus*, and there can scarcely be a doubt that this is its true cause. The discontinuance of the use of the grain does not cure it. Some permanent change in the nervous tissue seems to take place. I am not

Numerous cripples in south of district.

[1]The disease is thus described by Dr. Deakin in the North-Western Provinces Census Report, 1881 :—"The inhabitants of Bárah and Khairágarh are afflicted with a very prevalent and serious form of nervous disease, a 'spastic' paralysis characterized by a peculiar gait: the feet appear to clear the ground, while the toes find obstacles in every inequality of the ground. The body is bent forward and progresses with a ducking kind of motion; the legs, which are slightly bent forward at knees and hip, being close together, especially at the knees, in the manner of an English lady whose dress is well tied back; the toes are slightly inturned; there is no increased reflection in the tendons of the muscles affecting locomotion. The disease is due to a chronic inflammation of the lateral columns of the spinal cord, and its pathology has been fully described by Chariot and Erb. It is known as 'Erb's spastic paralysis' and as yet no treatment has had any beneficial effect."

aware of any pathological examination of the special nerves having been made with the view of determining the nature of the lesion. There is an asylum[1] for the helpless and houseless from the disease at Meja, and their general appearance is that of healthy, well-nourished men. The disease generally occurs suddenly in the rainy season, and is not accompanied with active symptoms; excepting a slight pain in the knees and loins, and that only when an attempt is made to walk or move. About 4 per cent of the population of Bárah and Meja were affected in 1861."

Hospitals and dispensaries.

There are ten Government hospitals and dispensaries in the Allahabad district, the names of which are given below. The table also shows the expenditure incurred on each one during the year 1881 :—

Name of dispensary.	Total expenditure in 1881.
	Rs. a p.
Colvin Hospital, 1st class sadr	11,865 1 4
Dáráganj 2nd class branch	937 1 6
Kydganj ditto	1,046 11 4
Katra ditto	1,161 3 2
Government Press branch, 1st class	826 0 7
Civil Hospital	6,131 7 2
Phúlpur 2nd class branch	738 12 10
Handia 1st ditto	723 0 6
Bárah 1st ditto	641 15 1
Meja 1st ditto	867 5 1
Total ...	24,938 10 7

The patients treated at these dispensaries numbered 62,892, or 4·27 per cent. of the whole population. The number of operations performed was 2,862, of which 209 were classed as major operations. At the Colvin Hospital 190 major and 1,533 minor operations took place. In-door patients are received at the Colvin Hospital and the Civil Hospital. These amounted to 1,188 in 1881, and are included in the total number given above, all the rest included in that total being out-door patients. The eye hospital in the city, founded by Dr. Hall, and the Lister Hospital near the railway station, may also be mentioned. They are entirely supported by private charity and municipal grants.

[1]Kept up by the charity of the local rájás and land-holders under the supervision of the ahsíldár.

History.

In noticing the history of Allahabad, the first point will be to see what can be ascertained about it from the earlier Sanskrit writings. According to the Institutes of Manu, the district would seem, at the time they were compiled (probably the ninth century before Christ), to have been included in the tract called Brahmarshi, that is, the country between Bramhávarta (which lay between the rivers Saraswati and Drishadwati) and the Jumna, and all to the north of the Jumna and Ganges, including north Behár[1].

Mythical times.

Rámáyana.

From the *Rámáyana* we learn that, at the time of Ráma's invasion of Ceylon, the trans-Ganges parganahs had fallen under the sway of the rája of Kosála, whose capital was first at Ajudhia (Fyzabad) and then at Kanauj. When Ráma, Síta, and Lachhman were banished, Guha, king of the Bhíls, welcomed them at Singraur in parganah Nawábganj. "The mythical hero of the Solar Race crossed the Ganges in a boat, entered Allahabad, and proceeded over the Jumna into Bundelkhand" (Hunter's *Imperial Gazetteer*). The undying fig-tree of the Pátálpuri temple in the fort, too, is noticed ; but its situation is said to have been on the south bank of the Jumna. Ráma, his wife, and brother, are said to have rested in its shade after crossing that river.[2] Some time after this Bharata, the brother of Ráma, came in search of him with a large army, and was feasted at the hermitage of Bharadwáj on the high bank overlooking the junction of the Ganges and Jumna. On this occasion the feast, though given by a Brahman, consisted, among other luxuries, of peacocks, vénison, and pork, eagerly washed down with foaming bowls of spirituous liquor.[3]

Mahábhárata.

The *Mahábhárata*, supposed to have been written in the fourth century before Christ, but chronicling events that happened in the 14th century B.C.,[4] mentions the country about Allahabad under the poetical name of Váranávata. Before the battle of Thanesar, when the five Pándava brothers, Judhishthir, Bhímsen, Arjun, Nakul, and Sahdeo, with Dhraupadi, the wife of Arjun, were exiled, they wandered about for twelve years in the forests of Kosamnagri and elsewhere.[5] Kosamnagri is now Kosam in parganah Karári. Subsequently (*vide* p. 67), Arjun's descendants, Paríkshit and Chakra, returned to the same place, which finally succeeded Hastinápúr as the capital of their kingdom.

[1] Elphinstone's *Hist. of India*, 4th ed., Book IV., chap. I. [2] Wilson's *Suppl. Glossary*, p. 469. [3] *Ibid.*, p. 468. [4] Elphinstone's *History*, pp. 141 and 153. [5] "The Pándavas wandered over the forests for a long time, till at last they found their abode in the wood Kamak : after some years, Arjun, by the force of his penance, went to the region of Indra, and king Judhishthir with the remaining brothers remained wandering about performing worship and penance in every temple and place of pilgrimage."—*Árâish-i-Mahfil*, chapter xxxv.

Subsequently to the *Mahábhárata*, Allahabad probably belongs to the kingdom of Panchála, which included part of Oudh and the Lower Doáb, and was one of the six great kingdoms of the Ganges tract.[1] The last of the Buddhas, who was called Gotama or Sákya, spent, it is related, the sixth and ninth years of his Buddhahood at Kosam; he lived about 550 B.C. when Ajáta Satru was king of Magada.[2] That Allahabad fell under the sway of Asoka (a descendant of Ajáta Satru, and who was contemporary with Antiochus, *i.e.*, lived about 240 B.C.), and became included in the kingdom of Magada, is shown by the celebrated pillar erected by that monarch and now standing in the Allahabad fort (see page 62 *et seq*). The same pillar shows, by a vain-glorious inscription of Samudra Gupta, that Allahabad at the end of the second century after Christ was still in the hands of the kings of Magada. The play of the Hero and the Nymph, "written by Kálidása in the fifth century,[3] opens with a scene in the palace of Prayága."

Buddhist period.

Asoka.

The Chinese pilgrim Fah Hian visited Allahabad some time between the years 399 A.D. and 414 A.D. His book consists almost exclusively of an account of the Buddhist religion in India: but it is clear from what he says that the district (or the greater part of it) was then still included in the kingdom of Kosála. The pilgrim also visited Kosambi or Kosamnagri on the bank of the Jumna.[4] The account of Allahabad given by Hwen Thsang, who commenced his journey in 629 A.D., is much more complete. He calls the place Prayága; and describes it as being situated at the confluence of the Ganges and Jumna. Only two small Buddhist convents existed here in his time: but there were many hundreds of temples, and the number of heretics was enormous. He mentions a celebrated temple of immense wealth and sanctity. This was probably the temple of Pátálpúri, as he says that it had a large tree in its principal court, from the top of which pilgrims used to throw themselves down in order to die in such a sacred spot: and he also mentions the custom of devotees committing suicide at the junction of the rivers. Making his way through a dense forest infested with wild beasts and elephants, he arrived at Kosamnagri, which in his time must still have been a considerable place, though the Buddhist religion had begun to decay there, as is evident from the fact that ten Buddhist convents were in ruins, while there were 50 Hindu temples all in a flourishing state.

Chinese pilgrims.

[1] Elphinstone's *Hist*, p. 205. [2] *Archæological Survey of India, Reports* Vol. I., page 302. Also see Elphinstone, page 137. [3] Elphinstone, page 149. [4] A detailed account of the travels of the Chinese pilgrims is given in Elphinstone's *Hist.*, 5th ed., App. IX., Book IV. This does not appear in the earlier editions.

After this the chronicles are dumb until the 12th century, when we find Allahabad in the possession of the famous Ráhtaur chief of Kanauj, Jai Chand. In 1194 A.D. this prince was defeated by Shaháb-ud-dín in a battle on the Jumna, north of Etáwah [1]; and the result was that Allahabad fell under the sway of the Musalmáns; while the greater part of the Ráhtaur clan fled into Márwár. Some of them, however, fled towards Mirzapur, and their descendants still hold nearly the whole of pargannah Khairágarh. The name of Jai Chand is also still fondly cherished by the Rájput communities of Atharban. Shaháb-ud-dín then formed the súba of Kara Mánikpur, and the whole of Allahabad seems to have been included in it. The capital was fixed at Kara.

Jai Chand.

Defeated by Shaháb-ud-dín, 1194 A.D.

Shaháb-ud-dín founds the súba of Kara-Mánikpur. Musalmán period.

In 1247 Násir-ud-dín Mahmud, after capturing Nandana, advanced as far as Kara, where his well-known commander, Ulugh Khán, had preceded him, and from there several expeditions against the neighbouring Hindu princes were organized.[2] Six years afterwards the fief of Kara was conferred on Ulugh Khán;[3] and three years after this the peace of the district was disturbed by the rebel Katlugh Khán, who, however, was defeated by Arslán Khán.[4] This man himself rebelled in 1258; but Ulugh Khán having marched against him as far as Kara, he submitted and was rewarded with the appointment of governor of that place.[5] Kara, according to Ibn Batúta, the African traveller,[6] was the scene of the famous meeting between Mu'iz-ud-dín Kai Kubád and his father Násir-ud-dín Bughra Khán, who was marching against him from Bengal. The interview was held in a boat in the middle of the river, and was called, "The conjunction of the two auspicious stars," because of its happy results in sparing the blood of the people.[7]

In the reign of Jalál-ud-dín Khilji (1289) Malik Chhajú, a nephew of Ghiyás-ud-dín, raised the white canopy in Kara, and had the *khutba* read in his name. He was supported by Malik 'Ali, the governor of Oudh, and other adherents of the Balban family; but was defeated and taken prisoner by Arkali Khán, the king's second son,[8] and his province was made over to Alá-ud-dín, Jalál-ud-dín's nephew.[9] This prince was a man of extraordinary energy, and of an unprincipled character. Acting on behalf of his

Revolt of Malik Chhajú.

Alá-ud-dín.

[1] Elphinstone, p. 312. [2] Elliot's *Hist.*, Vol. II., p. 348. [3] *Ibid.*, Vol. II., p 352. [4] *Ibid.*, II., 355. [5] *Ibid*, II., 379-80. [6] *Vide* appendix to Elliot's *Hist.*, Vol. III., p. 96. [7] Zia-ud-dín Barni, the author of the *Tárikh-i Firoz Shahi*, however, says this took place on the banks of the Sarju or Ghágra (Elliot's *Hist*, Vol. III., p. 130). [8] Elliot's *Hist*, Vol. III., pp. 137 and 536. Elphinstone's *Hist.*, p. 330. [9] Elliot's *History*, Vol. III., p. 140.

uncle, he obtained great successes in Bundelkhand and the east of Malwa, captured Bhilsa,[1] and gained such booty as enabled him to considerably increase his army, Jalál-ud-dín was warned against his designs by his favourite wife Malika-i-Jahán, but continued to repose confidence in him. Alá-ud-dín's next exploit was an invasion of the Deccan.[2] Accompanied by 8,000 horse, he traversed the forests of what are now the Central Provinces, and captured Deogiri, the capital of the Rájput prince Rámdeo. Having obtained great spoil, he drew off into Khándesh and thence to Malwa. This expedition had been undertaken without the permission of his uncle, and during his absence his enemies endeavoured to estrange his feelings from him, but without success. Hearing of their designs he returned; and, under the pretence of securing his own safety, induced Jalál-ud-dín to cross the Ganges at Kara almost unattended; and then had him set upon and slain.[3] The details of the story are given by Farishta.

Murders Jalál-ud-dín.

This happened in A. D. 1295. Alá-ud-dín was succeeded at Kara by Alá-ul-mulk,[4] who was subsequently recalled to Dehli. During the first half of the 14th century the Doáb portion of the district suffered all the horrors of a famine in consequence of the exactions of Muhammad Tughlak.[5] In the reign of that prince, too, Nizám Mián rebelled at Kara, but was subdued by 'Aín-ul-mulk, who ordered him to be flayed alive.[6] Here, too, the rebel cobbler of Gujarat, Takki, pursued by Muhammad Tughlak from Broach, took refuge; but was overtaken and defeated.[7] Fíroz Tughlak, after his second expedition to Bengal, resolved to attack the Rái of Jájnagar. Leaving his baggage train at Kara, he marched through Behár, and successfully carried out his plans. On his return, however, he was involved in the greatest trouble in consequence of the difficult nature of his route; and he was only too glad to get back safe and sound to Kara.[8] Fíroz Tughlak made over the fief of Kara, with other territories to the then *Malik-us-Shark*, Murdán Daulat.[9] Subsequently the affairs of the fiefs of Hindustán fell into confusion: and Khwája Jahán, the wazír of Mahmud Tughlak, was entrusted with the administration of all Hindustán from Kanauj to Behár.[10] Being unable to retain his ascendancy during the minority of that prince, he retired to Jaunpur and declared his independence. He was the first of the line of the Jaunpur kings, which lasted till 1476, when their territory was restored to Dehli by Bahlol Lodi.[11] The whole of the district of Allahabad north of the Ganges was included in this kingdom.

[1] Elliot's *History*, Vol. III., p. 148. [2] *Ibid*, p. 144 [3] *Ibid*, III., p. 155. [4] *Ibid*, p. 149. [5] Elphinstone's *Hist.*, p. 349. *Elliot*, III., p. 238. [6] Elliot, III., p. 247. [7] *Ibid*, III., p 260. [8] *Ibid*, III., p. 316. [9] *Ibid*, IV., p. 13. [10] *Elliot*, IV., p. 19. [11] Elphinstone's *Hist.*, p. 681.

The district of Allahabad was wrested from the Patháns by Bábar in 1529, at the time of his march against Sultán Mahmud, who had seized Behár.[1] At this time, according to the Turkish version of his memoirs, the revenue of the district of Kara-Mánikpur amounted to Rs. 1,83,27,283 *tankas* of silver.[2]

Allahabad wrested from the Patháns by Bábar.

"Singror[3] is famous as the scene of the last act in the great rebellion of Khán Zamán, and his brother Bahádur, against Akbar. His original name was 'Ali Kuli Khán, and he received the title of Khán Zamán from Akbar in reward for defeating the gallant Hindu general Himu on the field of Pánipat. After several unsuccessful acts of rebellion and repeated pardons, he at last joined the standard of Mirza Muhammad Hakim, Akbar's rebellious brother, and read the *khutba* in his name at Jaunpur. Akbar's patience was now exhausted, and he resolved to pardon no more. On his arrival at Sakit, near Agra,[4] 'Akbar heard that Khán Zamán had fled from Shergarh (near Kanauj) to Mánikpur to join his brother Bahádur, and marching thence down the Ganges had bridged the river near the frontier of Singror.' The position of this bridge must have been immediately opposite Ujjaini, four miles to the south of Singror, which is the only good *ghát* in this neighbourhood, even at the present day. On reaching Rai Bareli, Akbar marched direct to Mánikpur, and with upwards of one thousand men crossed the Ganges to the right bank, where he passed the night near Khán Zamán's camp. Early next morning with some reinforcements he attacked Khán Zamán.[5] Bahádur was captured and brought to Akbar, and he had scarcely been despatched when Khán Zamán's head was brought in. The fight is said to have taken place at Mankarwal (or Sakráwal), which place has since been called Fathpur. This was probably the present village of Fatehpur, seven miles to the south-east of Kara."

Singraur.

In Akbar's time was formed the *súba* of Alláhábás, which included the ten *sarkárs* of Gházipur, Jaunpur, Chunár, Benares, Alláhábás, Mánikpur, Kara, Bhatghura, Kálinjar, and Kora. The *dasturs* which comprised the present district were Bhadohi, Alláhábás, Jalálábás, Kara, and Bhatghura.[6] Sir H. Elliot's *Glossary* contains a map of the province. Akbar, too, refounded the city of Allahabad in its present position, it having formerly been situated on the site now occupied by the fort, which also was built by him in the 21st year of his reign.[7] His eldest son Salím, afterwards the emperor Jahángír, seized the place in 1600, and was subsequently recognised as governor of it by his father. Practically, however, he became independent. He gave himself up to drunkenness and debauchery, and to most violent quarrels with his eldest son Khusru. The cause of the latter was strongly espoused by his

Akbar.

Refounds the city and builds the fort.

[1] *Elliot*, Vol. IV., p. 282. [2] *Ibid*, p. 262. [3] *Archæological Survey of India*, Vol. XI., page 62. [4] *Blochmann's 'Ain-i-Akbari*, page 320. Sir H. M. Elliot's *Muhammadan Historians of India*, edited by Dowson, chapter V., page 320. From the *Tabakát-i-Akbari*. [5] Sir H. M. Elliot's *Muhammadan Historians*, by Dowson, IV., p. 29. [6] Elliot's *Supplemental Glossary*, page 323 *et seq.* [7] *Archæological Survey of India*, Vol. I., page 298.

mother, a sister of the Rájput chief Mán Sinh, who was so affected by the disputes that she committed suicide by taking poison.[1] Her tomb, and those of her daughter and son Khusru (murdered in 1621 by Sháh Jahán)[2] are perhaps the most conspicuous monuments in Allahabad. They are in the Khusru Bágh.

During the reign of Bahádur Sháh, 1707-1712, we hear little of Allahabad, as the history of that prince consists chiefly of the accounts of his wars against the Sikhs. The *súba* was under the governorship of Abdulla Khán, one of the notorious Saiyid brothers of Bárha, of whom the only thing that we hear during the reign of Aurangzeb, is that they were the particular objects of his suspicion.[3] After Aurangzeb's death they distinguished themselves in the service of Azim Sháh; but when he was overthrown by his brother, they attached themselves to Azím-us-shán, the son of Bahádur Sháh, governor of Bengal, who bestowed the government of Allahabad on Abdulla Khán, and that of Behár on Husain 'Ali.[4] On the death of Bahádur Sháh, Azím-us-shán was defeated by the combined efforts of his brothers against him; and lost his life in consequence of his wounded elephant rushing with him over a precipice into the river.[5] His son Farukhsir however escaped, having been left by his father in charge of Bengal, and had recourse to the aid of the Saiyids.[6] Before he and Husain 'Ali could reach Allahabad on their march from Patna, Abdul Ghafúr Khán, the imperial general, attacked Abdulla Khán at Allahabad.[7] The latter withdrew into the fort, and sent one of his younger brothers to meet the enemy in the field. On cries arising that Abdul Ghafúr was dead, his troops turned and fled.

Abdulla Khán.

'Azz-ud-dín, the eldest son of the emperor, advanced as far as Khajua to avenge this defeat with fifty thousand men under Khwája Ahsan Khán. There they were met by Farukhsir and the Saiyids: and after an artillery battle from sunset till the third watch of the night, 'Azz-ud-dín and his commander-in-chief fled, and their army was dispersed.[8] Farukhsir then advanced to Samogar near Agra, defeated the imperial army under Zulfikar Khán, and having strangled Jahandar Sháh and Zulfikar Khán, seized the sovereignty (1713).[9]

[1] Elliot's *Hist.*, Vol. VI., p. 268. [2] Elphinstone, p. 492. [3] Keene's *Fall of the Moghul Empire*, p. 30. [4] Mill's *History of British India*, Vol. II., page 382. [5] Mill's *Hist. of British India*,, II., p. 380. [6] *Ibid*, II., p. 382. [7] Irvine's *Bangash Nawábs of Farrukhabad*, p. 15, contained in *Journal of the Asiatic Society of Bengal*, Vol. XLVII., Part. I., 1878. [8] Irvine's *Bangash Nawábs of Farrukhabad*, p 15, contained in *Journal of the Asiatic Society of Bengal*, Vol. XLVII., Part I., 1878. Also Mill, Vol. II., p. 283. [9] Mill's *Hist.*, II., p. 384.

During the troubles succeeding the death of Jahandar Sháh, Chhabílá Rám, a Nagar Brahman, who had filled the office of treasurer of the empire and other important posts, was made governor of Allahabad. Imagining the Saiyid brothers to be inimical to him, he refused to acknowledge Muhammad Sháh as emperor. He anticipated all operations against him by dying in Allahabad in 1720. His nephew Giridhar then seized the government of Allahabad, commenced to raise troops, and fortify the city.[1] He then sent to Agra offering to submit on condition of his being allowed to remain in his government, or of having another conferred on him in exchange, with a title of honor. These conditions were accepted; and he received the governorship of Oudh with the title of Bahádur. He, however, did not adhere to his part of the engagement, and Haidar Kuli Khán was sent to lay siege to the fort. He was only given a divided authority, and so could make but little progress in the work. Giridhar, too, commenced negotiations, and then suddenly breaking them off, sallied from the fort and drove the besiegers repeatedly from their works. So serious did matters become that Saiyid Husain 'Ali advanced from Agra. Giridhar intrigued with the turbulent people of the Doáb, who so harassed Husain 'Ali's rear that he was glad to assent to a treaty effected with Giridhar by the Díwán Ratan Chand. Giridhar received Oudh as an assignment for the support of his troops. The fort of Allahabad was made over to Husain 'Ali, who promptly garrisoned it with his own troops.

Muhammad Khán Bangash.

We next hear of Allahabad as being under the governorship of Muhammad Khán Bangash. He was appointed súbahdár soon after Muhammad Sháh's accession (1720) : and he sent there Bhure Khán as his *ámil*, or subordinate governor.[2] The revenue of the province is said to have been eighty-two lákhs of rupees at this time. In 1725 Muhammad Khan received an order from the Court at Dehli to act against Chhatrsál, the chief of Bundelkhand, who had occupied a large portion of imperial territory. He accordingly went to Allahabad in person; where he spent two months in making his preparations. He then crossed the Jumna at Bhognipur and entered Bundelkhand at the head of fifteen thousand horsemen;[3] but soon withdrew in consequence of orders received from Dehli, having patched up an arrangement which the Bundelas soon broke through. In the end of 1726 or the beginning of 1727 Harde Narain and the other sons of Chhatrsál approached Allahabad and raised disturbances there.[4] Muhammad Khán received a *farmán* directing him to restore order, as Bundelkhand was a sub-

[1] Mill's *Hist.*, II., p. 393. Elliot's *History*, VII., pp. 486-7. [2] Irvine's *Bangash Nawábs*, p. 25. [3] *Ibid*, p. 29. [4] Irvine's *Bangash Nawábs*, p. 30.

ordinate division of the Allahabad province; and in order to enable him to do so an allowance of two lákhs of rupees per month, afterwards commuted to a grant of the *chakla* of Kora, was given him. At Allahabad he raised an army, the vanguard of which he sent across the Jumna under his son Kaim Khán on the 24th January, 1727, and soon afterwards himself followed with the main body.

The hard fighting which took place during the next two years, it is not necessary to describe in detail. Chhatrsál, his sons, and grandsons were defeated in repeated actions and reduced to extremities. Thereupon they called in the Marhattas; and Báji Ráo at once responded to the call. He advanced through Malwa, and acted with such vigour that soon he compelled Muhammad Khán to shut himself up in the fort of Jaitpur.[1] The government at Dehli was too weak to afford him any assistance, and he was only rescued by the exertions of his own family. His wife sent her veil to her countrymen in Rohilkhand—the strongest appeal to the honour of an Afghán; and Káim Khán, who had been defeated by the Marhattas at Supa, when advancing to the relief of his father, put himself at the head of the volunteers thus assembled. He was successful, and brought his father back in safety to Allahabad (August 1729).[2] Muhammad Khán was at once recalled to Dehli: but does not seem to have lost his command at Allahabad until 1732, the actual work of the government till then being carried on by his son Akbar Khán.[3] In that year Sarbuland Khán was appointed súbadár, and he sent down Roshan Khán Turahi to be his deputy.[4] This change was probably due to some ill-feeling raised by Muhammad's dealings in Malwa.

Sarbuland Khan.

In 1735 Muhammad Khán was restored to the *súba* of Allahabad.[5] Sarbuland Khán, who was then at Dehli, wrote secretly to his son and deputy, Sháh Nawaz Khán, directing him to oppose the entry of the new súbadár. Jaswant Sinh, rája of Bhadohi, however, together with Lál Bikramájít, rája of Bijipur and Kantit, advanced in support of Muhammad's interests along the south bank of the Ganges against Arail, of which place Saiyid Muhammad Khán was governor. Sháh Nawaz Khán then was at the fort of Lál Jalwah in the parganah of Singraur; but hearing the news he marched all night and crossed the Ganges at Kasaundhan. He arrived just as Saiyid Muhammad was being defeated by the rájas. His coming, however, changed the fortunes of the day; the rájas sustained a severe defeat, and had to retreat to the neighbourhood of Bijipur.

[1] Irvine's *Bangash Nawábs*, p. 42. [2] Irvine in his *Bangash Nawábs of Farrukhabad*, p. 44, gives this date; Elphinstone gives 1732, and Grant Duff, 1733. [3] *Irvine*, page 47. [4] See Irvine's *Bangash Nawábs of Farrukhabad*, pp. 46 and 47. [5] *Ibid*, page 72.

Muhammad Khán only retained his *súba* on this occasion for a few months; for in May, 1736, Sarbuland Khán was again restored. The former, however, still retained some hopes of reinstatement; but these were finally dashed to the ground in 1739, when Amír Khán was appointed to the post. He was assassinated in 1747, and the government then passed to Safdar Jang.[1]

The Marhattas in Allahabad.

A *jágír* of the holy cities of Muttra, Allahabad, and Benares was one of the exorbitant demands made by Báji Ráo in 1736;[2] and from this time till 1761 the district seems to have been subject to exactions and incursions from the Marhattas.[3] In 1739 Raghuji Bhonslai made an incursion northward as far as Allahabad itself, defeated and slew the then deputy Shujá Khán who opposed him, and returned laden with booty. This expedition, however, having been undertaken without the orders of the Peshwa, led to a rupture between the two.[4] In the same year we find Báji Ráo entering into arrangements for mutual protection and support against the Muhammadans with the Rájput princes whose dominions lay between Kota and Allahabad.[5] In 1742 Raghuji was again meditating an attack on Allahabad, but was compelled to retire into Malwa to oppose Damaji Gaikwár and Rao Sheodashí, who were advancing against him there.[6] The same year Bálaji Ráo left Malwa at the invitation of the court of Dehli, and marched through the province of Allahabad into Bengal, to the assistance of 'Ali Wardi Khán who was hard pressed by Raghují Bhonslai. He defeated the latter; and the quarrels of the two Marhattas were not settled till two years afterwards, when it was agreed between the two, among other arrangements, that whatever share of the revenue or tribute of Allahabad might be realized should be made over to Bálaji.

Nawal Rái.

A deputy governor of Allahabad, who acted a conspicuous part about this time, was Nawal Rái, a Saksena Káyath, and *díwán* or *bakshi* to Safdar Jang.[7] In 1749 he co-operated with Safdar Jang against the Patháns, and advanced to Khudáganj where his way was barred by Shamsher Khán and Jafar Khán.[8] Negotiations were entered into, and Nawal Rái by trickery obtained an agreement from the Bíbi Sáhiba, mother of Imám Khán and wife of Muhammad Khán, according to which she was to pay Safdar Jang fifty lákhs of rupees.[9] With the approval, too, of Safdar Jang he afterwards seized the person of the Bíbi Sáhiba, and the five sons of Muhammad Khán (Imám Khán, Husain Khán, Fakhr-ud-dín Khán, Ismaíl

[1] Irvine, page 72. [2] Elphinstone, page 622. [3] Mill says, Vol. II., page 398, that they "seized upon several districts in the *súbas* of Agra and Allahabad." [4] Grant Duff's *History of the Marhattas*, Vol. I., page 546. [5] *Ibid*, page 552. [6] *Ibid*, Vol. II., page 9. [7] Irvine, page 126. [8] *Ibid*, page 127. [9] Irvine, page 129.

Khán, and Karímdád Khán).[1] The Bíbi Sáhiba he kept in his own custody, but she soon afterwards escaped. The *sáhibzádas* were sent in chains to the fort at Allahabad, where in 1750 they were executed by the Shaikh in command by the orders of the Wazír Safdar Jang, who was enraged at hearing of the defeat of Nawal Rái by the Pathán Ahmad Khán at Khudáganj.[2] The wazír was himself shortly afterwards defeated at Ram Chatauni by the Patháns, and the effect of this battle was to throw the greater part of the Allahabad *súba* into disorder. In parganah Karári, Rúp Sinh Khíchar entered into a league with the Marhattas and wished to call them across the river.[3]

Execution of the five princes.

Ahmad Khán, after the battle of Ram Chatauni, advanced to Kanauj ; and hearing of his approach Baká-ullah Khán, Amír Khán, and Rái Partáp Narain, who had advanced with reinforcements for the wazír, retreated by way of Lucknow to Jhúsi, where the deputy at Allahabad, 'Ali Kúli Khán, came to meet them.[4] They checked the advance of Shádi Khán, one of Ahmad's lieutenants ; but on the approach of Ahmad himself, withdrew into the fort. Ahmad advanced on Allahabad hoping that the fort would at once fall into his hands. Rája Pirthípat of Partábgarh, cooperating with him, brought his army down to the edge of the Ganges ; and when the nawáb arrived he crossed the river to him. Ahmad Khán crossed over to Jhúsi and planted his guns on the high ground known as the fort of Rája Harbong. The whole of Allahabad from Khuldábád to the fort was burnt down and plundered, and four thousand women and children were made prisoners. Nothing was spared but the abode of Shaikh Muhammad Afzal Alláhabádi, and the quarter of Daryábad, which was entirely occupied by Patháns. The besieged were aided by a body of five thousand naked *fakírs* under one Indargír Sanyási. They had by chance come on a pilgrimage, and lay between the old city and the fort. Baká-ullah Khán threw a bridge across the Jumna to Arail, and so kept open a way of receiving supplies. Rája Pirthípat was in the van of the attacking party and greatly distinguished himself.

Seige of the Allahabad fort, 1750-51.

An action was precipitated by an attempt on the part of Balwant Sinh (th Benares rája, who had advanced to Jhúsi in Ahmad Khán's interests) to cross the Ganges and seize the bridge. Thereupon Baká-ullah and Indargír drew up in battle array outside the fort. The day was won by Ahmad Khán, chiefly through the efforts of Rája Pirthípat, who was well-supported by Mansúr 'Ali Khán. Baká-ullah Khán lost the best of his men, and withdrew

[1] Irvine, page 132. [2] *Ibid*, page 144. [3] *Ibid*, page 153. [4] *Ibid*, page 154.

across the bridge. His artillerymen, too, left their guns, came out of the fort, and retreated across the bridge; but the fort was not occupied by the enemy, probably in consequence of a misunderstanding of orders. This siege lasted from September, 1750, to April, 1751 (when Ahmad Khán, hearing that Shádil Khán, his *ámil*, had been defeated by the Marhattas near Koil, and was retreating to Farukhabad, raised the siege, and marched in six days up the Doáb to Farukhabad.)[1] His son, Mahmúd Khán, left Jhúsi, and, proceeding through Oudh, encamped on the left bank of the Ganges opposite his father's entrenchment at Fatehgarh.[2]

Murder of Muhammad Kúli Khan.

In 1758 Muhammad Kúli Khán, súbadár of Allahabad, at the instigation of Shuja'-ud-daula, who was his first cousin, advanced into Bengal as far as Patna, asserting the rights of 'Ali Gauhar (afterwards called Sháh 'Álam), the son of 'Álamgír II., who had been nominated by his father as súbadár of Bengal. Muhammad Kúli Khán advanced as far as Patna, of which place Rám Narain was governor, but was then obliged to return in haste, as he heard that Allahabad had been treacherously seized by his ally Shuja'-ud-daula. He was persuaded by the latter to throw himself on his mercy, was arrested, and put to death.[3] 'Álamgír II. was murdered in 1759 and succeeded by his son Shah 'Álam. He was twice defeated by the nawáb of Bengal, Mír Jafir Khán, and the English (15th February and 7th April, 1760);[4] received a third beating later on in the year from Knox.[5] Again, in 1761, the imperialists were defeated, and their ally, the Frenchman Law, was taken prisoner. Sháh 'Álam then came to terms with the English and their allies, Kásim Áli Khán (Mír Kásim) being recognised as súbadár of Bengal, and the emperor being promised an annual tribute of Rs. 24,000,000. After concluding this arrangement, Sháh 'Álam was retiring to the north-west, when he fell into the hands of Shuja'-ud-daula,[6] who kept him in close confinement for two years, sometimes at Allahabad and sometimes at Lucknow.

Shah 'Álam's attempts in Bengal.

After the battle of Pánipat (1761) the Marhatta collectors were expelled from the districts of the Doáb,[7] and the discomfited freebooters did not make any further appearance in Hindustán for eight years, if we except the share borne by Malhar Ráo, acting on his own account, in the disastrous campaign

[1] Irvine, page 164. [2] *Ibid*, p. 165. [3] Aitchison's *Treaties*, Vol. II., page 1. [4] Keene, page 66. [5] *Ibid*, pages 68 and 69. [6] Irvine, page 212, says, Shuj'a ud-daula met him at Sárai Rája, and conducted him *viâ* Jhúsi and Allahabad to Jájmau; that in 1763 they returned to Allahabad, where he persuaded him to join him in attacking Ahmad Khán. [7] Keene's *Fall of the Moghul Empire*, page 81. Irvine says (page 226) that during 1761-1763 Shuja'-ud-daula cleared the Lower Doáb of their posts, and even advanced into Bundelkhand as far as Jhánsi.

against the British in 1765. In 1764, Shuja'-ud-daula advanced against the English to Benares, taking his royal captive with him.

Combination against the English.

The acquisition of Allahabad is described in the *Chahár Gulzár Shujá'i* of Hari Charan Dás.[1] He details the events which preceded the battle of Bach Pahári, "six *kos* from Patna on the road to Benares," between the English and the Emperor Sháh 'Álam, with his allies Nawáb Shuja'-ud-daula and Kásim 'Ali Khán. The last-named of the allies was governor of the province of Bengal, Maksúdabad, and Azimabad Patna;[2] but had fled from the English and had reached the neighbourhood of Benares, which belonged to Shujá'-ud-daula, and found him and the emperor encamped on the banks of the Jumna, at the *ghát* of Bíbípur, within the boundary of Kara, engaged in settling terms with Rája Hindúpat regarding the fort of Kálinjar. Kásim 'Ali Khán arranged the dispute between the three parties just mentioned;[3] and then entreated the emperor and the nawáb for assistance against the English, promising to pay all the expenses of their armies.

Battle of Bach Pahári.

The bait was accepted, and, on the 3rd May, 1764,[4] the confederates marched towards Patna, as far as Benares. The English are represented as sending an envoy to make terms and offering to give up Patna, &c. Their request being refused they assembled at Bach Pahári, and the allies proceeded by rapid marches to within five *kos* of their position. "The action commenced," writes Hari Charan Dás, "with the shooting of arrows and firing of muskets, and it continued for two days." The third day Shuja'-ud-daula's army made a vigorous attack, and "the whole day the warriors of both sides stood firm fighting in the field." Shuja'-ud-daula then recalled his warriors from Pahári to his own tents, and the English next day advanced to where the nawáb's batteries had been.[5] The native writer naïvely thus explains 'the strategic movement to the rear' that followed: "In these same days the wet season commenced, and rain began to fall. The place, where the tents of the emperor and Shuja'-ud-daula were pitched, being low, and water having collected there, it was considered unfit for the camp,

[1] This man was, according to his own account, in the service of the Nawáb Kásim 'Ali Khán, in the reign of 'Alamgír II.: a further account of him will be found in Dowson's Elliot, VIII., page 204 *et seq.* [2] He is the "Mír Causim" of Mill's *History of British India*. [3] Mill writes that he "crossed the Jumna, took one of their" (the Bundelas') "fortresses, and so alarmed them by his artillery and his sepoys, dressed and disciplined in the European manner, that they hastened to make their submission." Mill's *History*, III., page 309. [4] This is the date as corrected by Professor Dowson. The native account gives it as 20th April, 1765, a year too late. According to Mill 'Shuja'-ud-daula, under pretence of assisting Kásim, already grasped in his expectation the three provinces of the east.' Mill's *History*, III., page 309. [5] *Cf.* the account in Mill's *History*, III., page 310. There the date of this action is given as the 3rd of May, the same day that, according to Professor Dowson, the allies marched from Bibipur to Benares.

and His Majesty and the nawáb retreated to Baksar, which is thirty *kos* east of Benares."

The allies now began to quarrel among themselves, the emperor and Shuja'-ud-daula demanding payment of their expenses from Kásim 'Alí Khán, which the latter evading, he was put in custody of a guard, and his property seized and sold to pay the army. An account is then given of the battle of Baksar (Buxar) in which the allied armies of the emperor and Shuja'-ud-daula were defeated, owing, it is said, to the pusillanimity of the latter's deputy, Rája Beni Bahádur.[1] The nawáb hastened in confusion towards Benares, and halted there, where he was joined by the emperor.

Battle of Buxar, 1774.

Shuja'-ud-daula next proceeded to Allahabad, and stayed there three months collecting an army. Then followed the siege and surrender of Chunár (to the English), and the alliance between the emperor and the English, whose camp the former joined and accompained from Benares to Jaunpur.[2] The nawáb (Shuja'-ud-daula) followed with a large army, but his own chiefs began to intrigue with the enemy and bargain for delivering him into the hands of the English; so that he broke up his camp in despair of success in attacking them and retreated towards Lucknow. He was joined there by Simrú Gárdí (the adventurer "Sumroo" or "Sombre"), Gosaín Anúp Gír, and others; but many of his chiefs went over to the English, and the rest of his army fled. He then had recourse to the Rohilla chiefs, proceeding to Bareilly first and then to Garhmuktesar. There he quarrelled with his general and old servant Gosáin Anúp Gír, and made an alliance with the Marhatta chiefs. He next arrived at Farukhabad and did all he could to persuade the Bangash and Rohilla chiefs to join him, but through fear of the English they all refused. From Farukhabad Shuja'-ud-daula went to the ferry at Jájmau on the banks of the Ganges, accompanied by the Marhattas and Ghází-ud-dín Khán, 'Imad-ul-Mulk. There they met the English, who had advanced from Allahabad, and an engagement took place. After an obstinate fight the Marhattas fled, plundering the city of Kora on their way to Kálpi. Ghází-ud-dín, with a few men, reached Farukhabad, and Shuja'-ud-daula surrendered himself to the English officers at Jájmau. He was received

Surrender of Shuj'a-ud-daula.

[1] Of the mutiny among the English troops in May, 1764, in the interval between these two actions and its suppression by Major (afterward Sir Hector) Munro, the native historian says nothing. See Mill's *History*, III., page 312. Regarding the battle of Buxar Mill writes :— "This was one of the most critical and important victories in the history of the British wars in that part of the globe." Its date, according to Mill and other English historians, was 23rd October, 1764, the native writer gives none. [2] *Cf.* Mill's *History*, III., page 314, where it is said that the emperor's application for terms was sent in on the day after the battle of Buxar.

with honour, and a promise made to him that the provinces that had been in his possession should be restored to him.[1] He was also told that he might place his family where he liked; he elected to send it to Lucknow. The incident of Shuja'-ud-daula's refusal to surrender Simru, commander of the Gárdi regiment, is mentioned by the native historian.[2] The final arrangements between the nawáb and the English are thus epitomised.[3]

"As by this time the nawáb, in company with the English, had reached Pháphámau, near Allahabad, his family followed him to the same place. ** But the English intimated to him that he should leave the ladies of his family at Faizabad, and himself accompany them to Maksúdabad, where their chief resided. The nawáb acted according to their request, and, having embarked in a boat, accompanied them to that city by water,[4] with only a few attendants. When an interview took place between the English and the nawáb on the way between 'Azímabad and Muksúdabad, they showed him great hospitality and kindness, and wrote him a letter, in which they restored to him both the provinces which had been in his possession. They took from him the district of Allahabad, with several other *mahál*s, the annual revenue of which amounted altogether to twelve *lákhs* of rupees, and also the district of Kora, and they gave these places to Sháh 'Álam, Bádsháh. They also promised to pay the Emperor annually a sum of fifty *lákhs* of rupees on account of the provinces of Bengal and 'Azímabad, and having placed their officers in the fort of Allahabad, they erected a factory there. From the 13th of Rabí-'ul-awwal, A. H. 1179, the Nawáb's rule was again established in the provinces of Oudh and Allahabad.[5] The Emperor took up his residence in Sultán Khusru's garden at Allahabad. The English garrisoned the fort of Allahabad, and erected a factory in Benares. Mr. Hooper was appointed resident at the court of the nawáb."

Allahabad and Kora made over to the Emperor.

Allahabad remained the residence of the emperor until 1771. At this period his most conspicuous adherents were Mirza Najaf Khán, whom he made governor of Kora; Mani-ud-daula, his steward of the household; Rája Rám Náth, who had gallantly assisted in his escape from Dehli; and Hashim-ud-daula, "an illiterate ruffian who stooped at no baseness whereby he could please the self-indulgent monarch by pandering to his lowest pursuits:" (Keene's *Fall of the Moghul Empire*, page 76). In 1766 the emperor made overtures to the Marhattas,[6] with a view to being re-established by their means, but these were for the time unattended to. That they subsequently, however, were attended to is plain from the fact that in 1770, when Najib-ud-daula (then managing affairs at Dehli) ceded to the Marhattas the Central Doáb,[7] Allahabad and Kora were for the time being saved in consequence of the negotiations then going on.

[1] *Cf.* Mill's *History*, III., page 315. [2] Mill (III. 315) paints the nawáb's conduct regarding 'Sumroo' in much darker colors, stating that the nawáb proposed 'to have him invited to an entertainment and dispatched in presence of any English gentlemen who might be sent to witness the scene. [3] *Cf.* The account in Mill, III., page 315. [4] Irvine, page 220, says this treaty was signed at Allahabad. [5] Allahabad was not restored, but, as stated above, was given to the emperor. [6] Keene, page 88. [7] *Ibid*, page 90.

In 1771, by the advice of Hashim-ud-daula, a treaty was made with the Marhattas, in accordance with which they undertook to restore the emperor on his paying them a present of ten lákhs ;[1] and the emperor, undissuaded by Major-General Sir Robert Barker, who, with a British detachment, attended him to the Kora frontier, advanced to Dehli. His progress there does not need notice now, but in 1772 the Marhattas extorted a cession of the provinces of Kora and Allahabad.[2] The deputy in charge of Allahabad, however, would not deliver up the province, but applied for assistance to the English, "as the king, his master, whilst a prisoner in the hands of the Marhattas, had been compelled to grant *sanads* in their favour."[3] They in consequence threw a garrison into Allahabad, and sent a member of council to take charge of the revenues.

The emperor leaves Allahabad.

In 1773, Kora and Allahabad were sold to Shuja'-ud-daula for fifty lákhs of rupees, as it was considered that the emperor, by abandoning them, had forfeited all his claim on them.[4] This arrangement was soon afterwards confirmed by the emperor himself. In 1775, Shuja'-ud-daula died : and a fresh treaty was concluded with his son, 'Asaf-ud-daula, by which that prince was confirmed in possession of Allahabad by the English. 'Asaf-ud-daula also agreed to pay £26,000 for each brigade of troops sent to his assistance,[5] *i.e.*, £5,000 more than his father had agreed to give in 1773. In 1787, it was agreed that these payments should be commuted for a lump sum of £500,000 a year,[6] a sum subsequently raised by 'Asaf's successor to £760,000.[7] The payment of this sum was always in arrears; and finally Sa'ádut 'Ali Khán, on 14th November, 1801, by the treaty of Lucknow, finally ceded Allahabad to the Marquis of Wellesley.[8] In 1803, when Lord Lake took the field, Lieutenant-Colonel Powell was left at Allahabad with a force of 3,500 men for the invasion of Bundelkhand. He defeated Shamsher Bahádur and occupied the province.[9] By a second treaty of Lucknow (1816), between the Earl of Moira and Haidar Khán, the parganah of Handia or Kiwái was ceded to the English and added to this district.[10] The transfer of thirteen parganahs to form the Fatehpur collectorate in 1825 has been noticed above.[11] In 1834, the North-Western Provinces Government was established in Allahabad, but the year after it was transferred to Agra.

Allahabad sold to Shuja'-ud-daula.

First treaty of Lucknow, 1801 ; Allahabad ceded to the English.

Second treaty of Lucknow : Kiwái added to the district.

Formation of the Fatehpur collectorship.

[1] Keene, page 97. [2] Keene, page 105. [3] Mill, III., 497. [4] Mill, III., 503. Aitchison's *Treaties*, II., 84. [5] Mill, III., 524. Aitchison, II., page 86. [6] Aitchison, II., page 100. [7] Mill, VI, 48. It was also agreed that the fort of Allahabad should be made over to the English, Aitchison, II., page 115. [8] Mill, VI., page 212. Aitchson II., page 122. [9] Mill, VI., pages 396 and 438. [10] Aitchison, II., 164. [11] Page 98.

Important events took place at Allahabad during the mutiny of 1857. When the symptoms of disaffection appeared, there were no European troops whatever in the place, the garrison consisting merely of the 6th Native Infantry under Colonel Simpson and a few native artillerymen. The fort was held by a company of the 6th. Urgent representations were therefore made to the Brigadier commanding the division, who despatched to Allahabad sixty invalided European artillerymen under Lieutenant Hazlewood and 200 Sikhs of the Firozpur regiment under Lieutenant Brasyer. These on their arrival were quartered in the fort in addition to the company of the 6th.

The Mutiny, 1857.

The tidings of the émeute at Meerut reached Allahabad on 12th May; and from that time the excitement and disaffection in the city became most evident.[1] "The report of the proselytizing intentions of Government was fast becoming a belief." "Cringing native servants in some instances took Christian names to show their non-resistance to the scheme, and the general panic was indicated by the sudden rise in the price of grain and other articles of food."[2] As each day passed some fresh rumour was circulated regarding the state of public feeling in the city Agents of the rebel leaders were evidently poisoning the minds of the people. The domestic servants learnt and believed, for they would not take the trouble to inquire into the truth of the report, that several boat-loads of adulterated flour were moored at the river bank to be sold forcibly by the magistrate to the Baniás; and a panic and an outcry was the result. The bázár was closed, and it was very evident that an outbreak in the city would follow an émeute of the soldiery. The bad characters of the city, however, had, it is clear, no understanding with the disaffected sepoys, as the magistrate was warned against trusting to the fidelity of the latter: and, on the other hand, the soldiers of the 6th gave up two Mewátís who had entered their lines and attempted to lead them astray.

On the 18th May, the European residents, having heard of the awful progress the Mutiny was making at Dehli, assembled to concert plans for united action: and on the 19th two troops of the Oudh irregular cavalry came in from Partábgarh, having been sent by Sir H. Lawrence to the aid of the civil authorities. These were stationed at the treasury and the jail.

The treasure.

The treasury at this time was unusually full, a remittance of coin having just been brought in from Bánda and Fatehpur. It is said[3] that it contained about 30 lákhs of rupees in coin.

[1] F. Thompson's *Narrative.* [2] H. D. Willock's *Narrative.* [3] Kaye's *Sepoy War*, volume II. page 259.

The presence of this large amount of treasure was a cause of great anxiety to the civil authorities: and it was long and earnestly debated as to whether it should be removed to the fort or not. Carts were collected at the treasury pending the decision, but it was considered very doubtful whether the treasury guard (composed of men of the 6th Native Infantry) would allow the removal of the money. The[1] presence in the fort of so large an amount of money would also doubtless have excited the cupidity of the Sikhs within the walls: and have converted their wavering fidelity into open mutiny. It was decided, therefore, that the money must remain where it was. The authorities were led to this decision by a telegram from Sir H. Lawrence which said:—"Do not trust the Sikhs, but hold the fort by European blood alone."

The 6th Native Infantry.

The men of the 6th Native Infantry were to the last most implicitly trusted by their officers; who vouched for their fidelity with their lives, and in too many cases paid the penalty. They, however, were affected by the fear for their religion, which, it is only too clear, had really taken possession of the minds even of [2] respectable and well-disposed natives. It was also reported among them that they were to be paraded on the glacis of the fort under the guns, and compelled to take the greased cartridges. It was, moreover, clearly ascertained that they had made overtures to the irregulars with a view to preventing the removal of the treasure to the fort. The news (received on the 4th June) that the 11th Irregulars, with the native and Sikh regiments, having escaped from Benares, were in full march on Allahabad, finally precipitated the outbreak of the 6th regiment, which took place on the 6th June.

The conduct of the sepoys was a strange mixture of treachery and loyalty. The incident of the giving up the Mewátís has been mentioned above. They also at one time demanded to be led against the rebels, and on the morning of the very day they broke out into mutiny a parade was held, at which a letter of thanks from the Governor-General was read out to them; at which announcement they cheered and seemed highly pleased.

On the 5th June, a telegram was received from General Wheeler at Cawnpore—"Man the fort with every available European;" and, in consequence, all except the officers of the 6th, who had to stay with their regiment, were ordered to take up their residence at the fort. Some not wishing to abandon their shops, &c., disobeyed this order, and to their disobedience is due the fact that the

[1] E. C. Bailey's *Narrative.* [2] A large party of Europeans were saved by Rája Hanwant Sinh, and were conducted by him from Salone to the Ganges. He would not, however, accompany them inside the station, from the idea that he would be forcibly converted to Christianity if he ventured any further.

mutiny assumed as bloody an aspect at Allahabad as it did. The volunteers, one hundred and ten in number, were armed from the arsenal on the 6th June, and told off to their respective stations in the fort.

Outbreak of the mutiny.

The evening gun, fired at 9 P.M. on the 6th June, was apparently the pre-concerted signal of mutiny. A company of the 6th Native Infantry, under Lieutenant Hicks, and two nine-pounders, under Lieutenant Harward, had been sent down to Dáráganj to guard the bridge-of-boats. On hearing the gun fire, these men sent up a rocket, which was answered by a similar one from cantonments, and the outbreak commenced. Lieutenant Hicks and two cadets[1] (Messrs. Pearson and Woodgate) were taken prisoners; and Lieutenant Harward, after having vainly endeavoured to stem the tide, galloped off to Alopi Bágh, where Lieutenant Alexander with his irregulars was stationed. This gallant officer charged the mutineers, but was only followed by three of his men. He himself fell, shot through the breast, and all his troopers, except one or two, went over to the mutineers. Lieutenant Harward then escaped to the fort and gave the alarm.

Murder of the officers.

Seventeen officers had assembled to dine at the mess-house in cantonments that evening. Among these were eight unposted cadets,[2] whom Colonel Simpson had been urged to send to the fort. After their dinner they were talking of the fighting that was going on, when a bugle call was heard in the lines. Hastening to obey the treacherous summons, each officer, as he arrived on parade, was received with a volley. Colonel Simpson escaped to the fort, as also did Captain Gordon, and Ensign Currie. All the rest were murdered, except Arthur Cheek, one of the cadets, who was taken prisoner. He was rescued subsequently, but only to die from his neglected wounds. The sepoys then plundered the treasury, and many of them, eager to secure their booty, made off to their homes across the Pháphámau ghát on the Ganges. There, however, Nemesis awaited them, for Sang Rám Sinh,[3] a petty chief, who had gone into rebellion, occupied the village on the high land on the north side of the ghát with a force, and compelled many of the retiring sepoys to take service with him, and entrust him with their treasure (for which he gave regular receipts). This he deposited in his fort of Shahábpur, situated at that time amid the most impenetrable jungle.

[1] These three were subsequently left alone by the mutineers, who were eager for plunder. They made their way to Pháphámau where they swam across the Ganges, and under cover of night proceeded down the left bank to opposite the fort. There they again swam the river and escaped. [2] E. C. Bayley's *Narrative*. The mess-house is the one situated north of the Katra bázár, and now used as a normal school. [3] The particulars of this incident were furnished by Colonel Chapman, who was present at the capture of this fort in the July following. Sang Ram Sinh was then killed, and his estate made over to Captain Chapman, who now owns it.

Many others of the sepoys were intercepted by the villagers, who had heard of the amount of coin they had secured. Few of the soldiers reached their homes safe; and the regiment as a body has never been heard of since.

The peals of musketry during the shooting of the officers were so regular, that it was at first hoped in the fort that the Benares mutineers had come up, and met with a warm reception at the hands of the sixth. When the firing ceased, the bad characters in the city at once rose. Three thousand criminals escaped from the jail, and the station was plundered.[1] "By morning's dawn 31 Europeans had perished, and it may be as well that the details of but few of so many murders are known with any certainty." The police, almost to a man, proved faithless, and next morning saw the green flag of the Prophet waving over the *kotwálí*.

Massacre in the city and civil station.

When it was clearly ascertained in the fort that the 6th had mutinied, the first step to be taken, of course, was the disarming of the company under Lieutenant Williams, who, with loaded muskets, were on guard at the main gate. Brasyer's Sikhs were drawn up in front of the barracks opposite the main gate; some guns of the artillery were brought to bear on the company; and the volunteers were posted on the ramparts ready to fire on the first sign of insubordination.[2] Captain Russell had trains of gunpowder laid from where he was standing to all the magazines, resolved that if the enemy took the fort they should only get possession of a mass of ruins. The sepoys were overawed, disarmed, and turned out of the fort. From this time the Sikhs became much more steady.

Small[3] parties of the Madras Fusiliers (Europeans) kept coming up from Benares; and on the 11th June Colonel Neill himself arrived and assumed the command in the fort. From this time the Europeans commenced the offensive. On the 12th Dáráganj was recovered, and the bridge-of-boats secured; the passage of the river being thus rendered easy for other bodies of the Fusiliers who came up. On the 13th Jhúsi was stormed, and part of Kydganj recovered by a party of volunteers and Sikhs under Mr. Willock, joint-magistrate. The 14th June was a critical time. The Sikhs had become very unruly, and had plundered many of the wine stores in the station. It was deemed advisable to remove them outside the fort. They were very reluctant to go; but, finally, having been promised the plunder of some villages, they moved outside and encamped on the bank of the Jumna.

Arrival of Colonel Neill.

The Sikhs.

[1] Monteath's *Narrative.* [2] E. C. Bayley's *Narrative.* [3] One of these was attacked and had its baggage plundered by the villagers of Kotwa.

On the 15th June, a grand attack was made upon Kydganj and Motiganj; the movement being aided by a steamer, with a howitzer and some riflemen on board, moving up the Jumna. The enemy were everywhere beaten, and followed up close to the city. The following night Maulavi Liákat 'Ali, their leader, and all the rebels, abandoned the city. Liákat 'Ali remained at large until 1872, when he was caught in Allahabad, tried, and sentenced to transportation for life. He was an inhabitant of Mahgáon, one of the villages on the Grand Trunk Road in parganah Cháil. He[1] had gained a reputation for sanctity; and when the rebellion broke out, the turbulent zamíndárs of the Doáb part of the district, ready to follow any one to plunder, made him their leader. Marching to Allahabad, he took up his abode in the Khusru Bágh, and proclaimed the king of Dehli. He[2] ascribes the sudden stampede of his followers from the city to a report industriously circulated by partizans of the English to the effect that the city was going to be bombarded from the fort. On the 17th the magistrate, Mr. Court, again took possession of the *kotwáli*. On the 18th the civil station and the villages of Daryabad, Sádiabad, and Rasúlpur were recovered. On this day cholera broke out among the Madras Fusiliers, and though it only lasted a few days, it killed 40 out of 100 attacked by it. Special commissions were shortly afterwards issued to Mr. Willock, Doctor Irving, and Messrs. Palmer and Sandys for the trial of persons who had been concerned in the mutiny, and a stern revenge taken for the murders of the 6th June and following days. Every effort was next directed to the despatch of a force to the relief of General Wheeler at Cawnpore; but in spite of the exertions of Mr. Court, the magistrate, and other officials, such was the want of carriage and supplies, that nothing was ready till 30th June, when Major Renaud set out with a column composed of 400 Fusiliers, 300 Sikhs, 120 irregular cavalry, and two nine-pounders, manned by the invalid artillerymen. Mr. Willock accompanied this column as civil officer. On 1st July, General Havelock arrived and took over the command from Colonel Neill, and, on the 2nd July, the news of the Cawnpore massacre was received from Sir H. Lawrence. On the 7th July, Havelock advanced with a column to the aid of Renaud, and, on the 16th, Colonel Neill, followed by dâk, having the previous day sent out a further considerable force.

The Maulavi.

Renaud advances towards Cawnpore.

Havelock's advance.

Such was the mutiny in the city of Allahabad. We must now direct our attention to other parts of the district.

[1] Willock's *Narrative*. [2] See his *Parwána* contained in the appendix to the Government official report—a most interesting document.

Course of the Mutiny in the trans-Ganges tract:

The trans-Ganges portion was seriously affected by the disturbances in Jaunpur, and the incursions of the rebels from Oudh.[1] The chief inhabitants were talukdárs of the Thákur caste. These men used formerly to live chiefly by the plunder of their neighbours, and in consequence were wasteful and extravagant. Being such, they were very much affected by the English system of law, under which their properties were frequently sold: no one living near the spot would buy these properties; and so they had to be sold to the wealthy mahájans of the city, who of course were absentees. In opposing the agents of these men the villagers received the assistance of the old Thákur families, who in return received a sort of tribute from them. Almost to a man the inhabitants of this part of the district attributed their misfortunes to the English, whose only supporters were the absentee landlords and their servants. These men were completely ousted from the villages of which they had got possession, and retreated to Allahabad.

The Grand Trunk Road was kept open by the frequent passage of troops through it; Mr. Mayne, who had escaped from Bánda, was appointed to take charge of it. His only force for this consisted of a small band of Sikhs and irregular horse (the latter under Major Matheson) and a couple of hastily-raised and half-armed levies, with a few police of doubtful fidelity. At first he took up his station at Gopíganj; but in November, having received some assistance from some loyal zamíndárs and others, who had become tired of anarchy, he was enabled to march to Hanumánganj. Thence he marched to Phúlpur, where, however, he was vigorously opposed by the rebels and hardly succeeded in holding his ground. At last, in January, 1858, Brigadier Campbell advanced against the rebels and defeated the náib názim of Salone at Mansetha, about eight miles from Allahabad. This blow, however, did not affect the rebels much, as they again advanced and re-occupied Soráon and their old post on the north side of the Pháphámau ghát. General Franks, however, inflicted a defeat on them at Nasratpur, and drove them over into Oudh. This enabled Mr. Mayne to advance to Soráon, and he kept this part of the district in order until April, when he returned to Bánda. Colonel Dennehy after this went up the Ganges in a steamer and burnt all the rebels' boats. On 14th July, 1858, the fort of Dihyáion was taken, and the rebels finally driven into Oudh. From this time the mutiny may be said to have ended in the Allahabad district.

in the Doáb:

The zamíndárs of the Doáb part of the district were almost all Musalmáns; and urged on by religious fury they took part against the English. The greedy priests of the Tirbeni, also the

[1] Monteath's *Narrative.*

Prágwáls, whose enormous gains had been considerably lessened in consequence of the strength of English administration, incited all the Hindus of the Doáb against the English; who, therefore, had opposed to them nearly all the inhabitants inflamed with a religious frenzy. There was, however, not so much work to be done here, owing to the constant passage of troops to Cawnpore. Most of the inhabitants of Arail, too, who had taken a conspicuous part in the mutiny absconded. Renaud's column punished some of the rebel villages on the road. One of the chief rebel leaders was Dhokan Sinh, who for some time maintained himself at Dhuráwal, a village on the banks of the Jumna. His operations, however, were very much circumscribed by Piyári Mohan, the munsif of Manjhanpur, who heartily espoused the cause of the English. Hanumán Sinh, an escaped convict, took up his quarters at Koron near the line of railway: and had to be dislodged by Brigadier Campbell (15th December, 1857). He then, with Wiláyat Husain, went to Dhuráwal. That place, however, had to be given up by the rebels when Bánda was recovered.

The mutiny never assumed a serious aspect in the trans-Jumna part of the district. Certain debtors and turbulent characters, emboldened by the collapse of the central government, took advantage of the prevailing confusion to recover possession of their holdings, and to pay off old scores. Some few villages were plundered and burnt, but nothing else of a serious nature occurred, owing to the action taken by the rájas of Mánda, Daiya, and Bárah. These during the height of the mutiny remained neutral, apparently waiting to observe what turn events would take; and when the tide seemed to be turning in favour of the English, they hastened to display their loyalty in a more decided manner. The rája of Mánda gave up the Government treasure of which he had taken charge from the authorities when they were unable any longer to protect it themselves. The chief event of military importance in the southern portion of the district was a raid which the rebels made from Rewah into Bárah. This was effectually repelled by Colonel Dennehy and his police.

in the trans-Jumna tract.

[1] In January, 1858, Lord Canning himself proceeded to Allahabad. On 9th February he abolished the temporary office of chief Commissioner of Agra; drew the whole of the North-Western divisions, except Dehli, within one Lieutenant-Governorship, and transferred the seat of Government from Agra to Allahabad.

Government, North-Western Provinces, transferred to Allahabad, 1858.

Since the Mutiny the peaceful course of administration in this district has never been disturbed.

1 Malleson's *History of the Indian Mutiny.*

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

ALLAHABAD DISTRICT.

PART IV.

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Afzalpur Saton.—Village in the extreme north of parganah Kara; distant 44 miles north-west from Allahabad, and 9 north from Siráthu. Pop. (1881) 1,981 (1,003 females). There is a boat ferry here as long as the river is not fordable. It is a Great Trigonometrical Survey station. Lat. 25°-46′-38″; long. 81°-22′-46″.

Ahmadpur Pawan.—Village in parganah Cháil; distant 11 miles west from Allahabad. Pop. (1881) 2,038 (1,077 females).

Allahabad.—The headquarters tahsíl of the district, comprising the single parganah of Cháil. It may be roughly described as an isosceles triangle, with the apex pointing east. The Ganges forms the north side of the triangle, separating it from the Partábgarh district and the parganahs of Nawábganj, Soráon, and Jhúsi; the Jumna forms the south side, and divides it from parganahs Arail and Bárah; while the base is formed by the borders of the Karári and Kara parganahs. The city of Allahabad, with its suburbs, occupies the apex which is formed by the junction of the rivers. The length of the base is 22 miles, and that of the perpendicular 28 miles.

Boundaries, area, &c.

The total area according to the latest official statement (1881) was 303·8 square miles, or, with cantonments, 313 square miles. Of the former, 211·7 square miles were cultivated, 33·4 cultivable, and 58·7 barren; and the area paying Government revenue or quit-rent was 295·5 square miles (205·8 cultivated, 32·2 cultivable, 57·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 3,12,860; or, with local rates and cesses, Rs. 3,68,205. The amount of rent, including local cesses, paid by cultivators was Rs. 39,74,389.

According to the census of 1881, the tahsíl (including cantonments) con-

Population.

tained 324 inhabited villages: of these 102 had less than 200 inhabitants; 118 between 200 and 500; 62 between 500 and 1,000; 27 between 1,000 and 2,000; 7 between 2,000 and 3,000; and 2 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were enumerated as six in the recent census returns, all being situated within the Allahabad municipal limits, *viz.*, city of Allahabad (74,037), Dáráganj (13,159), Kydganj (13,607), Katra and Colonelganj (12,254), old civil station, (17,463), and new civil station (8,247). The total population, including 1,114 travellers by rail, was 318,059 (155,112 females), giving a density of 1,016 to the square mile. Classified according to religion, there were 236,400 Hindus (114,896 females); 75,422 Musalmáns (37,765 females); 140 Jains (78 females); 6,016 Christians (2,370 females); and 81 others (3 females).

Physical features.

The tahsíl consists mainly of upland, the lowland tracts being comparatively small. The Ganges flows in a broad bed with a winding course, and the edge of upland is hollowed out into deep indentations, marking the old course of the river. Within these lie tracts of lowland more or less new, as changes in the form of the country are frequently produced by the alteration of the course of the river between this tahsíl and Nawábganj on the north. The Jumna, on the other hand, flows in a comparatively narrow bed between well-defined banks; and, for the greater part of its course in this tahsíl, immediately under the high bank of the upland. The most noteworthy feature of the tahsíl after the two great rivers is the Sasúr-Khaderi *nadi*, which, flowing from west to east, divides it into two unequal parts, the northern being the larger. This stream receives the drainage of nearly the whole of the upland. Its banks are fringed with a broad border of drainage channels and ravines, which become deeper and more extensive at every step eastward. In the dry weather the stream almost runs dry, but in the rains it pours down a flood, and in the eastern half of its course, its drainage channels spread to the south almost to the watershed from whence similar channels run to the Jumna, and the country here becomes a net-work of ravines.

Leaving out of consideration for the present the peninsula on which the city of Allahábad stands, the characteristics of which are peculiar, the tract of upland north of the Sasúr-Khaderi may be described as a nearly level plain, with lightish but productive soil, and containing no *jhíls* and but few tanks, but possessing considerable facilities for irrigation from wells. Water is found at a depth of about 30 feet, and the subsoil is strong enough to admit of the sink-

ing of earthen wells. Irrigation covers some 43 per cent. of the cultivated area. The soil is capable of being worked up by good cultivation to great fertility, and is of singularly equal character all over the tract. Much land bears a double crop, and the *rabi*, especially the wheat grown in irrigated lands, is notably good. The upland tract south of the Sasúr-Khaderi may be divided for description into two portions, the main level portion to the west, and the uneven portion to the south and east. The upper soil of the former is stiffer and less workable than that of the northern tract just described, while the lower strata are more sandy. Earthen wells, consequently, stand only in favourable spots, and masonry ones being expensive, the greater part of the irrigation, which altogether covers only 28 per cent. of the cultivated area, is effected from tanks. The coarser *rabi* crops succeed better than the finer ones. The remaining portion of the southern upland tract contains, as may be gathered from what has been said in the preceding paragraph, but little level land. The soil is all light: sandy in the level parts, and mixed with *kankar* in the raviny parts. There is hardly any irrigation, water being at a great depth and earthen wells being impracticable. The principal crops are: in the *kharíf* harvest, *judr* and *bájra;* and in the *rabi* harvest, gram, either singly or mixed with barley.

The above description covers the whole tahsíl, except the peninsula on which the city of Allahabad stands, which may now be noticed. The Ganges till it nears the end of the tahsíl, flows a little south of east. About five miles north of the city it meets a promontory of upland which obstructs its course. Rounding this it flows against the high upland of Jhúsi on the opposite side. It then bends suddenly southwards and meets the Jumna three miles east of the city of Allahabad. A line drawn northwards from the eastern quarter of the city to the eastern side of the promontory above described will mark the edge of the upland. From this a broad tract of lowland stretches eastward to the river. To the south, on the bank of the Jumna, the land shelves more slowly, and it is difficult to say where upland ends and lowland begins. The soil of the upland portion of the peninsula is not of a high class; the surface of the land is generally somewhat uneven, and wells in many places are difficult of construction. But the land is very highly worked, being largely in the hands of the most industrious classes. The lowland is of two kinds. There is, first, the tract enclosed by the embankments connecting the Fort with Dáráganj and Dáráganj with the upland; and, secondly, the sandy tract outside, which is subject to fluvial action. The enclosed tract is highly productive, all the ordinary crops being grown in great perfection, and generally without irrigation. The sandy tract produces almost solely melons, wheat, and barley. The soil is

naturally favourable to melons, and over a large area this crop and the *rabi* crops alternate year by year.

Landholders.

About one-half of the tahsíl is held by Muhammadans; at the penultimate settlement about three-fifths were held by them, but several of their estates were confiscated for rebellion in 1857. Among Hindus the principal proprietors are Káyaths, Brahmans, and Rájputs; only a few villages are held by Kurmís, Baniás, and other castes. At the last settlement, the Káyaths were found to have lost some of their property since the penultimate settlement, the Rájputs and Brahmans to have remained nearly stationary, and the Kurmís and Baniás to have considerably increased their holdings. The revenue having been light, there was less forced transfer to the money-lending classes for debt in this tahsíl than in the remainder of the district. But owing to the great sub-division of property, especially among the Muhammadans, who hold many of the most profitable estates, there is little wealth in the tahsíl, the profits being subdivided to nothing among the multitude of sharers.

Tenants.

At the last settlement, 19 per cent. of the cultivated area was held by Muhammadans, 14 per cent. by Brahmans, 13 per cent. by Kurmís, 6 per cent. by Káchhís, 2 per cent. by Rájputs, and the remainder by other miscellaneous castes. It will thus be seen that Kurmís do not predominate here as they do in the trans-Gangetic portion of the district; their place is taken by the Muhammadans, who are indifferent cultivators.

Fiscal history.

For the fiscal history of the tahsíl, the reader must be referred to the district memoir [*supra* Part III., pp. 95-106]. The result of the last settlement was a proposal to assess a revenue of Rs. 3,24,064 in lieu of Rs. 1,99,446, that is, an increase of Rs. 1,24,618, or 62·3 per cent. This increase may appear large, but the assessing officer was convinced that it was much less than would be fairly assessable if regard were had only to the quality of the land.

Allahabad.—The seat of Government for the North-Western Provinces, and the principal place in the district of the same name, is situated in parganah Cháil, on the extreme east of the tongue of land lying between the Ganges and Jumna. Latitude[1] 25°-27′-43·3″; longitude 81°-54′-12·7″. It comprises the city proper, the civil station, and three separate cantonments; and is distant (by rail) from Calcutta 564 miles, from Bombay 844 miles, and from Agra 279 miles. It is 340 feet above the level of the sea.

[1] The latitude and longitude of the church steeple.

Population.

According to the census papers of 1853 the city of Allahabad then contained 72,093 inhabitants. This number had increased in 1865 to 105,926. On this occasion the population of the civil station and cantonments were included in the city total. The census of 1872 showed that there were 143,693 inhabitants in the cantonments, civil station, and city proper. Finally, in 1881, this number was found to have risen to 148,547, being composed of 79,932 males, and 68,615 females. This gives the populations of the city proper and Kydganj, Katra, and Colonelganj, the cantonments, and Dáráganj: but of these, the cantonments are not included in the municipality. Their population then (9,780) must be deducted from this total, in order to find the number of persons in the municipality. On the other hand, there are a number of outlying villages within municipal limits, the number of the inhabitants of which added to the figure now arrived at, gives a total municipal population of 150,338. The area of the municipality is 15,573 acres. The details of the population of all the places mentioned above, except the outlying villages, are :—

Name of town.	*Population.*		*Hindus.*		*Muhammadans.*		*Jains.*		*Christians.*		*Other religions.*		Area of town in acres.	No. of persons per acre.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Allahabad city with Kydganj.	87,644	41,911	56,026	26,278	30,815	15,243	140	78	662	312	1	...	1,482	59
Katra Colonelganj.	12,254	5,834	8,538	4,059	3,507	1,665	...	...	209	110	...	...	148	82
Civil Station ...	25,710	11,494	17,790	7,904	5,398	2,296	...	...	2,518	1,293	4	1	3,005	8
Cantonments ...	9,780	3,268	6,079	2,287	1,765	689	...	...	1,867	292	69	...	4,175	2
Dáráganj ...	13,159	6,108	11,085	5,134	2,073	974	...	...	1	...	...	...	144	91
Total ...	148,547	68,615	99,518	45,662	43,558	20,867	140	78	5,257	2,007	74	1	8,954	...

Occupations.

The following is a statement of occupations in the Allahabad municipality (not including cantonments) followed by more than 40 males[1] :—(I) persons employed by Government or municipality, 3,599 : (II.) persons connected with the army, 323 : (III.) ministers of the Hindu religion., 1,456 : (IV.) barristers and pleaders, 97 ; *mukhtárs*, 107 ; lawyers' clerks, 117 : (V.) *hakims* 76 : (VIII.) musicians, 217 ; singers and dancers, 67 : (IX.) school teachers (not specified as Government), 200 : (XI) eating house keepers, 84; inn keepers (*bhatiára*), 77 : (XII.) domestic servants, 4,534 ; others engaged in attendance, 92 ; (XIII.) merchants, 45 ; money-lenders and bankers, (*mahajan*), 482 ; money-lender's establishment, 169; money-changers, 139 ; brokers, 278 ; small ware dealers (*bisáti*), 138 : (XIV.) railway servants, 1,417 : (XV.) pack-carriers, 45 ; carters, 342 ; hackney carriage keepers and drivers, 386 ; palanquin keepers

[1] Roman numerals indicate the classes in the census returns.

and bearers, 166 : (XVI) boat owners and boatmen, 341 : (XVII.) weighmen, 82; porters, 579; messengers, 1,130 : (XVIII) landholders, 671; landholders' establishment, 154; cultivators and tenants, 2,515; gardeners, 576; agricultural labourers, 476; (XIX.) farriers and veterinary surgeons (*salutri*) 67; horse-keepers and elephant-drivers, 1,091; poultry-breeders, 126; fishermen, 200 : (XX.) booksellers 46; printers, 603 : (XXIV.) cutlery and metal polishers and sharpeners (*saikalgar, sángar*), 56 : (XXVII.) house proprietors, 99; carpenters, 693; bricklayers and masons, 587; house painters and glaziers, 249; cot weavers, 61; *chik* makers 42 : (XXIX.) manufacturers and sellers of blankets, 51; cotton-carders, 111; weavers, 369; calico printers and dyers, 87; cloth merchants (*bazáz*), 384; braid and fringe makers, 62; manufacturers and sellers of caps, 44; tailors, 1,284; manufacturers and sellers of shoes, 475; bangle sellers, 113; washermen, 803; barbers, 991; makers and sellers of rope and string, 77 : (XXX.) milk sellers, 530; makers and sellers of butter, *ghi* and cheese, 123; butchers, 352; corn and flour dealers, 1,437; confectioners, (*halwái*) 520; greengrocers and fruiterers, 576; itinerant victuallers (*khánchawála*) 64; grain-parchers, 257; tobacconists, 265; *hukka* tube and *hukka* makers, 69; betel leaf and nut sellers, 190; condiment dealers (*pansári*), 136; perfumers, 55 : (XXXI.) tanners and leather workers, 255 : (XXXII.) manufacturers and sellers of oil, 346; timber, wood, bamboo, and thatching grass sellers, 150; makers and sellers of wood combs, 82; bamboo and cane workers, 98; grass cutters, 794; thatchers, 341; leaf-plate makers, 82; (XXXIII.) stone-cutters, 481; lime burners and grinders, 90; excavators and road labourers, 1,546; sweepers and scavengers, 1,221; earthenware manufacturers, 258; water carriers, 1,102; cutters and polishers of precious stones, 45; gold and silversmiths, 502; tinmen (*kalaigar*) 92; braziers and coppersmiths, 176; blacksmiths, 726; ironmongers, 47; (XXXIV.) general labourers, 4,150; contractors, 91; overseers, 63; writers (*muharrir*), 282; persons in (undefined) service (*naukari*), 1,088; pensioners, 269 : (XXXV.) beggars, 1,803.

Site, appearance, &c.

Allahabad first received its present name in the time of Akbar. It probably derived its old name of Prayág from Púru, the sixth in descent from Buddha, who is said to have founded the old city about 2100 B.C.[1] On this point General Cunningham says in his *Archæological Report* for 1862-63 (Vol. I., p. 300):—"According to the common tradition of the people, the name of Prayága was derived from a Brahman, who lived during the reign of Akbar. The story is that when the emperor was building the fort, the walls on the river face repeatedly fell down in spite of all the precautions taken by the architect. On consulting some wise men Akbar was informed that the foundations could only be secured by being laid in human blood. A proclamation was then made when a Brahman, called Prayága, voluntarily offered his life on condition that the fort should be called by his name."

The situation of the old city is a moot-point. General Cunningham, in his *Ancient Geography of India*, places it on the spot where the fort now stands.

[1] *Settlement Report*, p. 1.

The Chinese traveller Hwen Thsang places the city to the west of a large sandy plain at the confluence of the rivers. This corresponds with its present position.

Discussing the antiquity of the town of Allahabad, Elliot in his *Supplemental Glossary* (p. 469) says:—

"The only materials we have are calculated to make us form different conclusions, but, as even the faintest light thrown upon the origin of ancient cities is precious, they may, contradictory as they are, be not unworthy of record and observation. When Mahmood of *Ghazni* captured *Asny*, on the banks of the Ganges near Fattehpoor, he would not have crossed over into Bundlecund without visiting Prág, had there been a city there worth plundering. Again, when Mahmud *Ghoree* captured *Benares*, we should have heard of his taking *Prág* on his way; but it is not even noticed by any of his historians: and yet that there was something like a town at *Prág* before *Allahahad* was founded, we are authorized to believe, not only on the grounds of the extreme improbability of there being no permanent residents at so important a place of pilgrimage, but because there are evidences of the present fort having been built on, and partly composed of, the ruins of some former building: this may be seen by examining the face towards the confluence, and became further evident by the discovery of Hindu Scriptures and architectural remains, when a few years ago the foundation of the Jumna face was undergoing repairs. The *Patalpooree* also, enclosed within the fort, is manifestly of great antiquity, even allowing that the *Akhybur* is, as is most probable, a modern fixture. Wilson, however (*Hind. Theatre* I., 207) considers that Allahabad, or *Prayaga*, was not a city till *Akbar* made it one. That *Vaisali* was not the ancient *Allahabad* (as asserted in the '*Jour. R. A. S.*' *No. XII.*, pp. 302-325 and '*Jour. A. S. Beng.*,' *Volume I.*, p. 4) is evident from the position assigned to it in the Chinese Travels; and the question so warmly espoused at one time of the confluence having been the site of the famous *Palibothra*, may now be considered fairly set at rest, to the exclusion of *Allahabad* from that high honour."

The municipal limits of Allahabad are as follows:—

On the north and east, the river Ganges.

On the south, the river Jumna.

On the west, the western boundary of the new contonments, from the river Ganges to the point where the said boundary crosses the Cawnpore road; thence along the Cawnpore road, the railway crossing at Sipahdarganj: thence along the railway line west to Jairámpur; thence by the western boundary of the village of Kasári Masári to the Sasúr-Khaderi river; and thence the bed of the Sasúr-Khaderi to its junction with the Jumna.

This area includes the whole of the city, the civil station, and the cantonments. The last, however, are not considered part of the municipality. The following is a complete list of the villages which now exist within the municipal and cantonment limits. [The villages to the names of which a star is prefixed have alluvial tracts of land called by the same names as the villages themselves, but which are practically quite separate from them; those with (*c*) prefixed to their names are situated either wholly or partly in cantonments.]

Daryábad.	Sipahdarganj.	Arázi Grand Parade	Ali Patti.
Miránpur.	Sultánpur.	Fatehpur Bichhua.	* Mustafábad.
Sadyápur.	Atarsuiya.	Háshimpur.	Bahman Patti.
Rasúlpur.	Minhájpur.	Baghára Zahúruddínpur.	Baráhi Patti.

Tulshipur.
Karela.
Kareli.
Bájupur.
Chak Bájupur.
Ainuddinpur.
Kasári Masári.
Bháwapur (Kaladanda).
Rájrúppur.
Chak Nirátul.
Kamori Mahádeo.
Sarái Mauja.
Kureshipur.
Usmánpur.
Yahyápur.
Shahrárabagh.
Malák Raja.
Patti Banda.
Chak Lallu.
Nímí Bágh.
Karanpur.
(c) Baghára Bálan.
(c)* Shádíabad.
(c)* Chándpur Salori.
Gobindpur.
* Patti Chirla.
* Arázi Bárútkhana.
* Jhunwal (two portions).
* Mahdeori.
* Baski.
Bágh Talib Alí.
Patti Jalál Berun Jhandi.
Patti Jalál Andarun Jhandi.
Bhíkanpur.
Sarái Bhíki.
* Mau.
* Beli.
Chikitpur.
Nikauli.
Rájapur.
Muhammadabad.

The southern part of the Allahabad peninsula is occupied by the native city, which at Kydganj and Motíganj actually borders on the Jumna. As the city goes westwards, however, it gradually recedes from the river, from which it is separated by the outlying villages of Daryábad, Miránpur, &c. At Karela, one of these villages, situated on the Jumna just within municipal limits, are the extensive distillery works of Karela Bágh, belonging to Bábu Nilkamal Mitr. These suburbs are all situated on the eastern extremity of the series of sandy ravines which extend along the whole of the Jumna border of parganah Cháil. The city is for the most part situated on high land; but parts of the *muhallas* of Atarsuiya and Yahyápur are low, and in the year 1875 were flooded with disastrous results by the Jumna, which overtopped its banks near Balua Ghát. Kydganj, too, is rather low, being situated on the southern part of the *kachhár*, or alluvial land, between Government House and the fort. The northern boundary of this tract is the suburb of Dáráganj, founded by Dára Shikoh, the son of Sháh Jahán, and situated on Akbar's *bándh*, or embankment, which protects the whole of this lowland tract from being flooded by the Ganges during the rains. During the floods of 1875 this embankment burst; and the whole of the lowlying tract was submerged. The suburb of Dáráganj is handsome, well built, and well drained. There are many fine temples in it overlooking the Ganges. Being the nearest part of the city to the *sangam*[1] or meeting of the waters of the Ganges and Jumna, it is a convenient place of residence for the Brahmans (*Prágwáls*) who get their living by attending the pilgrims who flock to this place from all parts of India. A large fair is held annually on the lowlying lands of the village of Baráhi Patti, under the fort. Every twelfth year the fair is much larger than it is on other years. It is then called the *Kumbh Mela;* and about a million of people of all classes attend it. An account of this fair has already been given in Part III. Lying below Dárá-

1 Called also *Tribeni*, because the underground river Sarasvati is said to join the Ganges and Jumna at this spot.

ganj and to the north of Akbar's *bándh* is a long strip of alluvial land which is entirely flooded during the rains. The civil station and cantonments will be described later on.

Communications.

The main line of the East Indian Railway from Calcutta and the branch line from Jabalpur unite at Naini, on the south side of the Jumna, just opposite to Allahabad. Thence the united line goes into Allahabad over the Jumna bridge. This is a magnificent

Jumna bridge.

structure composed of 14 spans of 212 feet each and 3 spans of 30 feet each. The bridge is an iron superstructure on stone piers founded on wells sunk 42 feet. The railroad runs along the top; and underneath it is a roadway 10½ feet in width for cart traffic. The height of the bridge from the bed of the river to the rails on the upper roadway is 106 feet. The total length of the bridge is 1,110⅓ yards. It cost Rs. 44,46,323, and was opened for traffic in August, 1865.

The Grand Trunk Road joined by the metalled road from Jaunpur enters the municipality by the Jhúsi bridge-of-boats and reaches Dáráganj at its 496th mile. Thence it runs through the fort cantonment, and enters the city proper at Kydganj. After that it runs under various names (mentioned below) through the heart of the city to the Sipahdarganj octroi outpost (situated half way between its 500th and 501st milestones), where it leaves Allahabad and proceeds on its way to Cawnpore. The Jabalpur road enters the city by the Jumna bridge. The only other main approach to Allahabad is the Fyzabad high road. This reaches the north side of the Ganges a mile and a half west of the Pháphámau bridge-of-boats, with which it is connected by an unmetalled road. After crossing the bridge, too, the country carts, &c., that come this way have to cross a wide expanse of sand, over which the bridge contractor keeps an earthen track; so that access to the city from this direction is extremely difficult. The Pháphámau and Jhúsi bridges-of-boats are removed every rainy season, and the crossing has then to be made in ferry boats, which take about four hours to make the passage when the wind is adverse; and sometimes cannot ply at all. There are other ferries leading into Allahabad, but the only one that need be mentioned is one from the Arail side of the Jumna near the bridge (Balua Ghát).

Native city.

With the exceptions of the outlying suburbs of Kydganj and Dáráganj, the native city of Allahabad is entirely shut in and divided from the civil station by the line of the East Indian Railway. For official purposes, indeed, the boundary between the city and the civil station is South Road; but between that road and the railway few

houses are situated, except the railway barracks, built by the Company for the convenience and comfort of their *employés*. These buildings are large, airy, and numerous. The railway *employés* who live here form quite a colony of themselves. On the night of the last census there were found to be 665 European and Eurasian persons present on the premises, while with native servants, &c., there were 2,880. The line of railway barracks is over a mile and a quarter long, and blocks up the access to the city, as, for that distance, there is no crossing, although foot passengers can go through the station.

Railway barracks.

The chief entrance to the city is under the railway bridge at Súraj Kúnd. This leads into Johnsonganj, a large and handsome street, with broad stone pavements after the European fashion down the greater part of it on both sides. Here a large number of Pársí and Bengálí traders have their shops, at which they do a good business. From the right of Johnsonganj, as one is going into the city, there branches off a large metalled road leading to Kachhpurwa. This road skirts the railway premises, and leads up to the station. The free library is on this road, and the compound of a large mansion, or *kothi*, owned by the rája of Rewah, abuts on it. Continuing along the outside of the railway enclosure, this road passes the north side of the Khusru Bágh. This is surrounded by a high stone wall, and originally was the pleasure garden of prince Salím (afterwards, the emperor Jahángír). It was named after his son, who died in 1621, and whose tomb, together with those of his mother and his sister, form the chief features of the place. On the opposite side of the road, the house now occupied by the superintendent of the garden is traditionally known as the house of the *Tamboli Begum*. This possibly may be the same that is at Fatehpur Síkri called the 'Lady of Constantinople,' or *Istamboli Begum*.[1] The garden is maintained by a grant from Government, an allotment from *nazúl* funds, and by money realized by the sale of fruit, &c. After leaving the Khusru Bágh, this road crosses the railway and goes into Kachhpurwa.

Khusru Bágh.

Passing this road, Johnsonganj leads up to the *chungighar*, or municipal octroi office. This building also contains a post and a telegraph office. It was erected in 1858 just after the Mutiny, and was originally used as a *tahsíli*. Behind this are the city markets, two large and well-built edifices, erected for the municipality in 1873 by Rameshar Rái Chaudhri. This is the part of the city commonly called the *Chauk*, and here it is that the principal business is carried on; on each side of the markets are rows of shops where the chief

[1] *Keene's Hand-book for Visitors to Allahabad, &c.*

merchants of the place do their business. At right angles to the line of markets is the Grand Trunk Road, which is here called Mírganj ; but it will be better to trace its course from west to east. As stated above, it enters the municipality by the Sipahdarganj railway crossing. It leaves the gas works (situated in Bháwapur) to the right. It then passes a number of gardens (the chief of which is Bágh Mahádeo) and fields ; after which it runs through the Khuldabad *sarái*, a large enclosed marketplace adjoining the south side of the Khusru Bágh. Over the gateway of this sarái is the following Persian inscription :—

بفرمان شهنشاه جهانگیر * که زیبد ملکش از مه تا بماهي *
نباشد ایں سرائے آسمان قدر *

To the south of this *sarái* is the cholera hospital, a small building of the bungalow style; and behind that again a large enclosure called Bágh Manohar Dás. After passing out under the east gateway of the *sarái*, one sees on the right hand of the road an extremely handsome, though small, Hindu temple recently erected by Shiu Dayál, a Káchhí government contractor. The stone carvings on this are curious and interesting. The Grand Trunk Road is here crossed by a metalled road running north to the railway station, and south in the direction of the distillery. On it and near the station are the Stranger's Home and the Lister Hospital. Crossing this road, it then runs on to the Colvin Hospital, built by Government in 1861, which is the principal medical institution in Allahabad. Here another road called *Machhli Bázár*, or the 'fish market,' branches off to the station. On it is situated the chief meat market of Allahabad.

The next place of importance on the Grand Trunk Road is Sarái Garhi, which lies to the left or north side of it, and is the principal resting place for native travellers in all Allahabad. We then come to the *kotwàli*, or city police-station, a handsome and substantial building of red brick, erected by the municipality in 1874 at a cost of Rs. 75,163. Besides the usual police offices, it contains also the court of the honorary city magistrates. East of the *kotwáli*, a narrow street with a metalled roadway called *Ráni-ki-Mandí* runs south. It is narrow but important, as a number of wealthy merchants live in it, and there is great traffic through it, as it runs through the heart of the populous quarter of Atarsúia. From the *kotwáli* northward runs the *Thatheri Bázár*, or braziers' market ; which again leads into the *Sabzi Mandi*, or vegetable market, both of which streets, though small and narrow, are important on account of the amount of business done in them. The Grand Trunk Road then takes the name of Mírganj, and running eastwards, leaves to its left the city markets, and a little further on the tomb of

Sháh Abdul Jalil, a Nakwa Saiyid, whose ancestors came from Arabia. This was built by his son, Ghulám Muhi-ud-dín. The date of its completion is not known exactly, but it must have been about 1114 Hijra (1702 A.D.), the date of Sháh Abdul Jalil's death. The tomb is of considerable size, and very light and elegant in appearance. It is at present in good preservation, though discolored by exposure to wind and weather. Its existence is much threatened by the accumulation of grass and other plants growing on the dome.

From the south side of Mírganj, a short distance west of the Kotaparcha railway arch, an important metalled road runs down to Balua Ghát, crossing on its way Tucker's bridge, near which is situated the Motíganj police-station. On this road a number of stone-masons have their workshops. Overlooking the river, at Balua Ghát, on the east side of this road, is a handsome mansion belonging to the Mahárája of Benares. From near this point a metalled road runs east to the Jumna bridge; having between it and the river the premises of the American Presbyterian Mission, in which at one time was the Judge's Court; and on its north side two broad and well-shaded roads, which pierce the Motíganj quarter, and run into the Balua Ghát road and into the Grand Trunk Road near the Kotaparcha railway arch respectively. Passing under the Jumna bridge, this road, shaded by a beautiful avenue of *ním* trees, runs along the high bank of the river to the fort. Near the Jumna bridge, on the left side of the road, are the North-Western Provinces Ice Company's premises, capable of turning out 20 tons of ice *per diem*. Along the north side of the road here is a considerable embankment raised during the floods of 1875, when the Jumna was overflowing its banks.

The Grand Trunk Road next passes under the Kotaparcha railway arch (from whence a metalled road leads down the east side of the railway line to the Jumna bridge), through the Barahna railway gate (situated on the branch line running down to the fort, at which latter place there is a station), and emerges on the parade-ground near the Kydganj cemetery.

Kydganj.

Kydganj is a large and densely-populated quarter to the south of this. It is chiefly inhabited by low-class Muhammadans (many of whom are domestic servants out of employment), and 'Ahírs,' or cattle-keepers. As may be imagined, this is the most disorderly part of the city. The houses are mostly mud huts, thickly crowded together, but along the main roads are some pretentious mansions. Owing to the number of trees interspersed between them, however, the bird's eye view of the quarter that one gets when entering Allahabad by the railway is pleasurable. Two good roads run through Kydganj; the upper, on which is the police station,

and which runs from east to west as far as the Kotaparcha railway arch; and the lower, almost parallel to it, which pierces Kydganj and Motíganj, and finally issues out on the Balua Ghát road at Tucker's bridge. The Grand Trunk road then runs through cantonments past the gilded temple and the encamping-ground at Alopi Bágh to Dáráganj. At Alopi Bágh, in mauza Jalálpatti, is the temple of Alop Shankari Debi, the platform of which was raised 1,000 years since. The temple was built only 70 years ago.

Dáráganj.

Dáráganj is distant about a mile and a half from the nearest point of the city, and is situated on Akbar's *bándh*. It is well built, being composed almost entirely of substantial houses and temples. There are a police-station, a post-office, and a dispensary here. The houses in the eastern part are mostly built round court-yards or *báras*, and the streets in this part are narrow. From the Grand Trunk Road westwards runs the well-paved and well-drained main street. Except during the time of the annual fair, Dáráganj is very clean. Its population consists for the most part of respectable Brahmans and traders; and the police work here is very light. The Niranjani and Narmalla *akháras* of *fakírs* have large mansions here for the use of the sect generally. During the rains the river Ganges flows quite under Dáráganj. At the north-western extremity of Dáráganj is the temple of Nag Basu, probably the most frequented one in the place. It was formerly but a small building. Some 60 years ago the late Mahárája of Nágpur raised it in its present form. A fair takes place every year on the lowland below it on 5th of Sáwan *sudi*. In Dáráganj also is a well-known temple built in honor of Madhoji, it is supposed some 1,500 years ago.

Quarters.

The following is a list of the quarters, or *muhallas*, of the city, to which the translation or derivation of the names, where ascertainable, has been added:—

Name of quarter.	Translation or derivation of that name.
In circles Khuldábad, Sháhganj, Yahyápur, Bahádurganj, Bádsháhi Mandvi, and Motíganj.	
1. Nakhás Kohna ...	The old horse-market.
2. Yákútganj ...	Ruby market.
3. Ahmadganj ...	Ahmad's market.
4. Dáira Muhammad Shafi ...	Muhammad Shafi's quarter.
5. Gujarátí Muhalla ...	The Gujarátí quarter.
6. Khúshi Lál Parbat ..	Khúshi Lál's hill.
7. Akhára Mán Khán ...	Mán Khán's court.
8. Yahyápur ...	Yahyá's town.
9. Bakhshi Bázár ...	Paymaster's market.
10. Gáríbán Tola ...	Carter's quarter.
11. Nai Basti ...	New village.
12. Sultánpur Bháwá.	
13. Miránpur.	

Name of quarter.	Translation or derivation of that name.
14. Phátak Rái Gangá Prasád...	The gate of Rái Gangá Prasád (a local officer under the Muhammadan rule).
15. Kúcha Sánwal Dás ...	Lane of Sánwal Dás.
16. Kúcha Bahormal ...	Lane of Bahormal.
17. Khuldábád ...	Abode of bliss.
18. Bhúsaula Tola ...	Hay market.
19 Himmatganj ...	Himmat's marketplace.
20. Nihálpur.	
21. Chauk Gangá Dás ...	Market of Gangá Dás.
22. Mír Ganj ...	Mír Khán's marketplace.
23. Saráí Mír Khán ...	Mír Khán's hostelry.
24. Dindhoran Tola ...	So named after a class of Ahírs or cattle-keepers.
25. Sultánpur ...	King's town.
26. Manoharganj ...	Marketplace of Manohar Dás.
27. Atála.	
28. Koelan Tola ...	Weavers' quarter.
29. Daryábád ...	The riverside quarter.
30. Únchí Mandavi ...	High market.
31. Dáira Sháh Hujjat Allah ...	Quarter of Sháh Hujjat Alláh (a *fakir*).
32. Ghasiyárí Tola. ...	Grass-cutters' quarter.
33. Dáira Sháh Ajmál ...	Quarter of Sháh Ajmál (a *fakir*).
34. Dáira Sháh Ghulám 'Alí ...	Quarter of Sháh Ghulám 'Alí (a *fakir*)
35. Kundígar Tola ...	Calender's quarter.
36. Atarsúiya.	
37. Chak ...	*Chak* usually means a patch of (rent-free) land.
38. Bahádurganj ...	Bahádur Sháh's marketplace.
39 Shahrárabágh ...	Quarter called "The ornament of the city."
40. Pathar Chatti ...	Stonemasons' quarter.
41. Rasúlpúr ...	The town of the Prophet.
42. Tulshípur.	
43. Sadiápur.	
44. Koftgarán ...	Gilders' quarter.
45. Máláka.	
46. Muhtashimganj ...	Grand market.
47. Baidan Tola ...	Physicians' quarter.
48. Kúcha Shám Dás ...	Shám Dás's lane.
49. Ganga Ganj ...	Ganges market.
50. Kareli ...	Perhaps named after a bitter plant called karela (*momordica charantia*).
51. Rajrúppur ...	The town of the royal countenance.
52. Mahájan Tola ...	Bankers' quarter.
53. Cháh Chand ...	Chand's well.
54. Pándaríba ...	The stall of the betel-seller.
55. Bádsháhi Mandavi ...	King's market.
56. Beniganj ...	Probably named after Beni Madho.
57. Johnstonganj ...	Named after Mr. Johnston, collector of Allahabad.
58. Tazía Kalán ...	*Tazia* = a tinsel model of the tomb of Hasan and Husain, buried or thrown into a river by Muhammadans at the Muharram, *Kalán* = great.
59. SaráShujá'at Khán ...	Shujá'at Khán's hostelry.
60. Sháh Núr 'Alí Ganj.	
61. Garhi Muhammad Zamán ...	Muhammad Zamán's fort.
62. Dúndipur.	
63. Machhli Bázár ...	Fish market.
64. Saráí Gadha.	
65. Hammám ...	Turkish bath.
66. Thatheri Bázár ...	Braziers' market.
67. Sabzi Mandavi ...	Vegetable market.
68. Ráni Mandavi ...	Queen's market.
69. Kalyáni Debi ...	The threshing-floor of Debi.
70. Minhájpur.	

Name of quarter.	Translation or derivation of that name.
71. Baluá Ghát ...	Sandy cove.
72. Katghar.	
73. Sálikganj.	
74. Motíganj ...	Named after Mr. Ahmuty, collector of Allahabad.
75. Hatiya ...	Market (Sanskrit).
76. Mandavi Dál ...	The *dál* (split-pea) market.
77. Kota Párcha.	
78. Ghásiganj ...	The hero's market.
79. Katra Irádat Khán ...	Irádat Khán's market.
	In the Kydganj circle.
80. Kureshipur ...	*Kureshi* = a caste of Musalmán milk-sellers.
81. Púra Dhánku.	
82. Púra Baldi.	
83. Khalási lines ...	Native artilleryman's lines. [This quarter is chiefly inhabited by the native employés of the Ordnance Department in the fort arsenal].
84. Kydganj ...	So named after General Kyd.
85. Sarái Mauza.	
86. Tálab Nawal Rái ...	Nawal Rái's tank.
87. Barahna.	
88. Sati Sháh.	
89. Madhuapur.	
90. Suhbatia Bágh ...	Assembly Gardens.
91. Mandavi Gor.	
	In the Katra circle.
92. Katra Jí Singh Siwái.	
93. Kurnelganj ...	Colonel's market.
94. Karanpur.	
95. Bakhtiyári.	
96. Fatehpur Bichhúa.	
97. Beli ...	Named after Mr. E. Bayley, Commissioner of Allahabad.
98. Rájapur ...	King's town.
	In Dáráganj circle.
99. Mohri.	
100. Miragalli ...	Mira's lane.
101. Dáráganj ...	Named after Dára Shikoh, son of Sháh Jahán.
102. Baski.	
103. Rája Básu ...	This muhalla contains the celebrated temple of Nág Básu.
104. Allahpur.	
105. Matiyára.	
106. Alopi Bágh ...	Alopi's garden.

Health and drainage.

Situated for the most part on high land, the city of Allahabad is easily drained. Its main drain commences at a large tank near the railway station, and runs through Sháhganj, Yahyápur, and Motíganj. During part of its course it is covered, and during part, is an open drain. It is constructed of brickwork, and is completed almost to the Jumna. When the tank above mentioned overflows, the water flushes this drain; and water can be lifted up into it at any time. There are numerous other drains, but more are wanted. A number of tanks require to be filled in; and the railway, which is carried through the city on a high embankment, seriously interrupts the natural drainage of the place. On the whole, the drainage system of Allahabad cannot be by any means considered perfect.

There are at present no waterworks at Allahabad, but a scheme is under consideration for bringing water from the Ganges at Tikrí, a place about 12 miles west of the city. This is urgently required, as the wells of the station, especially those in the new cantonments and Cannington, give a very insufficient supply of water, and many of them dry up altogether during the hot season. The potable waters of this station were examined by Dr. May in February and March, 1869, previous to the great outbreak of cholera of that year. The physical properties of all the specimens analysed after passing through filter paper were good with an alkaline reaction. The following are the results of some of the analyses[1]:—

Date of analysis.	Position of water source, and by whom used.	Degrees of total hardness.	Degrees of permanent hardness.	Degrees of removable hardness.	Grains of oxygen required for oxidation of readily oxidisable organic matter of 1,000 grains of water.	Total solids in 70,000 grains of filtered water.	Volatile matters.	Mineral matters.	Earthy salts, silica, oxide of iron insoluble in water.	Lime calculated as carbonate.	Silica.	Soluble salts.	Chloride of sodium.	Sulphate of soda.	Carbonate of soda.
February, 18th, 1869.	No. 1, new well at new barracks used by men.	10·9	4·35	6·55	·000325	2·15	·525	23·625	14·7	10·8	Traces.	8·915	2·73	Not determined.	
March, 3rd.	No. 1 well in N. I. lines used by men.	10·7	3·5	7·2	·00014	28·35	·7	27·65	15·4	9·45	Probably 1 gr.	12·25	3·99	1·86	4·18
Ditto, 20th,	Well at High Court used by all.	12·17	3·65	8·52	·00075	...	...	...	...	...	...	...	6·5	3·7	5·32
January, 25th.	No 1 Fort well used by troops.	14·83	2·32	12·51	·000145	34·79	·7	34·09	20·72	15·4	Traces.	13·37	3·15	6·54	3·04
Ditto 28th,	No. 2 Fort well used by troops.	13·44	3·1	10·34	·000155	39·76	1·89	37·87	19·32	16·45	about 1 gr.	18·55	3 57	6·15	3·4
February, 4th.	Wellington lines well used by artillery.	8·9	3·	5·9	·00019	23·4	1·98	2·42	17·115	10·04	·91	4·305	2·625	Traces.	Traces.

The city of Allahabad is, on the whole, a healthy one; but every year a great deal of sickness is brought about by the huge fair at the *Tirbeni*. In 1880 the ratios of deaths from cholera and fever per 1,000 were 1·2 and 16·8, the corresponding figures for the whole of the North-Western Provinces being 1·6 and 23·11. Besides the medical institutions mentioned in the general description of the city, &c., there are a railway dispensary and branch dispensaries of the Colvin Hospital at Dáráganj, Kydganj, Katra, and the Government Press, and an Eye Hospital near the *kotwáli*. Native private practi-

[1] *Fifth Report of Analyses of Potable Waters*, 1869.

tioners are numerous in Allahabad, and seem to enjoy a considerable reputation. Many of them are men who have studied the English system of medicine at Calcutta and elsewhere. *Baids* and *hakims* are very numerous.

Newspapers and printing presses.

The only English newspaper in Allahabad is the *Pioneer*, the leading journal of Upper India. It has a circulation of 3,750 copies daily, and contains many pages devoted to advertisements. Originally started on the 2nd January, 1865, as a tri-weekly paper, it became a "daily" in 1870, and has continued so ever since. In 1874 it was found desirable, for the convenience of foreign readers of the paper, to issue a weekly edition, with the style of *The Pioneer Mail and Indian Weekly News*, being a *resumé* of the contents on Indian subjects of six preceding issues. Another daily paper in English, the *Indian Herald*, was started and carried on for some time in the native interests. It was ably conducted, but there was not room for it, and it ceased to appear at the end of 1881. Vernacular newspapers of various sorts are constantly springing up in Allahabad; but most of them have only an ephemeral existence. At present (1882) there are six of these more or less firmly established, *viz.*, the *Núr-ul-Ábsár*, the *Káyasth Samáchár*, the *Shamim-i-Allahabad*, the *Hindi Pradip*, the *Prayág Samáchár*, and the *Sahas*. The first three are in Urdu. The *Núr-ul-Ábsár* is the oldest vernacular paper in the North-Western Provinces and Oudh, being now in its 31st year. The *Káyasth Samáchár* is a monthly periodical, published in the interests of the Káyasth community. Each of these papers has a circulation of about 150 copies. The *Hindi Pradip* professes to be a monthly periodical of news, politics, literature, the drama, &c. It has now been in existence for five years, and has a circulation of 200 copies. The *Prayág Samáchár* has a circulation of 350 copies, a fact due to its low price—a pice a copy. It is in Hindi, and is badly lithographed. The *Sahas* is the only Bengali paper in these provinces. It appears once a week, and has a circulation of 250 copies. None of these papers are of much literary merit, nor are they marked by violent or disloyal sentiments.

There are seventeen printing presses in Allahabad, *viz.* :—

The Pioneer Press.
„ Presbyterian Mission Press.
„ Indian Railway Service Press.
„ Liverpool Press.
„ Victoria Press.
„ Masdar-ul-barkat Press.
„ Núr-ul-Absár Press.
„ Husaini Press.
The Nazair Kanún-i-Hind Press.
„ Jaláli Press.
„ Dharam Prakash Press.
„ Naiyar-i-Hind Press.
„ Vedic Press.
„ Markham Press.
„ Exchange Press.
„ Trades Circular Press.
„ Oriental Press.

Societies, &c.

The Allahabad Charitable Association was founded in 1854 "for the relief both of the Christian and native poor, and especially for the maintenance of a leper and blind asylum;" but, as now constituted, it dates from 1869. The funds of the association are derived from a Government grant of Rs. 200 monthly, a like contribution from the municipality, the interest on Government promissory notes for Rs. 20,000, and the voluntary contributions of the community. It maintains a leper and a blind asylum, of which natives only are inmates, and a Strangers' Home (founded in 1866) for vagrant Europeans and Eurasians. It grants general charitable relief in the form of small pensions and casual relief, and keeps up a "Women's Workshop" for Europeans and Eurasians in the city of Allahabad. It grants railway passes to poor Europeans who have a certain prospect of employment at another station, but who have no means of getting there. The association gives its help entirely irrespective of creed. It protects the public of Allahabad from an enormous amount of habitual house-begging; and whilst discouraging indiscriminate relief, it secures to the really needy and deserving an economical and effective disbursement of alms. The Free Masons have a lodge in Allahabad, which was started in 1836. The Railway Institute was founded in 1866, and contains a library and a theatre. Other societies are the "Independent Order of Good Templars," the "Anglo-Indian and Eurasian Association," and the "Young Men's Christian Association," all of recent origin. Native societies are the "Allahabad Institute," founded in 1869 for the promotion of the social, intellectual, and moral status of the native community; the "*Banga-Sáhityotsáhaní Sabhá*" (1877) started in the interests of Bengali literature; the "*Árya Samáj*" (1880) in which the Vedic verses are read every Sunday; and the "Prayág Theosophical Society," a Bengali association dating from 1881. The banks of Allahabad are four in number:—The Bank of Bengal, opened in 1863; the Agra Savings Bank, which dates from 1842; the Allahabad Bank, instituted in 1865; and the Uncovenanted Service Bank.

Trade.

Allahabad derives its importance more from the fact of its being the seat of Government, its central situation, and its being the only considerable town in a large and populous district, than on account of any great manufactures that are carried on there. The exports of grain and piece-goods are considerable in themselves; but they are very small when compared with the imports. Probably much of the cloth exported is merely taken from out the municipality into the rest of the district. The octroi returns show that the principal places to which goods are exported

from Allahabad are Bombay, Calcutta, Patna, Agra, and Cawnpore. Importers of articles of food and clothing find excellent markets for their goods in Khuldábád, the Chauk, and Katra; while large quantities of stores of all kinds are imported by the contractors who undertake to supply the necessities of the military force stationed here. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain, 997,132 maunds; refined sugar, 25,913 maunds; unrefined sugar, 39,916 maunds; *ghí*, 16,078 maunds; other articles of food, Rs. 2,67,737; animals for slaughter, Rs. 21,561; oil and oil-seeds, 43,458 maunds; fuel, Rs. 58,958; building materials, Rs. 1,04,852; drugs and spices, Rs. 36,450; tobacco, 9,067 maunds; European and native cloth, Rs. 11,15,270; and metals, Rs. 3,85,521.

Municipality.

The municipal committee of Allahabad at present consists of twenty-five members; whereof eight are *ex-officio* and seventeen non-official. One member is nominated for the approval of Government by the Board of Agency of the East Indian Railway Company. Four members are elected for the civil station by the occupants of houses paying a rent of Rs. 50 and upwards *per mensem*. The wards of the city elect members as follows: Kotwáli, 4; Dáráganj, 2; Kydganj, 2; Motíganj, 1; Colonelganj, 3. The limits of the several wards are conterminous with the police circles. The qualifications for voters in the city are—(1) ownership of houses or lands within the ward; (2) occupancy of houses rented, or rentable, at not less than Rs. 6 *per mensem*; (3) assessment, or liability to assessment under the Income or License Tax Acts for the time being, or, if there be no such Act in force, liability to assessment under the Act next theretofore antecedent. The income of the municipality is chiefly derived from an octroi tax, falling in 1881-82 at the rate of Re. 1 on net receipts per head of population. The following sources of income, however, have also been placed at the disposal of the municipal committee by Government:—

(1) Site-tax and ground-rents on leased lands, grazing dues on unleased lands, in the civil station.

(2) Surplus rents of confiscated villages within the jurisdiction of the municipal committee.

(3) Interest on the invested proceeds of lands in the settlement sold in fee simple.

(4) Surplus receipts of the local agency placed at the disposal of the committee by Government.

(5) License-fees for hackney carriages.

(6) Fines under any municipal rules.

(7) Fines under Gambling Act.

(8) Taxes on saráis and bázárs.

(9) Surplus proceeds of municipal cattle pounds.

The total income of the municipality in 1881-82 was Rs. 2,66,589 (including a balance of Rs. 11,576 from the previous year). The total expenditure in the same year was Rs. 2,30,027: the chief items were—collection, Rs. 14,709; head-office, Rs. 4,320 ; original works (including compensation for houses, &c.), Rs. 11,061 ; repairs and maintenance of roads, Rs. 24,949 ; police, Rs. 28,711 ; education, Rs. 3,144 ; lighting, Rs. 4,391 ; watering roads, Rs. 9,444 ; charitable grants, Rs. 7,853 ; and conservancy, Rs. 56,151.

Cantonments.

The cantonments of Allahabad are three in number,—the new cantonment, the north cantonment, and the fort cantonment. Formerly there was a south cantonment occupying the present site of the Alfred Park and the Roman Catholic Cathedral: but it was found to be very unhealthy, and was abandoned after the Mutiny, when the new cantonment was constructed. This lies west of the civil station of Allahabad, and extends as far as the village of Umarpur Niwán, and from that village the western boundary extends in a straight line to the Grand Trunk Road. In this cantonment are the artillery lines, capable of accommodating one battery; the European infantry lines, where there is room for a regiment at its full strength; and the native infantry lines, situated among the ravines to the north, where a whole native infantry regiment is located. Here also is the station hospital : and out to the west, far from any buildings, the military cemetery. To the west also are the rifle ranges. The regiment of native cavalry stationed at Allahabad is quartered in the north cantonment, which is composed of the Wellington and Chatham lines. These are situated in the extreme north of the Allahabad peninsula, between the Bank of Bengal and the village of Pháphámau. In this cantonment, besides the native cavalry, several commissariat officials are quartered. Here also are the offices of the Allahabad Circle Paymaster and the Cantonment Magistrate. To the north is situated (in *mauza* Bárutkhána) the ancient temple of Shivkoti in honor of the god Mahádeo, at which a large fair takes place every year in Sáwan Sudi Ashtami. The temple is said to be 1,500 years old.

The fort.

The fort, built by the Emperor Akbar about 1575 A.D., at the junction of the Ganges and Jumna, still stands; but it has now assumed the appearance of a modern fortification to the sacrifice of picturesqueness, "the lofty towers being pruned down and the high stone ramparts topped with turf parapets and obscured by a green sloping glacis."[1] The Jumna runs on the south side, close under the fort walls, between high banks having a width from bank to bank of about 900 yards. The

[1] Mr. H. G. Keene's *Hand-book.*

Ganges flows along the east face, with a breadth of 2,500 yards. During the dry months there is a stretch of sandy but cultivable soil, 1,500 yards wide, between the ramparts and the stream, but in the rise during the rainy season the river flows very close to the wall. As the fort is still used as a military work, no description of it can with propriety be given, and the few antiquities it contains have already been described in Part III., under the head ARCHÆOLOGY.

Civil station.

The civil station of Allahabad comprises the whole of the Allahabad peninsula within municipal limits that has not been described as being occupied by the cantonments or the city. It was laid out just after the Mutiny, under the superintendence of Mr. C. B. Thornhill, the then Commissioner. It is separated from the city by[1] South Road, and parallel with this, *i.e.*, running from east to west, are the Canning, Elgin, Edmonstone, Club, and Thornhill Roads; while at right-angles to these are the Stanley, Albert, Clive, Queen's, and Hastings Roads. All these are well laid out and shaded, and on each side of the Canning, Queen's, and Thornhill Roads are double rows of trees with a ride between them. The Cawnpore Road runs diagonally through this network of roads from south-west to north-east, from the Dhúmanganj octroi outpost to the Mayo Hall; and a great deal of traffic passes over it.

Cannington.

This part of the civil station is called Cannington, after the name of the Viceroy in whose time it was laid out, and is occupied by substantial houses built in a remarkably regular manner, inhabited by the European and Eurasian residents. Interspersed among these are many shops kept by European traders. There are two hotels — Laurie's and the Great Eastern, both situated near the railway station. On Canning Road is the General Post Office, and on Stanley Road the North-Western Provinces Club, founded in 1868, and containing over three hundred members. It is a large red-brick building, and at each end is an outlying block containing dormitories. On Queen's Road, and near the railway station, are the Government Telegraph Office, and the Cannington police-station. A handsome stone church is now being erected by private subscription at the place where Canning Road crosses Queen's Road. Just beyond this, but on the west side of Queen's Road, is situated the Government Press, which affords employment to 850 persons, and is kept up at a net cost to Government of Rs. 2,24,972 annually. The building was completed in 1874, and cost Rs. 3,45,000. We

[1] The roads in the civil station of Allahabad are 58½ miles in length, of which 45¾ are municipal and 12¼ local. This total does not include the roads in cantonments.

next come to the Government offices, four rectangular two-storied blocks, built of brick, with the external walls faced with sandstone in ashlar and rubble. These are in the classic style, and were designed by Colonel (now General) Peile, R.E., Public Works Department. The two to the west of Queen's Road contain the Government Secretariat and the Accountant-General's offices. Those to the east are occupied by the High Court and the Board of Revenue. These buildings were completed about 1870, and cost thirteen lákhs of rupees. On the Cawnpore Road is the Allahabad Bank, a little to the west of which, just on the borders of cantonments, is Saint Andrew's Church, the Presbyterian place of worship for Allahabad.

The most frequented road in the Allahabad civil station is the City Road. This leaves the city at the Súraj Kúnd railway bridge, and runs straight to Katra, a large market, which has sprung up chiefly to supply the wants of the European residents of the civil station. On this road are Saint Peter's College (a divinity school of the Church Missionary Society), the Alfred Park, the Roman Catholic Cathedral, and the new Muir College.

Alfred Park.

The Alfred Park is the chief ornament of Allahabad. Its area is 133 acres 1 rood 29 poles, and it is situated on some slightly undulating land, formerly the site of a very unhealthy cantonment. It is supported by municipal grants to the amount of Rs. 8,000 a year, a Government grant of Rs. 1,600, and has minor sources of income. Near the centre of it is situated the bandstand, surrounded by beautifully kept flower-beds and grass-plots, a broad gravel pathway for pedestrians, and a spacious drive for carriages. This is the chief resort of the Allahabad community on band nights. In the Park also is an excellent cricket-ground, with a picturesque and commodious pavilion; and adjoining this are lawn-tennis courts. The park is circled by a ride for equestrians. Besides the houses of the park employés, the only buildings contained in it are the Mayne and Thornhill Memorials, which in reality form one building. This was completed in 1878, and contains a museum and Government library. The building was built from a design by Mr. R. R. Bayne, architect, Calcutta, and is constructed exclusively of stone. Its cost was Rs. 1,90,000. The institutions it contains are maintained by an annual grant of Rs. 3,600 from the Mágh Mela fund. Formerly there was a small zoological garden in the park, but it has now been removed.

To the south of the park, on the other side of the Canning Road, is the District Jail. The average number of prisoners here in 1881 was 579. This jail is under the superintendence of the Junior Civil Surgeon. The park is

separated from Government House on the east by Park Road. Government House is well situated, but is a white stucco building, without any pretensions to architectural beauty. On the west of the park, between it and the Club, stands the Roman Catholic Cathedral, an edifice in the modern Italian style. This is spacious and well-built, and contains a peal of four bells. The foundation-stone was laid in 1871, and the whole building cost Rs. 1,50,000. It is a conspicuous monument of the energy and devotion of the Roman Catholic community in this part of the world, as Rs. 60,000 of the total cost (which sum, however, includes Rs. 1,200 granted by Government) were raised by private contributions.

Muir College.

To the north of the Alfred Park stands the new Muir College, the foundation-stone of which was laid by Lord Northbrook in 1874, and which is now nearly completed. It is built in the form of a quadrangle, of which only three sides are occupied by buildings. On the south is a large hall, which is to be surmounted by a dome, and at the south-west corner is a lofty tower. The college faces westwards, and on this side is a row of class-rooms, with deep verandahs on each side. Over the centre entrance is a small stone dome. The north side of the quadrangle is occupied by the private rooms of the professors, and this part too is surmounted by a dome with a gilded vane. It has been proposed to fill up the fourth side of the quadrangle with an observatory building. The Muir College is perhaps the most handsome building in all India. It is in the Saracenic style, and was planned by Mr. William Emerson of London. The stone used in its construction was procured from Mirzapur, and from Shiurájpur in the Allahabad district. It is estimated that the total cost will be Rs. 8,00,000. A statue of Sir William Muir is to be erected in one of the corridors. It is the work of Mr. G. Simonds, and cost Rs. 10,000, which sum was collected for the purpose by a number of native gentlemen of these provinces headed by the Mahárájah of Benares. The Muir College, Mayo Hall, and Thornhill Memorial were all built by Mr. J. Heinig, Executive Engineer, Public Works Department, who has supplied the information concerning them contained in this article.

Mayo Hall.

To the west of the Muir College and north of the Club stands the Mayo Hall, a bizarre structure of red brick, designed by Mr. Bayne, the architect of the East Indian Railway, and completed in 1879. It consists of a spacious hall, with an excellent floor for dancing, a lofty tower or steeple 180 feet high, and several spacious committee rooms. The major portion of the internal decorations are from designs furnished

by Professor Gamble of the South Kensington Museum. The Hall is managed by a committee, and is available for all public meetings, &c. It is lighted with gas, and contains an excellent bust of Lord Mayo, executed by Boehm. This building was erected from funds subscribed by the projectors, and from grants made by the municipality of Allahabad and by Government. Its cost was about Rs. 1,85,000.

On Cutcherry Road are situated the Masonic Hall, the police lines, and the offices of the magistrate and collector and his subordinates; opposite which is a handsome stone *dharamsála* for the accommodation of suitors and witnesses. The Bank of Bengal is north of Katra, and near it are the civil courts. South of these, on Church Road, is the office of the *Pioneer*. In the same building is a Government telegraph office; and a little to the left is Trinity Church. A continuation of Church Road, called Lowther Road, passes along the east side of Government House, and runs into the city at Kotaparcha. On it is situated the Government High School.

Katra and Colonelganj.

Katra and Colonelganj form a mass of native shops and houses between Church Road, the Muir College, and the district offices. They contain a police-station and a post-office. In Colonelganj, near the junction of the Fort and Mayne Roads, is a famous Hindu temple, supposed to be on the very spot where Ráma and his brother Bhárata were hospitably entertained by the sage Bháradwáj. The main street of Katra is broad, well-lighted, and lined with *nim* trees. Two metalled roads run through Colonelganj at right-angles to each other.

Pháphámau.

Pháphámau is a considerable suburb lying about two miles north of Katra on the Ganges, which is here spanned by a bridge-of-boats during the dry season, connecting Allahabad with the Fyzabad road. The police have an outpost here; and here too are situated an old magazine and the Roman Catholic Convent. The sisterhood are well known throughout Allahabad for their charity; and their girls' school is one of the best educational establishments in the place.

Christian village.

The "Christian village" owes its origin to the destruction during the Mutiny of 1857 of the Sikandra Orphan Press at Agra. The establishment was reorganised in 1858, and brought down to Allahabad in consequence of the change in the seat of Government which took place then. The employés, all native Christians, were transferred to Allahabad; and as they did not mix readily with the general population, it became necessary to supply them with a fixed place to reside in. A piece of rent-free land (situated on the west side of the new Pháphámau

Road), about 45 acres in extent, together with a grant of Rs. 25,000 for building purposes, were allotted by Government for the purpose to the Church Missionary Society. This project was only entertained after considerable delay. The final result, however, is a prettily laid out and well situated village on the highland overlooking the Ganges. This was built in 1870-71, and consists of about a hundred houses. From out the mango trees, which grow all through the village, peeps the spire of perhaps the prettiest and most English-looking church in the whole of the North-Western Provinces. This was completed and consecrated in 1875. The village also contains a commodious schoolhouse, a dispensary, and a parsonage. The congregation of St. Peter's Church is identical with the population of the village, and consists of 510 souls, under the spiritual and temporal charge of a regularly ordained native pastor[1] of the Church Missionary Society. In the management of the village he is assisted by four other trustees,—the commissioner, the collector, the director of public instruction, and the superintendent of the government press. The affairs of the village, however, are to a considerable extent managed by a council (*panchâyat*) elected by the inhabitants themselves. The village now needs but little help from the Church Missionary Society. It is called Muirabad, as it chiefly owes its existence to the interest taken in it by Sir William Muir, late Lieutenant-Governor of the North-Western Provinces.

Andháwan.—Village in parganah Atharban, and tahsíl Manjhanpur; distant 33 miles west from Allahabad, and 10 south-west from Manjhanpur-Páta. Latitude 25°-25′-42″; longitude 81°-18′-45″. Population (1881) 2,248 (1,133 females).

Arail parganah.—See KARCHHANA TAHSÍL.

Arail.—Ancient village on the south bank of the Ganges, where it is joined by the Jumna, in tahsíl Karchhana; distant four miles south-east from Allahabad, and 10 miles north-north-west from Karchhana. Latitude 25°-25′-10″; longitude 81°-55′-15″. Population (1881) 2,152 (1,029 females). It is a Great Trigonometrical Survey station. "The date of its foundation is unknown, but it was partially rebuilt by Akbar, who called it Jalálabad, after his own title of Jalál-ud-dín. This name has now been lost, and the city, what remains of it, is known by its ancient title." [*Settlement Report*, 1878.] It contains two old Hindu temples in honour of Beni Mádho and Someshar Náth, and has a Government school.

Asráwi Kalán.—Village—close to the banks of the Jumna—in parganah Cháil, and tahsíl Allahabad; distant eight miles south-west from Allahabad.

[1] At present the Revd. D. Mohun, who supplied the materials for this notice.

Latitude 25°-22′-47″; longitude 81°-46′-28″. Population (1881) 2,094 (1,129 females).

Atharban.—Western parganah of the Manjhanpur tahsíl. It is bounded on the north and east by parganahs Kara and Karári respectively; the Jumna forms a natural boundary on the south and for half the distance on the west, separating the parganah from the Bánda district; while the remaining western boundary is formed by the district of Fatehpur. The total area according to the latest official statement (1881) was 119·4 square miles, of which 77·8 were cultivated, 19'9 cultivable, and 21·7 barren; the whole paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs. 1,00,716; or, with local rates and cesses, Rs. 1,17,839. The amount of rent, including local cesses paid by cultivators, was Rs. 1,47,635. There were 44,653 inhabitants (21,951 females) in 1881. For a description of the physical features, &c., of the parganah, see MANJHANPUR TAHSÍL.

Bárah.—Westernmost tahsíl and parganah of the trans-Jumna tract. It is bounded on the north by the Jumna, which separates it from parganah Cháil; on the east by the Arail parganah; on the south-east by the Tons, which divides it from the Khairágarh parganah; on the south-west by Rewah; and on the west by the Kirwi subdivision of the Bánda district. Its average length is about 21 miles, and its average breadth about 12 miles. There are attached to it two isolated villages, Chaukhandi and Khoha, situated in Rewah, about 12 miles as the crow flies from its south-west corner. The total area of the tahsíl according to the latest official statement (1881) was 259·1 square miles, of which 141·9 were cultivated, 72 cultivable, and 45·2 barren; the whole paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs. 1,30,550; or, with local-rates and cesses, Rs. 1,53,497. The amount of rent, including local cesses, paid by cultivators was Rs. 2,20,805.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 242 inhabited villages: of which 145 had less than 200 inhabitants; 72 between 200 and 500; 23 between 500 and 1,000; and 2 between 1,000 and 2,000. There were no villages with a population of more than 2,000. The total population of the tahsíl was 53,430 (26,502 females). The density to the square mile is accordingly only 206, while the average of the district is 520·3. Classified according to religion, there were 51,579 Hindus (25,605 females), and 1,851 Musalmáns (897 females).

Population.

Physical features.

In physical features, this tahsíl, together with that of Khairágarh, differs greatly from the rest of the district. These tracts form the northern outskirts of the high tableland of Central India, and resemble in character the Bánda and Hamírpur districts. The main feature is the long low ranges of sandstone hills, occasionally culminating in small peaks of rock. Between these the land sometimes dips down into a broad valley of fertile black soil (*már*), and sometimes spreads into wide stony plains too dry and hard to be cultivated except in favourable spots. The tahsíl may be divided into three main tracts: first, the strip of lowland along the bank of the Jumna, varying in width from one to three miles; secondly, the high upland tract, of which the main portion of the tahsíl on the west side beyond this lowland strip consists; and, thirdly, the low *már* plain lying on the eastern side.

The first of these tracts is an old alluvial formation, the greater part of which lies on a level out of reach of flooding by the river, and is thickly dotted with villages and hamlets. The predominant soils are *dúmat*, *sígon*, and *matiyár*. There is little *már*, and only here and there is there any of the low-lying moist land known as *kachhár*. The land is well worked, and the produce, as a rule, is good. The chief crops are *júár* and *bájra* in the *kharíf*; and gram, and wheat or barley generally sown mixed with peas, in the *rabi*. The second main tract occupies almost three-fifths of the area of the tahsíl. On its rocky hills nothing whatever will grow, and on its broad stony slopes only a little *kodon* or some coarse *kharíf* grain can be raised here and there. The intermediate tablelands are generally covered with fields or the traces of fields. The soil is mostly an inferior *már*, and is easily affected either by an excess or a deficiency of rain. The depressions, however, between the hill ranges and tablelands contain fair *már* and *matiyár* soil, and rice is here pretty largely grown. The third tract is of much superior quality to the second. It consists of a low plain, which catches the drainage from the north and west. The soil, which is for the most part either *már* or *matiyár*, is by nature moist. All the best lands bear a double crop of rice and *rabi*, and the finer *már* soil bears good wheat and barley. The chief drawback to this tract is that, owing to its low level, it is liable to injury by floods in years of excessive rainfall.

Taking the tahsíl as a whole, it is much inferior in quality to any other part of the district, except the southern part of Khairágarh. The outturn is almost wholly dependent on the rainfall, and there is no well irrigation, except here and there around village sites. In the rocky tracts water is deep,

and wells can only be sunk with great difficulty : in the lowlying tracts the soil, unsuitable for well-sinking and tank irrigation, covers only a small area. The nature of the soil, too, is such that irrigation can only be of use under certain conditions, and could not be universally applied : the soil generally, and especially *már*, is so porous and sucks in moisture so quickly, that water will not spread over the ground at all, unless it has been pulverised and specially prepared ; and to water a field effectually the water must be flung broadcast over it by a laborious process. On the whole, it may be said that the surplus which remains to the cultivators for the payment of rent is abnormally small even in ordinary years. The climate of the tahsíl is unhealthy. In the rocky tracts the heat in the dry months is intense, and water is scarce ; in the rainy season the lowlying tracts become a swamp. The result is that fever is everywhere prevalent.

Fiscal history.

The fiscal history of this tahsíl is intricate. At the cession it was included in a single contract of settlement with the then rája of Bárah ; but it was sold in 1810 for arrears of revenue and purchased by the rája of Benares. It reverted from the latter in 1831, under a decree of the special commission, to Lál Chhatrpat Sinh, father of the present rája of Bárah. The detailed settlement of the tahsíl, under Regulation VII. of 1822, was commenced by Mr. Spiers in 1832, and completed in 1834. For some reason Lál Chhatrpat Sinh was, under the sanction of Government, excluded from the management of his property, and the settlement of the entire tahsíl made with farmers ; a *málikána* allowance of 20 per cent. on the Government demand, *i.e.*, one-sixth of the sum paid by the farmers, being granted to the rája. No inquiry was made as to the existence of proprietary rights inferior to the rája's ; the farmers selected were usually the *mukaddams* of the villages when *mukaddams* existed, but they were settled with, not as *mukaddams*, but as farmers, and all equally paid *málikána*. The term of this settlement extended to 1847. In 1839, when Mr. Spiers' settlement had still eight years to run, the settlement of the district under Regulation IX. of 1833 was made by Mr. Montgomery. But, apparently, the fact that in Mr. Spiers' settlement the question of subordinate proprietary rights was not touched, did not occur to him ; and he accepted the arrangements as they stood, and took engagements for a 30 years' settlement from the persons he found in possession. When, however, the term of the farming leases of the preceding settlement expired, the matter was brought to the notice of Government, and between 1847 and 1853 a succession of officers were appointed to investigate the question, while the rája was again excluded from management for another term of 12 years

from 1847. The result of the investigation showed that subordinate rights did exist in nearly two-fifths of the whole number of villages. In these villages the farming settlement accordingly terminated, and a *biswadári* settlement was made with the *mukaddams* on the same terms as before, that is, the revenue demands were unchanged and one-sixth of the payments was given to the rája as *málikána*. In a few villages in which the rája had formerly granted away his proprietary right, settlement was made free of *málikána* with the persons in possession. In the remaining villages the farming leases were continued for a term of 12 years, *i.e.*, up to 1859, *málikána* being payable as before.

Rája Chhatrpat Sinh died in 1854; but his successor, the present Rája Banspat Sinh, although admittedly competent to manage, could not assume possession of the villages last mentioned till 1859, after the farming leases had expired. In 1863 the rája, having fallen into debt to the amount of three lákhs of rupees, was obliged to sell his *málikána* allowance of Rs. 12,781-3-7 to a banker named Manohar Dás for Rs. 1,40,000, and to lease his *zamíndári* villages for a short term of years. In 1871-72 he resumed possession of his property, which now consists only of his *zamíndári* estate.

Bárah.—The tahsíli town of the tahsíl of the same name, situated on an unmetalled road, 18 miles south-south-west of Allahabad. Latitude 25°-15′-11·75″; longitude 81°-45′-29·91″. It is about a half mile distant from the Jabalpur branch of the East Indian Railway. The nearest station is Jasra, five miles distant. Population (1881) 686 (327 females). It contains an imperial post-office, a second-class police-station, a branch dispensary (2,000 patients in 1882), and a village school. Situated in the midst of marshes, the place is very unhealthy.

Baraut.—Village in parganah Kiwái; distant 28 miles east-south-east from Allahabad along the Grand Trunk Road, and five south-east from Handia. Population (1881) 1,229 (549 females). It has a district post-office, and a third-class police-station.

Barethi.—Village in parganah Mah; distant 15 miles east from Allahabad, and 7 west from Handia. Latitude 25°-32′-38″; longitude 82°-7′-26″. Population (1881) 2,803 (1,371 females).

Barokhar.—Talúka of the Meja tahsíl. See the article on that tahsíl.

Barokhar.—Village at the foot of the Khaimúr hills, in the very south of the district, in parganah Khairágarh; distant 40 miles south from Allahabad, and 21 south-west from Meja. Latitude 24°-53′-50″; longitude 81°-58′-38″. Population (1881) 3,210 (1,563 females). The local bázár, held on Wednesdays

and Saturdays, has a traffic the value of which is estimated at Rs. 1,400 yearly. There is a police outpost.

Bháratganj.—Town, about a mile north of Mánda and separated from it by a hill, in parganah Khairágarh ; distant 39 miles south-east from Allahabad, and 11 east from Meja. Latitude 25°-6′-59·3″ ; longitude 82°-18′-54·9″. Population (1881) 4,043 (2,118 females). It has a district post-office. There is a flourishing market here, with a traffic the annual value of which is estimated at Rs. 23,000. Trade is carried on with Mirzapur, Benares, and other places, principally in grain, cloth, metal vessels, &c. "Famous for its dyed and stamped cloths and iron vessels" [*Settlement Report*, 1878]. It is called after Bhárat, an ancestor of the rája of Mánda, who founded it about two hundred years ago.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 343-9-9 from the preceding year, gave a total income of Rs. 1,469-13-9. The expenditure, which was chiefly on police (Rs. 559-5-10), public works (Rs. 185), and conservancy (Rs. 216), amounted to Rs, 1,060-14-3. The returns showed 957 houses, of which 460 were assessed with the tax : the incidence being Rs. 2-7-2 per house assessed, and Re. 0-4-5 per head of population.

Bharwári.—Village in parganah Cháil ; distant 24 miles west-north-west from Allahabad. Population (1881) 1,066 (443 females). It is situated at the junction of three metalled roads, leading to Manjhanpur, Múratganj, and Koh Khiráj. Is a railway station on the East Indian Railway, and has an imperial post-office and a Government school.

Bhíta.—Small village in tahsíl Karchhana; distant 11 miles south-south-west from Allahabad, and 10 west from Karchhana. Latitude 25°-18′-31·93″ ; longitude 81°-50′-31·82″. Population (1881) 503 (253 females). For an account of the ancient remains at Bhíta, see Part III. under the head ANTIQUITIES [*supra*, p. 69].

Bíkar.—Small village, on the south bank of the Jumna, in tahsíl Karchhana ; distant 11 miles south-south-west from Allahabad, and 10 west from Karchhana. Latitude 25°-19′-3″ ; longitude 81°-50′-29″. Population (1881) 617 (346 females). It has an extensive trade with Mirzapur, Calcutta, &c., in grain, linseed, cattle, and hides, which are exported from it in large quantities.

Cháil parganah.—*Vide* ALLAHABAD TAHSÍL.

Cháil.—An old village, noticeable only as having been in former days a tahsíli station. Latitude 25°-25′-18″; longitude 81°-41′-5″. It is about five miles south of Pura Mufti on the Grand Trunk Road, and distant 16 miles west from Allahabad. Population (1881) 1,741 (941 females). A Government

school is located in the old tahsíl building, and the village is still adorned with two handsome mosques.

Charwa.—Large village in parganah Cháil; distant 19 miles west from Allahabad, and 3 miles south of the Grand Trunk Road. Latitude 25°-28′-50″; longitude 81°-37′-51″. Population (1881) 5,589 (2,819 females). It is principally owned by Brahman landlords.

Chaukhandi.—This village, together with Khoha, is included in tahsíl Bárah, but is situated 12 miles over the border of the district in the Rewah territory. Latitude 24°-59′-53″; longitude 81°-27′-5″. Population (1881) 1,477 (779 females). There is a local bázár here, and the value of the annual traffic is estimated at Rs. 2,000. It is also a station of the Great Trigonometrical Survey. It has been repeatedly proposed to transfer this village to Rewah: but negotiations with that object have always failed.

Chaurási.—Northern talúka of tahsíl Meja. See the article on that tahsíl.

Daiya.—Southern taluka of MEJA TAHSÍL, which see.

Dáráganj.—Suburb of Allahabad city. See the article on that city.

Dáránagar.—Town in parganah Kara, two miles north of the Grand Trunk Road; distant 39 miles west-north-west from Allahabad, and 4 north-east from Siráthu. Latitude 25°-40′-54″; longitude 81°-23′-28″. Population (1881) 3,273 (1,639 females). It has an imperial post-office and a tahsíli school. The market, held daily, has traffic with Oudh, Agra, and other places, principally in grain, cloth, brass vessels, and cotton. The estimate of the annual value of this trade is Rs. 9,000. Dáránagar was founded in the reign of Sháh Jahán, and named after his eldest son, Dára Shikoh.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 142-9-2 from the preceding year, gave a total income of Rs. 920-6-5. The expenditure, which was chiefly on police (Rs. 433-9-9), public works (Rs. 123), and conservancy (Rs. 128), amounted to Rs. 782-3-11. The returns showed 558 houses, of which 451 were assessed with the tax: the incidence being Re. 1-11-5 per house assessed, and Re. 0-4-1 per head of population.

Deoria.—Small village on the banks of the Jumna, in tahsíl Karchhana; distant 11 miles south-south-west from Allahabad, and 10 west from Karchhana. Latitude 25°-18′-57″; longitude 81°-50′-6″. Population (1881) 286 (154 females). The local bázár has an annual traffic the value of which is estimated at nearly Rs. 4,000. Opposite this village, in the stream of the Jumna, is situated the picturesque temple of Sujáu Deotá [*vide* ANTIQUITIES, p. 70].

Dhokrí.—Village in parganah Jhúsi; distant 17 miles south-east from Allahabad, and 14 south from Phúlpur. Latitude 25°-21′-26″; longitude 82°-7′-50″. Population (1881) 2,559 (1,262 females).

Dubáwal.—Village in parganah Jhúsi; distant 10 miles south-east from Allahabad, and 14 south-south-west from Phúlpur. Latitude 25°-22′-12″; longitude 82°-2′-51″. Population (1881) 2,426 (1,218 females).

Garhwa.—*Vide* ANTIQUITIES [Part III., page 65.]

Ghínpur.—Village in parganah Mirzápur Chauhári; distant 25 miles north-north-east from Allahabad, and 12 north-east from Soráon. Latitude 25°-43′-45″; longitude 82°-2′-51″. Population (1881) 2,118 (1,107 females).

Ghúrpur.—Small village in parganah Arail; distant 10 miles south from Allahabad, and 8 west from Karchhana. Latitude 25°-18′-49″; longitude 81°-51′-23″. Population (1881) 144 (68 females). It has a district post-office, a third-class police-station, and a local bázár with traffic the annual value of which is about Rs. 2,000.

Gohri.—Village in parganah Soráon; distant eight miles north from Allahabad, and three south from Soráon. Latitude 25°-34′-0″; longitude 81°-54′-25″. Population (1881) 2,131 (1,048 females). The local bázár, better known as Mohanganj, has an annual traffic, valued at between Rs. 1,000 and Rs. 1,500, mostly in tobacco.

Handia.—Easternmost of the three trans-Gangetic tahsíls of the district,

Boundaries, area, &c.

comprising the parganahs of Mah and Kiwái. It is bounded on the north by Jaunpur; on the east by Mirzapur; on the south by the Ganges, separating it from tahsíl Khairágarh; and on the west by parganahs Jhúsi and Sikandra. Its greatest length north and south, and its greatest breadth east and west, are each about 20 miles. The total area according to the latest official statement (1881) was 296·3 square miles, of which 174·8 were cultivated, 41 cultivable, and 80·5 barren. The area paying Government revenue or quit-rent was 294·9 square miles (174·3 cultivated, 40·9 cultivable, 79·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 3,22,143; or, with local rates and cesses, Rs. 3,77,245. The amount of rent, including local cesses, paid by cultivators was Rs. 5,61,016.

Population.

According to the census of 1881, the tahsíl contained 586 inhabited villages: of which 258 had less than 200 inhabitants; 220 between 200 and 500; 85 between 500 and 1,000; 22 between 1,000 and 2,000; and 1 between 2,000 and 3,000. There were no villages or towns containing a population of more than 3,000 inhabitants. The total population was 184,754 (91,090 females), giving a density of 623·5 to the square mile. Classified according to religion, there were 165,420 Hindus (81,132 females), and 19,334 Musalmáns (9,958 females).

Physical features.

Parganah Mah may be briefly described as consisting of two lowlying tracts with a high ridge between them, and parganah Kiwái as consisting of a hollow of lowlying land, the northern edge being formed by the Mah ridge, and the southern by the high bank of the Ganges. The soil of the lowlying tracts of Mah and of Kiwái are clayey in character; and the cultivated land in the former is interspersed with patches of *úsar* waste. The Mah ridge passes into Mirzapur, and a spur of highland from the same ridge enters the east side of Kiwái. The soil of this ridge is mainly loam, varying in quality according to position and level, and with little or no trace of *úsar*. The high bank of the Ganges, mentioned above as forming the southern edge of the Kiwái depression, is a strip of highlying uneven *kankar* land, varying in width from one to three miles, and forming the high water bank of the river. North of this ridge is a strip of level loam, which intervenes between the ridge and the lowlying clay soil of the Kiwái trough. Only in the south-west corner of the tahsíl is there any alluvial land; this adjoins and forms part of the Jhúsi *kachhár*. The drainage lines of the tahsíl lie east and south. There are numerous *jhíls*, which receive the water from the highlands. After they are filled, the surplus finds its way to the Barnan, the Bairagia, and the Ganges. The Barnan *nála* enters Máh at its north-west corner from Sikandra. After running for some distance in a broad bed along the Jaunpur border, it turns southward and passes through a large tract of lowlying rice land, which it annually floods. It then flows east and again north in deep cutting into Mirzapur. The Bairagia *nála* runs through the south-west corner of Máh, and forming the boundary of parganahs Kiwái and Jhúsi, empties itself into the Ganges. Neither of these streams carries water except in the rains.

Landholders and tenants.

The principal landholding classes in the tahsíl are Muhammadans, Rájputs, and Baniás. Of the Musalmán proprietors, the Saiyids of Utraon and Shaikhs of Basgit are the oldest, their possession dating as far back as the cession. Many of the Rájputs are also old hereditary landholders. The principal cultivating classes are Brahmans, Ahírs, Rájputs, and Kurmís. Their condition is much the same as that of their brethren in the other trans-Gangetic tahsíls of the district. The high-caste cultivators are here as elsewhere in the district the favoured classes in the matter of rent-paying.

Fiscal history.

There is nothing special to note in the fiscal history of this tahsíl. Of parganah Mah, no mention is found in any of the old reports prior to 1215 *fasli* (1808 A.D.) Parganah

Kiwái was ceded by the nawáb wazír of Oudh to this Government in 1816. Since their cession, the revenues of both the parganahs have steadily increased at every succeeding settlement.

Handia.—The principal place in the tahsíl just described; distant 23 miles east-south-east from Allahabad, along the Grand Trunk Road towards Benares. Latitude 25°-21′-56″; longitude 82°-13′-50″. Population (1881) 1,992 (978 females). It has an imperial post-office, a first-class police-station, a tahsíli school, and a first-class branch dispensary (3,234 patients in 1882). The market—called Munshíganj—carries on trade with Mirzapur and Jaunpur, mainly in hides, the value of which in Rs. 7,500 annually.

Hanumánganj.—Small village in parganah Jhúsi; distant 12 miles east-south-east from Allahabad, along the Grand Trunk Road towards Benares, and 11 south-south-west from Phúlpur. Latitude 25°-24′-50″; longitude 82°-4′-13″. Population (1881) 633 (273 females). It has an imperial post-office, and a third-class police-station.

Ismáilganj.—See TIKRI.

Jasra.—Small village, in tahsíl Karchhana, noticeable only as being a railway station on the East Indian Railway (Jabalpur branch); distant 14 miles south from Allahabad, and 11 west from Karchhana. Latitude 25°-16′-40″; longitude 81°-48′-48″. Population (1881) 278 (134 females).

Jhúsi.—Southern parganah of tahsíl Phúlpur; lies east of the city of Allahabad across the Ganges, which, making a bend to the east after its junction with the Jumna, forms the boundary of the parganah both on the west and the south sides. On the east it is bounded by tahsíl Handia, and on the north by parganah Sikandra. Its average length is about 12 miles, and its average breadth about 10 miles. The total area according to the latest official statement (1881) was 118·2 square miles, of which 71·2 were cultivated, 20·7 cultivable, and 26·3 barren; and the whole pays Government revenue or quit-rent. The amount of this payment to Government (including, where such exists, water-advantage, but not water-rates) was Rs. 1,38,704; or, with local rates and cesses, Rs. 1,62,163. The amount of rent, including local cesses, paid by cultivators was Rs. 2,04,659. The population in 1881 was 68,532 (34,503 females). For an account of the physical features, &c., of the parganah, see PHÚLPUR TAHSÍL.

Jhúsi.—An ancient town situated 14 miles south-west of Phúlpur, on the north bank of the Ganges, and on the Grand Trunk Road. Latitude 25°-26-′18·8″; longitude 81°-56′-44·2″. A bridge of boats in the dry season, and a ferry in the rains connects it with Dáráganj, a suburb of Allahabad on

the other side of the river. Population (1881) 3,671. The town consists of New Jhúsi (population 2,267) and Old Jhúsi (population 1,404). Here is a Great Trigonometrical Survey station, an imperial post-office, and a first-class police station.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 123-12-3 from the preceding year, gave a total income of Rs. 724-0-9. The expenditure, which was chiefly on police (Rs. 332-10-0), public works (Rs. 131-4-0), and conservancy (Rs. 153-15-0), amounted to Rs. 680-1-6. The returns showed 665 houses, of which 343 were assessed with the tax: the incidence being Re. 1-12-0 per house assessed, and Re. 0-3-8 per head of population.

The town of Jhúsi[1] is by common consent allowed to be the *Pratisthán* or *Kesi*, of the Puranic histories, the residence of the first prince of the lunar dynasty, Pururavas, the son of Buddha, the son of the moon. It was afterwards called *Harbongpur*, and was the principal scene of the vagaries of Rája Harbong, from whom it derived its name. These vagaries the rája carried to such extremes that "*Harbong-ka-ráj*" has become a proverbial expression for civil disorder and maladministration. Various stories are current about this rája, all showing that injustice was the quality for which he was most noted. Among other absurdities he ordered that all things, whether rare or common, should be sold at the same price. This induced the great Gorukhnáth when on his travels to take up his abode for a time at Harbongpur, although his teacher Muchhander counselled retreat. Not many days after their arrival a murderer was to be executed but escaped, whereupon the rája, in a rage, ordered that the two largest men in the crowd should be hung in the place of the criminal. The two largest men happened to be Gorukhnáth and Muchhander; who took counsel together, and, when brought to the gallows, quarrelled for precedence. The rája, struck with the strangeness of this proceeding, inquired the cause; and was informed by Muchhander that they had ascertained from books and learned pandits that whoever should be first hanged that day would go immediately to Paradise. "If that be the case," said the rája, "the fate is too good for either of you. I'll hang first, if you please:" and he was hanged at his own request. The devotees, shocked at the atrocities which took place in Harbongpur after his death, reduced it to ruins. Musalmáns ascribe its destruction to a miracle of Saiyid 'Ali Murtaza, who died in 1359 A.D.; and who is said to have changed the name of the place to Jhúsi, which name is derived from *jhúnsa*, a kind of grass which is abundant there. In the time of Akbar the town was known by the name of Hadiabas: and it formed one of the triangle

[1] *Vide* Elliot's *Glossary*, "*Hurbong-ka-ráj*."

of cities (Prayág and Jalálabad being the others) forming the centre from which the *súba* of Allahabad was ruled. It subsequently reassumed its older name.

Kájú.—Village in parganah Cháil; distant 21 miles west from Allahabad. Latitude 25°-28′-53″; longitude 81°-35′-29″. Population (1881) 2,165 (1,132 females). It contains a Government school.

Kaliánpur.—Village in parganah Soráon; distant 21 miles north from Allahabad, and 10 miles north from Soráon. Latitude 25°-44′-20″; longitude 81°-50′-54″. Population (1881) 2,2.7 (1,159 females).

Kara parganah.—*Vide* SIRÁTHU TAHSÍL.

Kara.—Large town on the banks of the Ganges, in tahsíl Siráthu; distant 41 miles west-north-west from Allahabad, four miles north of the Grand Trunk Road, and five north-north-east from Siráthu. Latitude 25°-41′-55″; longitude 81°-24′-21″. By the census of 1881 the area was 133 acres, with a total population of 5,080 (2,564 females), giving a density of 38 to the acre. The Hindus numbered 2,054 (1,044 females), and Musalmáns 3,026 (1,520 females). It is a station of the Great Trigonometrical Survey, and has an imperial post-office and a third-class police-station. There is a large fair held here every year, when the standard of Gházi Mír, a celebrated *fakír*, is carried in procession. The market has traffic with Oudh and Fatehpur, principally in grain, cloth, and paper, which is estimated as having a yearly value of Rs. 8,000. Mr. Porter, the settlement officer, remarks:—"There was formerly a large trade and manufacture of paper in this town, but it has of late much declined." This is mainly due to the paper factories which have been established at Shiurampur (Serampore). The blankets made here are still well known. The place is celebrated as being the seat of government of the Pathán *súba* of Kara-Mánikpur; and its vicissitudes of fortune are described in the historical notice of the district in Part III. Its ruins are alluded to under the head of ANTIQUITIES. The water-supply of the place is very scanty.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 167-1-9 from the preceding year, gave a total income of Rs. 1,086-14-6. The expenditure, which was chiefly on police (Rs. 467-13-9), public works (Rs. 120), and conservancy (Rs. 200), amounted to Rs. 898-9-11. The returns showed 1,010 houses, of which 485 were assessed with the tax: the incidence being Re. 1-14-3 per house assessed, and Re. 0-3-2 per head of population.

Karári.—Eastern parganah of the Manjhanpur tahsíl. It is bounded on the north by parganah Kara; on the east by parganah Cháil; on the south by

the Jumna, which separates it from the Bánda district; and on the west by parganah Atharban. The total area according to the latest official statement (1881) was 154·3 square miles, of which 99·1 were cultivated, 19·1 cultivable, and 36·1 barren; all paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs. 1,37,552; or, with local rates and cesses, Rs. 1,60,936. The amount of rent, including local cesses, paid by cultivators was Rs. 2,39,874. Population (1881) 75,630 (38,116 females). For a description of the physical features, &c., see MANJHANPUR TAHSÍL.

Karári.—Town in the parganah of the same name; distant (*vid* Grand Trunk Road and Bharwári) 33 miles west from Allahabad and 6 south-east from Manjhanpur-Páta. Latitude 25°-27′-5″; longitude 81°-28′-19″. Population (1881) 3,534 (1,658 females). It has an imperial post-office, a Government school, and a second-class police-station. Act XX. of 1856 was once in force for a short time; but had to be withdrawn owing to the opposition shown to it by the inhabitants, who, as soon as it was introduced, proceeded to leave the town. There is an old fort here, formerly used as the tahsíli; but it is now in ruins. The local bázár has an annual traffic of a value estimated at Rs. 1,000. The principal inhabitants are Saiyids of the Shia sect, who claim descent from Saiyid Hasám, who came direct from Persia and founded Karári.

Karchhana.—Middle tahsíl of the three trans-Jumna tahsíls, conterminous with the parganah of Arail. It is bounded on the west by tahsíl Bárah; while on the north, east, and south it is enclosed by the Jumna, Ganges, and Tons. The Jumna divides it from parganah Cháil, the Ganges from parganahs Jhúsi and Kiwái, and the Tons from parganah Khairágarh. Its greatest length north and south is about 19 miles, and its greatest breadth east and west about 22 miles. The total area according to the latest official statement (1881) was 263 square miles, of which 168·9 were cultivated, 44·8 cultivable, and 49·3 barren; the whole paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs. 2,66,338; or, with local rates and cesses, Rs. 3,11,497. The amount of rent, including local cesses, paid by cultivators was Rs. 4,44,320.

Boundaries, areas, &c.

According to the census of 1881, the tahsíl contained 339 inhabited villages: of these 126 had less than 200 inhabitants; 139 between 200 and 500; 58 between 500 and 1,000; 13 between 1,000 and 2,000; 2 between 2,000 and 3,000; and 1 between 3,000 and 5,000. There are no towns of any importance except Karma, where Act XX.

Population.

of 1856 is in force; but Bhita and Deoriya are interesting from an antiquarian point of view. At Naini is the Allahabad Central Jail. Karchhana itself is a neat little village about two miles away from the railway station of the same name. The total population of the tahsíl was 124,094 (61,396 females), giving a density of 471·84 to the square mile. Classified according to religion, there were 115,113 Hindus (56,984 females), 8,942 Musalmáns (4,397 females), 2 Jains (both males), and 37 Christians (15 females).

Physical features.

Karchhana is an irregular shaped tahsíl, the northernmost point being on the Jumna between the East Indian Railway Bridge and the Allahabad Fort. It consists of lands of a very varied character. To the extreme west, the stone hills and black soil valleys of the Bárah tahsíl are found in few villages; but most of the land on the Bárah borders is lowlying clay soil (*matiyár*). This forms the basin in which the drainage from the hills collects, the surplus forcing its way north-east and west into the surrounding rivers. A strip of fine level loam, running north-west and south-east, and projecting northwards to the confluence of the Ganges and the Tons, lies north of the clay tract. The extreme east of the northern projection of this strip of loam is lowlying land flanked by a high bank, and is evidently an old bed of the Ganges. The water in it lies close to the surface, and the land is so moist that no irrigation is required. The soil is much the same, the crops as good, and the rents as high as in the upland irrigated loam tract. Except this lowlying tract, the country along the three rivers consists of strips of highlying undulating land, much cut up by drainage lines. These vary in breadth from one to three miles. Below these on the Ganges and Jumna, there are at intervals patches of rich alluvial land and large tracts of sandy waste. Besides the country already described, there are included in this tahsíl a tract of alluvial land at the junction of the Ganges and the Tons, and two islands in the centre of the former river. These are liable at any time to have their value largely increased by alluvial deposits, or, on the other hand, to be entirely obliterated by the action of the river.

Landholders and tenants.

The original inhabitants of the tahsíl are said to have been Bhars, and traces of them still remain in the mounds of earth and brick (the ruins of their forts) that still dot the tahsíl. From the western portion along the Jumna the Bhars were driven by Irádat Khán, the founder of Irádatganj, and the reputed ancestor of the present Pathán zamíndárs. The northern portion along the Ganges was taken by the Bais Rájputs, probably mercenary soldiers from Oudh; they claim to have held since the time of Akbar. The east was conquered, so say the legends, in the

16th century by Hírápuri Pándes under Pan Pánde, from whom is derived the name Panása, their chief seat. The southern part, after the expulsion of the Bhars, was occupied by a branch of the Kanauj royal family of Gaharwár Rájputs. These were the four principal tribes who succeeded the Bhars, and who date their possession since before the cession. The predominating cultivating classes are Brahmans, Kurmís, Rájputs, and Ahírs.

The fiscal history of this tahsíl has been fully dealt with in the district memoir [Part III., pp 95-106].

Karchhana.—Headquarters of the tahsíl just described; distant 13 miles south-east from Allahabad, with which it is connected by an unmetalled road. Latitude 25°-17′-2″; longitude 81°-57′-32″. Population (1881) 801 (389 females). It has an imperial post-office, a second-class police-station, and a tahsíli school. The railway station bearing this name is situated at Rámpur, about two miles north-west of the village itself. The local bázár has a traffic valued at Rs. 2,200 yearly.

Karma.—Town in parganah Arail; distant 12 miles south from Allahabad, and 6 west from Karchhana. Latitude 25°-17′-52″; longitude 81°-53′-14″. Population (1881) 3,204 (1,556 females). On Tuesdays and Fridays a market is held here. The principal articles of traffic are grain, cotton, hides, bamboos, cattle, and metal vessels. Mr. Porter, the settlement officer, remarks that "the trade in cattle and hides is larger than in any other mart in the district." The estimated annual value of this traffic is a little over Rs. 50,000. Adjoining and forming a portion of the Karma market is the chak Ghanshám Dás bázár, the annual trade of which is valued at Rs. 21,000.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 186-14-11 from the preceding year, gave a total income of Rs. 1,015-6-8. The expenditure, which was chiefly on police (Rs. 468-12-6), public works (Rs. 73), and conservancy (Rs. 144), amounted to Rs. 759-12-8. There were 838 houses, of which 374 were assessed with the tax: the incidence being Rs. 2-1-8 per house assessed, and Re. 0-3-5 per head of population.

Kashia.—Village in parganah Chháil; distant 21 miles west-north-west from Allahabad. Latitude 25°-32′-28″; longitude 81°-35′-25″. Population (1881) 2,222 (1,153 females). It lies three miles south-east of Bharwári, between the railway and the Grand Trunk Road. A Government school is located here.

Kashia.—Village on the banks of the Ganges, in parganah Kara; distant 27 miles west-north-west from Allahabad, and 10 east from Siráthu. Latitude 25°-35′-50″; longitude 81°-30′-31″. Population (1881) 2,019 (1,038 females).

Katra.—*Vide* ALLAHABAD CIVIL STATION.

Khairágarh parganah.—See MEJA TAHSÍL.

Khairágarh.—Now consists merely of an old fort near the Tons. It is situated in the village of Khara in Chaurási, and is therefore not even in the limits of talúka Khairágarh.

Kharka.—Western talúka of MEJA TAHSÍL, which see.

Khíri.—Village in parganah Khairágarh; distant 29 miles south from Allahabad, and 22 south-west from Meja. Latitude 25°-2′-1·8″; longitude 81°-52′-2″. Population (1881) 1,186 (592 females). It has a district post-office and a third-class police-station. There is also a small local bázár here.

Kiwái.—Southern parganah of tahsíl Handia. It is bounded on the north by parganah Mah; on the east by parganah Bhadohi of the Mirzapur district; on the south by the Ganges, which divides it from parganah Khairágarh; and on the west by the Ganges (which separates it from parganah Arail) and the Jhúsi parganah. Its greatest length east and west is 17 miles, and its breadth at the broadest part is 11 miles. The total area according to the latest official statement (1881) was 143·5 square miles, of which 85·1 were cultivated, 20·8 cultivable, and 37·6 barren; all paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs. 1,65,510; or, with local rates and cesses, Rs. 1,93,651. The amount of rent, including local cesses, paid by cultivators was Rs. 2,87,143. The total population at the last census (1881) was 85,768 (42,081 females). For the physical features, &c., of the parganah see HANDIÁ TAHSÍL.

Kiwái.—An insignificant village in the parganah of the same name, situated on the border of parganah Bhadohi of the Mirzapur district; distance 35 miles west from Allahabad, and 12 north-east from Handia, the tahsíl capital. Latitude 25°-27′-0″; longitude 82°-23′-30″. Population (1881) 224 (113 females).

Koh Khiráj.—Village on the banks of the Ganges, in parganah Kara; distant 24 miles west-north-west from Allahabad. Latitude 25°-35′-43″; longitude 81°-32′-42″. The Grand Trunk Road runs through the village lands. Population (1881) 1,665 (833 females). It has a district post-office and a third-class police-station. There is a boat ferry service here, kept up all the year round, except when the river is fordable.

Kohnrár or Kohrár.—Talúka of tahsíl Meja. See the article on that tahsíl.

Kohnrár or Kohrár.—Village on the south bank of the river Tons, in parganah Khairágarh; distant 23 miles south-south-east from Allahabad, and eight west from Meja. Latitude 25°-8′-19·37″: longitude 82°-0′-6·53″. Popu-

lation (1881) 2,093 (1,048 females). There is a flourishing local bázár here, with traffic of a value amounting to Rs. 4,400 yearly, also an outpost of the Meja police-station, and a Government school. Near the river are the ruins of an old fort; and to the south of the village is an old *báoli*, or well, with steps right down to the water. This is now quite out of repair.

Koráon.—Small village at the junction of six unmetalled roads in parganah Khairágarh; distant 35 miles south-south-east from Allahabad, and 11 south from Meja. Latitude 24°-59′-35 32″; longitude 82°-6′-27·51″. Population (1881) 1,098 (541 females). It has a district post-office and a second-class police-station. The local bázár has an annual traffic of a value estimated at Rs. 3,300.

Koriyon.—Village in parganah Kara; distant 42 miles west-north-west from Allahabad, and 7 north from Siráthu. Latitude 25°-44′-40″; longitude 81°-20′-46″. Population (1881) 2,135 (1,026 females).

Kosam.—Consists at the present time of two villages, Kosam Inám and Kosam Khiráj—"rent-free" and "rent-paying." It lies in parganah Karári, 28 miles west of Allahabad, and 13 south of Manjhanpur. Latitude 25°-20′-26″; longitude 81°-26′-22″. Population (1881) 1,927 (991 females): *i.e.*, Kosam Inám, 950; and Kosam Khiráj, 977. A full account of this place has been given under the heading ANTIQUITIES.

Kotwa.—Village in parganah Jhúsi; distant 11 miles south-east from Allahabad, and 13 south-south-west from Phúlpur. Latitude 25°-22′-50″; longitude 82°-3′-13″. Population (1881) 4,106 (2,047 females). Two miles to the south-west is an old Hindu temple, in the village of Kankrá, where a small fair is held annually in the month of August.

Kydganj.—See ALLAHABAD CITY.

Lachagír.—A famous bathing place of the Hindus; situated on the north bank of the Ganges, about 3½ miles due south of Handia. Latitude 25°-18′-57″; longitude 82°-13′-44″. Population (1881) 1,197 (females 609). A metalled road runs to it from the Grand Trunk Road, and there is a police outpost at it. A ferry connects it with the opposite village of Paranipur. In former days the river steamers used to stop here. The place is sometimes called Kasaundhan, that being the name of the village.

Mah.—Northern parganah of tahsíl Handia. It is bounded on the north by Jaunpur; on the east by Mirzapur; on the south by the Kiwái parganah; and on the west by the parganahs of Jhúsi and Sikandra. The total area according to the latest official statement (1881) was 152·8 square miles, of which 89·7 were cultivated, 20·2 cultivable, and 42·9 barren. The area paying

Government revenue or quit-rent was 151·4 square miles (89·2 cultivated, 20·1 cultivable, 42·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 1,56,633; or, with local rates and cesses, Rs. 1,83,594. The amount of rent, including local cesses, paid by cultivators was Rs. 2,73,873. The total population according to the census of 1881 was 98,986 (49,009 females). The physical features, &c., of the parganah will be found described in the article on tahsíl Handia.

Mah.—A fort in the village of Jalálpur, from which the Mah parganah takes its name.

Mahgáon.—Village in parganah Cháil; situated on the Grand Trunk Road, 16 miles west-north-west from Allahabad. Latitude 25°-30′-37″; longitude 81°-39′-0″. Population (1881) 2,076 (1,052 females). The principal inhabitants are Shaikh zamíndárs. Mahgáon was the home of the notorious Liákat 'Ali, or "the Maulavi" of Mutiny times. The place contains a Government school.

Manauri.—Village in parganah Cháil; distant 13 miles west from Allahabad, and about a mile south from the Grand Trunk Road at Mufti-ká-purwa. Latitude 25°-28′-4″; longitude 81°-42′-55″. Population (1881) 1,274 (685 females). It is a railway station of the East Indian Railway, and has an imperial post-office. An oil factory of the East Indian Railway company is situated here.

Mánda.—Eastern talúka of tahsíl Meja. See the article on that tahsíl.

Mánda.—A village adjoining the Mirzapur district, in parganah Khairágarh; distant 38 miles south-east from Allahabad, and 10 east from Meja. Latitude 25°-5′-50″; longitude 82°-18′-24″. Population (1881) 3,222 (1,663 females). It has a district post-office and a second-class police-station. The local bázár has a traffic, the value of which is estimated at Rs. 1,100 yearly. The Niranjani and Nirbáni *Akhárás* of Hindu *fakírs* are numerously represented here. The village is said to have been founded by the Bhars some seven hundred years ago; and owes its name to Mándo Bikki, a Muhammadan *fakír* who lived at that time. The Mánda rája lives here in an ancient stone fort. At the foot of the hill is a quarry belonging to him.

Manjhanpur.—South-western tahsíl of the district, made up of the parganahs of Karári and Atharban. It is bounded on the north and east by the Siráthu and Allahabad tahsíls respectively; while the Jumna, forming the boundary on the southern side, separates it from the Bánda district; its western boundary is the district of Fatehpur. Its greatest length north and south is about 18 miles, and its greatest breadth east

Boundaries, area, &c.

and west about 23 miles. The total area according to the latest official statement (1881) was 273·7 square miles, of which 176·9 were cultivated, 39 cultivable, and 57·8 barren. The area paying Government revenue or quit-rent was 273·6 square miles (176·8 cultivated, 39 cultivable, 57·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,38,268; or, with local rates and cesses, Rs. 2,78,775. The amount of rent, including local cesses, paid by cultivators was Rs. 3,87,509.

Population.

According to the census of 1881, the tahsíl contained 269 inhabited villages: of which 86 had less than 200 inhabitants; 100 between 200 and 500; 59 between 500 and 1,000; 20 between 1,000 and 2,000; 2 between 2,000 and 3,000; and 2 between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants: Manjhanpur, the capital of the tahsíl, contained a population of only 3,143, and is the only town in which Act XX. of 1856 is in force. The total population of the tahsíl was 120,283 (60,067 females), giving a density of 439 to the square mile. Classified according to religion, there were 108,221 Hindus (53,836 females), and 12,062 Musalmáns (6,231 females).

Physical features.

The Karári parganah is divided into two sharply distinct portions by the Kinahai *nála*, which, running from north-west to south-east, passes eastward into parganah Cháil at a point about two miles from the Jumna. To the east of this *nála*, irrigation is mainly carried on from earthen wells; and garden crops, opium, tobacco, with stretches of fine healthy wheat, abound, and are the chief characteristics of the tract. To the west, wells are infinitely fewer, but *jhíls* and tanks are numerous; the soil is more sandy, the garden-produce less striking, and the wheat by no means so luxuriant; the autumn crops, however, are not inferior to those in the eastern part, and rice and gram are extensively grown. Both tracts have a large area occupied by groves and fruit-bearing trees. The Kinahai cuts up into ravines the villages on either bank to a distance varying from a quarter of a mile in the west of the parganah to a full mile in the east. Distinct from either of these main divisions is the tract overhanging the Jumna, where there is a total absence of irrigation. The soil here is light and sandy, often stony, and composed in large part of *kankar* nodules. A high cliff overhangs the river, and the land behind it dips gently to the north. The face of the cliff is marked with great fissures and ravines winding down to the river.

In general features, parganah Atharban resembles the western tract of Karári just described. There is the same comparative absence of irrigation from wells, the same prevalence of *jhíls*, similar extensive rice and gram cultivation, and, except in the villages bordering the Jumna, a similar abundance of groves and fruit-trees. The soil is uniform, except in the vicinity of the Jumna. Two miles from that river, in the south-west of the parganah, the upper tableland slopes rapidly down till the basin of the Alwára *jhíl* is reached. A line drawn from Hinauta, on the Fatehpur boundary, to Bhagwatpur, north of Katri, indicates the course of the ridge that separates the upland from this lower tract. The difference between the characters of the upland and the lowland tracts is great. The latter is overrun with *dhák* jungle, and abounds with *nílgái* and antelope; the soil is dark and friable, and irrigation from any source is difficult. *Masúr* here takes the place of gram. To the west of the basin of the Alwára *jhíl* the land rises and overhangs the Jumna at a great height. The villages here are cut up by ravines, the soil is full of *kankar*, and the surface of the country rolls in long shallow waves towards the *jhíl*. To the east of basin, the country resembles the tract bordering on the Jumna already described in the preceding paragraph. Conspicuous in this tract is the Pabhosa hill (565 feet high), the only hill in the Doáb.

Landholders and tenants.

Among the proprietors in parganah Karári, the Muhammadan element is strong. The three chief families are those of Maháwan, Asárh, and Ránípur; they occupy between them 16 per cent. of the whole parganah, and pay nearly one-fifth of its entire revenue. They are all Saiyids. Atharban is a Rájput parganah. In their own villages, the Rájputs themselves cultivate largely, or sublet their lands at high rates to men of the agricultural castes. In Karári the principal cultivators are Brahmans, Lodhás, Chamárs, Kurmís, Pásís, and Ahírs; and in Atharban, Rájputs, Brahmans, and Kurmís.

For the fiscal history of the tahsíl the reader is referred to the district memoir [Part III., pp. 95-106].

Manjhanpur-Páta.—Principal town in the tahsíl just described, situated in parganah Karári; distant 31 miles west from Allahabad. Latitude 25°-31′-12″; longitude 81°-25′-12″. Population (1881) 3,143 (1,597 females). It has an imperial post-office, a second-class police-station, and a tahsíli school. The market here is held on Mondays and Fridays. Traffic is carried on with Bánda, Fatehpur, and Jaunpur, in grain, cloth, and cattle, the annual value of which is estimated at Rs. 5,000. The principal inhabitants are Baniás and Musalmáns of the Shía sect.

The villages of Manjhanpur and Páta are united under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 108-14-6 from the preceding year, gave a total income of Rs. 878-0-7. The expenditure, which was chiefly on police (Rs. 365-5-4), public works (Rs. 20), and conservancy (Rs. 267), amounted to Rs. 788-8-1. The returns showed 728 houses, of which 489 were assessed with the tax: the incidence being Re. 1-8-5 per house assessed, and Re. 0-3-7 per head of population.

Mau-Aima.—Large town in parganah Soráon; distant 21 miles north from Allahabad, and 8 north-east from Soráon. *Latitude* 25°-41′-43″; longitude 81°-57′-50″. By the census of 1881 the area was 124 acres, with a total population of 8,423 (4,417 females), giving a density of 67 to the acre. The Hindus numbered 3,796 (1,933 females), and Musalmáns 4,627 (2,484 females). It has an imperial post office and a second-class police-station. The market here, held daily, has considerable traffic with Oudh and Jaunpur, in grain, cloth, tobacco, *gur*, and cotton. The estimated annual value of the trade is Rs. 18,000. This town was once celebrated for its cloth manufactures, but they have been almost entirely driven out of the field by European fabrics.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs 84-6-6 from the preceding year, gave a total income of Rs. 1,162-2-0. The expenditure, which was chiefly on police (Rs. 546-7-9), public works (Rs. 41-7-6), and conservancy (Rs. 373-4-7), amounted to Rs. 1,077-7-10. The returns showed 1,255 houses, of which 500 were assessed with the tax: the incidence being Rs. 2-2-4 per house assessed, and Re. 0-2-9 per head of population.

Meja (often also called **Khairágarh**, which is the name of the parganah conterminous with it).—Largest tahsíl in the district, divided into the talúkas of Chaurási, Mánda, Daiya, Kohnrár, Barokhar, and Kharka. To the east of the tahsíl is the Mirzapur district, and southwards it stretches down to the Rewah territory; while to the west and north the Tons and the Ganges separate it from parganahs Bárah, Arail, and Kiwái of this district, and parganah Bhadohi of the Mirzapur district. Its greatest length north and south is 32 miles, and its greatest breadth east and west 34 miles. The total area according to the latest official statement (1881) was 660·8 square miles, of which 363·7 were cultivated, 112·6 cultivable, and 184·5 barren. The area paying Government revenue or quit-rent was 638·5 square miles (349·5 cultivated, 107·4 cultivable, 181·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,97,745; or, with local rates and cesses, Rs. 3,54,089. The amount of rent, including local cesses, paid by cultivators was Rs. 5,64,796.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 581 inhabited villages: of which 266 had less than 200 inhabitants; 212 between 200 and 500; 74 between 500 and 1,000;

Population

23 between 1,000 and 2,000; 3 between 2,000 and 3,000; and 3 between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 192,205 (95,744 females), giving a density of 290·85 to the square mile, but this varies immensely in different parts of the tahsíl; while the northern part is as thickly populated as any other tahsíl of the district, the southern is almost uninhabited. Classified according to religion, there were 181,839 Hindus (90,595 females), 10,166 Musalmáns (5,041 females), 195 Jains (108 females), and 5 Christians (all males).

Physical features.

The physical features of this tahsíl are varied in the extreme. A range of low stone hills runs from Mánda, on the Mirzapur or eastern border, through Meja and Kohrár, and along the Tons, almost to the Bárah or western boundary of the tahsíl. North of this range is a tract resembling the adjoining Kiwái and Arail lands. This consists of a central band of good level loam, while along the foot of the hills is a trough of clay soil, and along the banks of the rivers narrow strips of raviny land. Alluvial lands are found only at the confluence of the Ganges and Tons and north of Nahwai, where the former leaves the tahsíl. This northern tract is densely populated and well cultivated. South of the range of hills, as far as the Belan, which runs almost parallel with the range at a distance of from 7 to 14 miles from it, the country is an enormous *már* plain, studded with small isolated stone hills. The western portion of this tract is drained by the Lápar *nadi* into the Tons, and the eastern part by various small streams into the Belan. The chief characteristics of this middle tract are preponderance of *már* clay and stony soils, absence of irrigation, and, owing to scantiness of population and the consequent inability of the inhabitants to cope with the spreading *káns* grass, large tracts of waste land. The portion of the tahsíl south of the Belan is divided into two parts by a spur of the Kaimúrs. The part to the north-east of this spur is of the same type as the central tract just described. But in the western part, the population is denser, loam lands take the place of *már*, the tracts of waste and *káns* disappear, and, though there is no irrigation, the crops are fine, owing to the fertilising power of the leafy deposits brought down by the drainage from the Kaimúrs.

The immense difference in the densities of population in the north and in the south of the tahsíl is owing, not only to the barrenness of the land in the latter part, but also to the unhealthy climate. Fierce scorching winds sweep across the stone hills with great fury in the hot season, while in the rains the *már* soil becomes a regular quagmire, and herding cattle in it induces the same sort of paralysis as in the Bárah tahsíl.

Landholders and tenants.

The principal proprietary classes are Brahmans, Rájputs, Kurmís, and Musalmáns; all these own more than 1,000 acres of land. The principal cultivating classes are, in the order of their importance, Brahmans, Rájputs, Ahírs, Kurmís, Káchhís, Kewats, Káyaths, Musalmáns, and Baniás. The difference in the soil and the climate of the northern and southern portions of the tahsíl affects not only the number, but also the condition of the tenantry. In the north, with good climate and soil, we find a dense population, ample command of manure and irrigation, high cultivation, and fairly well-to-do cultivators. In the south, on the other hand, the poorness of the soil necessitates frequent fallows; irrigation is, as a rule, unobtainable, except in favoured spots; holdings are large, crops scanty, cultivation slack, and the cultivators badly off.

Fiscal history.

The earlier settlements of the tahsíl were made with Lál Israj Sinh, who was rája of Mánda at the cession. In 1811, Israj Sinh mortgaged the whole tahsíl to Moti Chand, a banker of Benares. On Israj Sinh's death, he was succeeded by his son, Rudr Partáb Sinh, a minor. The Government revenue was then much in arrears, and the Board of Commissioners took the property under direct management. In 1219 fasli (1811-12 A.D.) the revenue of the tahsíl was raised to Rs. 2,95,025, and from 1220 to 1224 fasli (A.D. 1812-13 to 1816-17) the demand was progressive, rising in the latter year to Rs. 3,36,604. The tahsíl still continued under direct management, the rája being allowed Rs. 2,000 a month for his maintenance. This plan was adhered to till the fourth settlement, when engagements were taken from Rudr Partáb Sinh for Rs 3,38,725. Up to the end of this settlement there was no complaint of over-assessment; but the rája, having become extravagant to a degree, and having neglected his large and valuable estates, was found hopelessly in debt when Mr. Montgomery began the fifth settlement in 1838. The history of the first year of this settlement was a long list of sales, farms, and attachment for arrears. In 1856 a thorough revision was ordered by Government, but the Mutiny put a stop to the work, and it was not concluded till 1860, when, as already mentioned in Part III., large remissions had to be made. These remissions amounted to—revenue, Rs. 34,721, or 10·5 per cent; and *málikána*, Rs. 7,374, or 15·5 per cent. The effects of this salutary revision became at once apparent in the decrease of farms, and in the absence of attachments or sales for arrears. Of the current settlement full details are given in Part III., under FISCAL HISTORY.

Meja.—The tahsíli station of parganah Khairágarh; is a small village, 28 miles south-east from Allahabad. Latitude 25°-8′-36″; longitude 82°-9′-39″.

Population (1881) 1,412 (653 females). It has an imperial post-office, a first-class police-station, and a first-class branch dispensary (7,612 patients in 1882). Its importance is due to its position, almost in the centre of the tahsíl, and connected with all parts of it by unmetalled roads. Here is a poorhouse maintained by the charity of the local rájas for the wretched cripples so frequently found about here [*vide* p. 132]. There is also a fine tank made as a famine work in 1878, and fed by a sacred spring at the foot of a temple, round about which a considerable fair is held once a year.

Miohar.—Village in parganah Karárí; distant 20 miles west from Allahabad, and 11 south-east from Manjhanpur-Páta. Latitude 25°-24′-40″; longitude 81°-32′-54″. Population (1881) 2,869 (1,408 females).

Mirzápur Chauhári.—Small parganah, lying to the north-east of parganah Soráon, and forming part of tahsíl Soráon. It consists of only 44 scattered villages, two or three of which adjoin the border of the Soráon parganah, two or three others adjoin that of the Sikandra parganah, and the rest form a group entirely surrounded by Oudh territory. The total area according to the latest official statement (1881) was 18·9 square miles, of which 10·5 were cultivated, 1·9 cultivable, and 6·5 barren. The area paying Government revenue or quit-rent was 18·2 square miles (10·2 cultivated, 1·8 cultivable, 6·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 23,754; or, with local rates and cesses, Rs. 27,932. The amount of rent, including local cesses, paid by cultivators was Rs. 38,163. Population (1881) 19,178 (9,745 females). For further details see SORÁON TAHSÍL.

Mirzápur Chauhári.—Village in the parganah of the same name; distant 28 miles north-north-east from Allahabad, and 15 north-east from Soráon. Latitude 25°-47′-30″; longitude 82°-3′-20″. Population (1881) 1,016 (519 females). It is the parganah capital, and has a local bázár, with an annual traffic of a value estimated at Rs. 2,300. The place is noted for its manufactures in wood. Elliot says in his *Glossary* (p. 325):—"The taluka of Mirzápur Chauhári was formerly in the parganah of Jalálpur Bhilkar in Mánikpur, the rest of which sarkár is in Oudh. It has been included in Allahabad since the time of Madari Lál, *ámil*."

Mohanganj.—See GOHRI.

Motíganj—See ALLAHABAD CITY.

Mufti-ká-purwa or **Púra Mufti.**—Village in parganah Cháil; distant 11 miles west-north-west from Allahabad. Latitude 25°-28′-49″; longitude 81°-43′-3″. Population (1881) 1,746 (914 females). There is an imperial

post-office here, and a first-class police-station. During the Mutiny, for a short time this place was the tahsíli station for tahsíl Cháil, as it was then called. It is one of the cholera camping grounds of this district.

Munshíganj.—*Vide* HANDIA VILLAGE.

Munshi-ká-pura.—Village in parganah Jhúsí; distant five miles east from Allahabad, south of the Benares road. Latitude 25°-25′-30″; longitude 81°-58′-44″. Population (1881) 2,267 (1,082 females).

Múratganj.—Small village in parganah Cháil; distant 21 miles west from Allahabad. Latitude 25°-32′-55″; longitude 81°-35′-32″. Population (1881) 990 (440 females). There is an imperial post-office here, and a third-class police-station. The bázár is pretty well frequented by travellers down the Grand Trunk Road to Allahabad.

Nahwái.—Small village on an unmetalled road in parganah Khairágarh; distant, by rail, 34 miles south from Allahabad, and 8 east, as the crow flies, from Meja. Latitude 25°-9′-46″; longitude 82°-16′-55″. Population (1881) 551 (278 females). It is noticeable only as being a railway station of the East Indian Railway.

Naini.—Village in tahsíl Karchhana; distant four miles south from Allahabad, and 10 miles north-west from Karchhana. Latitude 25°-22′-42″; longitude 81°-54′-25″. Population (1881) 554 (278 females). The station of the East Indian Railway which bears this name is situated over a mile away to the north, in the village of Chaka, where are also situated the Naini imperial post-office and the Naini third-class police-station. The Naini Central Jail is some little distance to the north-east of the railway station, and constitutes a village by itself, called Arazi Jailkhána.

Nára.—Village in parganah Kara; distant 37 miles west from Allahabad, and 7 south from Siráthu. Latitude 25°-31′-50″; longitude 81°-18′-55″. Population (1881) 2,338 (1,298 females). The local bázár has an estimated annual traffic of Rs. 1,000.

Nawábganj.—Westernmost of the trans-Gangetic parganahs of the district, forming with parganahs Soráon and Mirzápur Chauhári the tahsíl of Soráon. It is bounded on the west and north by the Partábgarh district of Oudh; on the east by the Soráon parganah; and on the south by the Ganges, which divides it from parganah Cháil. Its greatest length east and west is about 16 miles, and its average breadth about 6½ miles. The total area according to the latest official statement (1881) was 87·3 square miles, of which 55·3 were cultivated, 15·2 cultivable, and 16·8 barren, all paying Government revenue or quit-rent. The amount of this payment (including, where such exists,

water-advantage, but not water-rates) was Rs. 1,04,373; or, with local rates and cesses, Rs. 1,22,117. The amount of rent, including local cesses, paid by cultivators was Rs. 1,59,355. The total population in 1881 was 67,634 (34,282 females). For a description of the physical features, &c., of the parganah, see SORÁON TAHSÍL.

Nawábganj.—An old village in tahsíl Soráon; distant 12½ miles north-west from Allahabad, and 8 west-south-west from Soráon. Latitude 25°-34′-1″; longitude 81°-46′-54″. Population (1881) 1,485 (769 females). It is a parganah capital; and contains an imperial post-office and a third-class police-station. "The parganah of Singraur received its new name of Nawábganj from Nawáb Mansur 'Ali Khán, who built a *ganj* and town near Singraur, which he established as the chief station of the parganah."—[Elliot's *Glossary*, p. 324.]

Pabhosa.—Small village in parganah Atharban; distant 32 miles west-south-west from Allahabad, and 12 south from Manjhanpur-Páta. Population (1881) 739 (377 females). There is a stony hill here, 565 feet high, on which has been erected a temple in honor of Párasnáth; also a pillar of the Great Trigonometrical Survey. Latitude 25°-21′-17·32″; longitude 81°-21′-35·58″.

Pachchhim Saríra.—Village in parganah Atharban; distant 31 miles west from Allahabad, and 8 south-south-west from Manjhanpur-Páta. Latitude 25°-25′-42″; longitude 81°-20′-52″. Population (1881) 1,554 (731 females). It is a parganah capital, and has a district post-office and a second-class police-station. The place is infested with monkeys. The inhabitants are principally Brahmans and Kshatrís.

Panásá.—Village in parganah Arail; situated amid ravines at the junction of the Tons with the Ganges; distant 19 miles south-east from Allahabad, and 7 east from Karchhana. Latitude 25°-16′-20″; longitude 82°-5′-32″. Population (1881) 2,803 (1,571 females). The principal inhabitants are Pánde Brahmans, who claim descent from a devotee named Pawan Pánde, who is said to have founded the town about 1,000 years ago. There can be no doubt that it is an old place. It contains a police outpost and a *halkabandi* school. Communication with Sirsa is kept up by a ferry over the Tons.

Pháphámau—*Vide* ALLAHABAD CIVIL STATION.

Phúlpur.—A trans-Gangetic tahsíl of the district, including the parganahs of Sikandra and Jhúsi. It is bounded on the north by the Partábgarh and Jaunpur districts; on the east by tahsíl Handia; on the south and south-west by the Ganges, which separates it

Boundaries, area, &c.

from tahsíls Karchhana and Allahabad ; and on the west by tahsíl Soráon. Its greatest length north and south is about 29 miles, and its greatest width only about 16 miles. The total area according to the latest official statement (1881) was 285·5 square miles, of which 160·8 were cultivated, 38·5 cultivable, and 86·2 barren. The area paying Government revenue or quit-rent was 284·9 square miles (160·3 cultivated, 38·5 cultivable, 86·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,97,403 ; or, with local rates and cesses, Rs. 3,48,030. The amount of rent, including local cesses, paid by cultivators was Rs. 4,77,589.

Population.

According to the census of 1881, the tahsíl contained 488 inhabited villages : of which 205 had less than 200 inhabitants ; 186 between 200 and 500 ; 71 between 500 and 1,000 ; 20 between 1,000 and 2,000 ; 4 between 2,000 and 3,000 ; 1 between 3,000 and 5,000 ; and one, Chak Kásim *alias* Phúlpur (8,025), more than 5,000. The total population was 173,001 (86,780 females), giving a density of 605·9 to the square mile. Classified according to religion, there were 151,618 Hindus (75,850 females), 21,378 Musalmáns (10,930 females), and 5 Christians (all males).

Physical features.

The chief physical feature of the Sikandra parganah is the net-work of *jhíls*, which lie spread over all the eastern and northern part of it. Some of these *jhíls* always contain water and cover as much as two or three square miles. The largest is the Mailáhan *jhíl*, to the north of Phúlpur ; it forms the source of the Barna, which falls into the Ganges north of the city of Benares. The drainage of this part of the parganah is eastward ; but the fall of the country in that direction is very gentle, and the outlets are small, the result being that in years of heavy rain the *jhíls* flood all the country round. In this tract water is found at a depth of only 15 or 20 feet, and it rises much higher in years of heavy rain. *Úsar* plains, are common, there is a predominance of clay in the soil, rice is largely grown, and much land bears a double crop. Even in the driest years there is always water in the wells. The above description covers the main portion of the Sikandra parganah on the eastern and northern sides. The western part possess a somewhat different character. In the north-west lies a small group of *jhíls* the drainage of which flows southwards instead of eastwards, into the Manseta *nadi*. The course of this stream affects the character of the country for about two miles on each side of it. Below Sikandra its course in this parganah is fringed with deep ravines. The drainage being thus carried

off more quickly, there are no large *jhíls* in this tract, and comparatively little *úsar*. Rice covers only a moderate area, the soil is of a lighter quality, and irrigation is effected mostly from wells.

The physical features of parganah Jhúsi are, owing to its position on the Ganges, various, and difficult to describe. The Ganges, where it bounds the parganah, runs for the greater part of its course close under the high bank of the upland, and consequently there is no *kachhár* land. Just above the town of Jhúsi, were the Manseta *nadi*, mentioned in the preceding paragraph, joins the Ganges, there is a considerable tract of lowland, of a loose unstable character, and liable to change as the river changes its course. In the extreme south of the parganah here is also a tract of fertile lowland, about six miles long by four miles broad at the broadest part, and still subject to partial inundation in years of flood. In the bed of the Ganges opposite the western side of this tract, there is a large sandy island, some three miles long and two miles broad. This lies between two channels of the river, and is of a very unstable character, its main features changing every year by the action of the river. Behind the old high bank of the Ganges, there is a strip of sandy uneven land, varying in width from one to two miles. In parts it is only gently uneven, in parts intersected by deep ravines, and at one point on the western side broken by a curious depression that probably has been formed by some ancient break of the river. Behind this strip of sand lies the level upland, which forms the main portion of the parganah. The soil of this tract is generally a light sandy loam; the north-east portion possesses some fair-sized *jhíls*, and the land approximates in quality to the adjoining portions of parganahs Sikandra and Mah; irrigation being effected almost entirely from tanks and *jhíls*, and *úsar* patches being frequent. Water in the Jhúsi upland is generally found at a depth of about 40 feet, except near the high bank, where it lies at 50 or 60 feet. Earthen wells, however, are nowhere very secure, and irrigation is chiefly carried on from *jhíls* and tanks.

Landholders and tenants.

Prior to the penultimate settlement, the villages of this tahsíl were grouped into large estates, popularly known as *talukas*, the chief proprietors being large families of Rájputs and Saiyids, with a few smaller ones of Shaikhs, Brahmans, and Káyaths. The estates had begun to be split up by partition before the penultimate settlement, and the process went on more rapidly after it. This disintegration, due principally to the want of cohesion in the village communities, was accompanied also by transfers of rights. The principal purchasers are self-made men, *viz.*, money-lenders and others. The chief cultivating castes in the tahsíl are Kurmís,

Brahmans, and Rájputs; next in number come Ahírs, then Káchhís, then others; Muhammadan cultivators are few. The Kurmís, Ahírs, and other low-caste cultivators are all highly industrious; but they are for the most part rack-rented, and live with the smallest possible margin of comfort.

For the fiscal history of the tahsíl the reader must be referred to the district memoir [Part III., pp. 95-106], as there is nothing special to note about it.

Phúlpur.—Chief town in tahsíl just described, and in parganah Sikandra; distant 18 miles north-east from Allahabad, on the metalled road running from Jhúsí *ghát* on the Grand Trunk Road (near Allahabad) to Jaunpur. Latitude 25°-32′-55″; longitude 82°-8′-15.″ By the census of 1881 the area was 174 acres, with a total population of 8,025 (4,017 females), giving a density of 46 to the acre. The Hindus numbered 5,185 (2,584 females), and Musalmáns 2,840 (1,433 females). It has a first-class police-station, an imperial post-office, and a second-class branch dispensary (8,235 patients in 1882). Tradition derives its name from Shaikh Phúl, who is alleged to have founded the town 300 years ago. It is the centre of a considerable trade in grain, cloth, cotton, metal vessels, &c.; the annual value of this traffic being estimated at Rs. 13,000. Mr. Porter, the settlement officer, remarks :—"There used to be a large trade in cotton and sugar in this town. The sugar trade has now almost died out. Native and stamped cloths of local manufacture are still sold to some extent." In the neighbourhood are some large *jhíls* or ponds, the largest being known as the Mailáhan *jhíl*, about three miles to the north-east of the town, and covering upwards of three square miles in extent. It is, as already mentioned in the notice of tahsíl Phúlpur, the source of the river Barna, which flows eastward into the Ganges at Benares.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, *minus* a deficit of Re. 1-13-11 from the preceding year, gave a total income of Rs. 1,433-11-3. The expenditure, which was chiefly on police (Rs. 805-9-4) and conservancy (Rs. 451-7-11), amounted to Rs. 1,410-12-9. The returns showed 2,381 houses, of which 1,047 were assessed with the tax: the incidence being Re. 1-5-9 per house assessed, and Re. 0-2-4 per head of population.

Púrab Saríra.—Large village in parganah Atharban; distant 31 miles west of Allahabad, and 8 south of Manjhanpur-Páta. Latitude 25°-25′-32″; longitude 81°-21′-30″. Population (1881) 2,939 (1,413 females). It and Pachchhim Saríra practically form one village.

Púra Mufti.—*Vide* MUFTI-KA-PURWA.

Rámnagar.—Village in parganah Khairágarh, on an unmetalled road; distant 27 miles south-east from Allahabad, and 9 north from Meja. Latitude

25°-15′-2·5″; longitude 82°-9′-26 2″. Population (1881) 2,064 (1,021 females). It has a village school.

Saini.—See SIRÁTHU.

Saiyid Saráwán.—Village in parganah Cháil, divided by the East Indian Railway, and south of the Grand Trunk Road; distant 15 miles west from Allahabad, and two miles west from the Manaurí railway station. Latitude 25°-28′-48″; longitude 81°-40′-34″. Population (1881) 3,036 (1,650 females). It contains an excellent tahsíli school. The local bázár has an annual traffic of a value estimated at Rs. 1,200. The principal inhabitants are Shaikh zamíndárs.

Saráí 'Ákil.—Town in parganah Cháil, distant 20 miles west-south-west from Allahabad: deriving its name from 'Ákil Muhammad, a saint whose tomb is shown there. Latitude 25°-22′-43″; longitude 81°-33′-15″. Population (1881) 2,823 (1,302 females). It has an imperial post-office, a first-class police-station, and a *halkabandi* school. It is celebrated for its *Thatheras*, whose brass-work and metal ornaments are well known. An annual festival, called the Rám Líla (*cf.* Monier Williams' '*Indian Wisdom*,' p. 367), is held here in the beginning of October, and is attended by as many as 15,000 people. The markets held on Tuesdays and Saturdays are attended by Bánda traders in grain, cloth, metal vessels, and skins. The value of this traffic annually is estimated at Rs. 14,000.

During 1881-82 the house-tax imposed under Act XX. of 1856, together with a balance of Rs. 109-4-6 from the preceding year, gave a total income of Rs. 684-12-3. The expenditure, which was chiefly on police (Rs. 291), public works (Rs. 64), and conservancy (Rs. 108), amounted to Rs. 570-11-6. The returns showed 603 houses, of which 352 were assessed with the tax: the incidence being Re. 1-11-8 per house assessed, and Re. 0-3-1 per head of population.

Saráí Mamrez.—Village in parganah Mah; distant 28 miles east from Allahabad, and 10 north from Handia. Latitude 25°-29′-24·4″; longitude 82°-15′-38″. Population (1881) 708 (369 females). It has a district post-office and a third-class police-station.

Saunrai Buzurg.—Village in parganah Kara; distant 41 miles west-north-west from Allahabad, and 5 north from Siráthu. Latitude 25°-43′-13″; longitude 81°-22′-17″. Population (1881) 2,403 (1,244 females).

Sháhzádpur.—Large village on the banks of the Ganges, about a mile north of the Grand Trunk Road, in parganah Kara; distant 33 miles west-north-west from Allahabad, and 6 east from Siráthu. Latitude 25°-39′-13·55″; longitude 81°-27′-0·21″. Population (1881) 3,496 (1,754 females). It is a station of the Great Trigonometrical Survey, and has an imperial post-office. There is a boat-ferry here which plies across the river all the year round,

except when it is fordable during the hot weather. The market has traffic with Oudh, Cawnpore, and other places, principally in grain and cloth, to the annual amount of Rs. 7,000. Mr. Porter, the settlement officer, writes:—"This town was once famous for its stamped cloth; and there was a large trade here in saltpetre: both have declined." The competition of the English market has been instrumental in bringing about this result. Sháhzádpur was no doubt in former times a flourishing town, but it is rapidly decaying. The population even since last census has considerably decreased.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 138-6-0 from the preceding year, gave a total income of Rs. 822-11-9. The expenditure, which was chiefly on police (Rs. 385-15-4), public works (Rs. 19), and conservancy (Rs. 180), amounted to Rs. 669-15-6. The returns showed 893 houses, of which 447 were assessed with the tax: the incidence being Rs. 1-8-5 per house assessed, and Re. 0-2-8 per head of population.

Shiurájpur.—Small village on the outskirts of tahsíl Bárah; distant 26 miles south-south-west from Allahabad, and eight miles south-west from Bárah, with which it is connected by an unmetalled road. Latitude 25°-11′-50″; longitude 81°-39′-17″. Population (1881) 477 (243 females). It has an imperial post-office and a third-class police-station. There is a railway station of the East Indian Railway of the same name about one mile south of the village itself. Close to this place are some stone quarries. At Shankargarh, which adjoins Shiurájpur, is a market, which was formed by the Bárah rája a few years ago, and is increasing annually. The value of the yearly traffic is estimated as Rs. 4,000. Shiurájpur is one of the cholera camping grounds of the district.

Sikandra.—Northern parganah of tahsíl Phúlpur. It is bounded on the north by the Partábgarh district of Oudh; and on the other three sides by parganahs of this district, *viz.*, by Mah on the east, by Jhúsi on the south, and by Soráon on the west. In shape it is, roughly speaking, a square, measuring nearly 13 miles each way. The total area according to the latest official statement (1881) was 167·3 square miles, of which 89·6 were cultivated, 17·8 cultivable, and 59·9 barren. The area paying Government revenue or quit-rent was 166·7 square miles (89·1 cultivated, 17·8 cultivable, 59·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 1,58,699; or, with local rates and cesses, Rs. 1,85,867. The amount of rent, including local cesses, paid by cultivators was Rs. 2,72,930. The total population at the last census (1881) was 104,469 (52,277 females). For a description of the physical features, &c., of the parganah, see PHÚLPUR TAHSÍL.

Sikandra.—Village in parganah Sikandra; distant 26 miles north-east from Allahabad, and eight west from Phúlpur. Latitude 25°-35′-15·6″; longitude 82°-1′-6·1″. Population (1881) 2,005 (1,074 females). It has an imperial post-office and a third-class police-station. About a mile off, in a north-westerly direction, is the small village of Málípur, in which is the tomb of Saiyid Sálár Mas'úd Ghází. A Muhammadan fair is held here every year in the month of May, attended by 50,000 pilgrims.

Singraur.—Village in parganah Nawábganj; distant 18 miles north-west from Allahabad. Population (1881) 1,723 (887 females). This is one of the Great Trigonometrical Survey stations. Latitude 25°-35′-3·56″; longitude 81°-41′-10·61″. *Vide* ANTIQUITIES, *ante* pp. 68-69.

Siráthu.—North-western tahsíl of the district, conterminous with parganah Kara. It is bounded on the north by the Ganges, which separates it from Oudh; on the east by the Allahabad tahsíl; on the south by tahsíl Manjhanpur; and on the west by the Fatehpur district. The total area according to the latest official statement (1881) was 236·5 square miles, of which 139·6 were cultivated, 42·5 cultivable, and 54·4 barren. The area paying Government revenue or quit-rent was 230 square miles (136·1 cultivated, 41·3 cultivable, 52·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,04,950; or, with local rates and cesses, Rs. 2,40,725. The amount of rent, including local cesses, paid by cultivators was Rs. 3,30,979.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 252 inhabited villages: of which 85 had less than 200 inhabitants; 80 between 200 and 500; 60 between 500 and 1,000; 21 between 1,000 and 2,000; 4 between 2,000 and 3,000; one between 3,000 and 5,000; and one, Kara (5,080), more than 5,000. The total population was 123,386 (61,658 females), giving a density of 522 to the square mile. Classified according to religion, there were 104,450 Hindus (51,809 females), 18,935 Musalmáns (9,819 females), and one Christian (male).

Population.

The alluvial plain along the Ganges and the main uplands are the two principal features of the tahsíl. From Koh in the east to Sháhzádpur the upland ridge runs at a distance varying from one and a half to a quarter of a mile from the Ganges. A rich and highly cultivated alluvial tract, sloping gently towards the Ganges, lies at the foot of this ridge. In this alluvial tract water lies close to the surface, cultivation is easy, and the spring crops rich. To the north-west of the tahsíl, above

Physical features.

Kara, lies a similar but smaller and less fertile tract. The Sasur-Khaderi *nadi* runs through the tahsíl from north-west to south-east, where, for a short distance, it forms the boundary between this tahsíl and parganah Karári. Between the upland ridge abovementioned and this stream, from the Allahabad tahsíl boundary as far as the Siráthu railway station, is a tract of country fairly irrigated by wells and with soil of an average quality. A small group of sandy villages, cut up more or less by ravines, lie along the high bank of the Ganges between Sháhzádpur and Kara; there is very little irrigation in these villages, and rents are low. Coming to Siráthu, we find, between it and Kara, a cluster of small estates, lapsed revenue-free patches; many of these are marked by extensive garden and opium cultivation, high rents, and thick population. Beyond Siráthu and Kara to the north, the country resembles the central circle, but is more fertile and more highly rented. To the south of the Sasur-Khaderi, there are numerous *jhíls* and tanks, but well irrigation is scarce. Rice and gram are extensively grown here, and the wheat and barley crops are also fair. A small group of villages in the extreme south-east of the tahsíl is the only other noticeable feature; these villages are so much cut up by the ravines of the Sasur-Khaderi, as to form a distinct tract by themselves. Groves abound throughout the tahsíl, and form a valuable property.

Landlords and tenants.

The revenue-paying tenures, as classified at the last settlement, were as follows:—*zamíndári*, 62·4 per cent.; *pattídári*, 31·2 per cent.; *bhaiyáchárá*, 6·5 per cent. The proprietors were principally Shaikhs, Brahmans, Káyaths, Rájputs, Khatrís, Patháns, and Baniás. The principal cultivating bodies were, in the order of their numerical importance, Muráis, Brahmans, Ahírs, Kurmís, Shaikhs, Pásís, Lodhas, Rájputs, and Chamárs. The present proprietors, being mostly auction-purchasers, do not exert much influence over the cultivators, many of whom, indeed, have much more influence than the proprietors to whom they pay rent. The rent-rate is, consequently, very considerably kept down in this tahsíl.

Fiscal history.

For the fiscal history of this tahsíl the reader is, in order to avoid repetition, referred to the district memoir. A reference to the table on page 3 will also show him that parganah Kara, which constitutes the present tahsíl, includes both Haveli Kara and Baldah Kara, which were separate parganahs in Akbar's time.

Siráthu.—The tahsíli station of the tahsíl just described; is situated about a mile south of the Grand Trunk Road in parganah Kara, and distant 38 miles west-north-west from Allahabad. Latitude 25°-39′-10″; longitude 81°-22′-0″. Population (1881) 1,711 (811 females). It has an imperial post-office; and at

Saini, which adjoins Siráthu on the north, is a first-class police-station. It is also a railway station of the East Indian Railway.

Sirsa.—A flourishing town on the south bank of the Ganges, in parganah Khairágarh; distant 26 miles south-east from Allahabad, and eight north from Meja, with which it is connected by a road of which the first three miles are metalled. Latitude 25°-14′-48″; longitude 82°-8′-22″. Population (1881) 3,442 (1,750 females)). It has a third-class police-station and a tahsíli school. There is a boat ferry service between this place and Usmanpur on the opposite shore in Handia tahsíl. The "Sirsa Road" station of the East Indian Railway is three miles south of Sirsa itself in the village of Soráon Pati, where also are situated the opium godown and the imperial post-office, there being only a pillar post in Sirsa itself. The market here is the largest in the district, except those in Allahabad city. The annual value of the traffic at the time of the settlement (1878) was estimated at Rs. 1,05,000, and it has greatly increased since then. The chief articles of export are linseed and food grains, and are mostly taken down to Lower Bengal, some even going as far as Calcutta.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 111-7-0 from the preceding year, gave a total income of Rs. 922-15-3. The expenditure, which was chiefly on police (Rs. 436-13-4), public works (Rs. 85), and conservancy (Rs. 108), amounted to Rs. 723-4-3. The returns showed 755 houses, of which 348 were assessed with the tax: the incidence being Rs. 2-5-3 per house assessed, and Re. 0-4-6 per head of population.

Siwaith.—Village in parganah Soráon; distant nine miles north from Allahabad, and 2 south from Soráon. Latitude 25°-34′-44″; longitude 81°-55′-19″. Population (1881) 2,696 (1,411 females). The local bázár here has an annual traffic of a value estimated at Rs. 3,900.

Soráon.—Westernmost of the three trans-Gangetic tahsíls of the district, including the parganahs of Nawábganj, Soráon, and Mirzápur Chauhári. It is bounded on the north and west by Oudh; on the east by the Phúlpur tahsíl; and on the south by the Ganges, separating it from tahsíl Allahabad. The small island-like group of villages beyond the Oudh frontier, containing nearly the whole of parganah Mirzápur Chauhári, forms the chief peculiarity in the configuration of the tahsíl. The total area according to the latest official statement (1881) was 245·2 square miles, of which 149·9 were cultivated, 34·9 cultivable, and 60·4 barren. The area paying Government revenue or quit-rent was 243·3 square miles (148·8 cultivated, 34·8 cultivable, 59·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,98,866; or, with local

Boundaries, area, &c.

rates and cesses, Rs. 3,50,056. The amount of rent, including local cesses, paid by cultivators was Rs. 4,77,863.

Population.

According to the census of 1881, the tahsíl contained 432 inhabited villages: of which 154 had less than 200 inhabitants; 155 between 200 and 500; 88 between 500 and 1,000; 29 between 1,000 and 2,000; and five between 2,000 and 3,000. There were no villages with a population between 3,000 and 5,000, and the only town containing more than 5,000 inhabitants was Mau-Aima (8,423). The total population was 184,894 (94,027 females), giving a density of 754 to the square mile. Classified according to religion, there were 157,768 Hindus (79,869 females), 27,111 Musalmáns (14,153 females), and 15 Christians (five females).

Physical features.

The tahsíl, owing to its position on the Ganges, has its southern side cut into deep, wide bays of lowlying land, with high promontories between the bays jutting out towards the stream. Thus, upland and lowland alternate throughout the length of the south side of the tahsíl. Where the upland reaches up to the river, it is comparatively little broken by ravines, and generally rises abruptly. The lowlands along the bank of the river are far from being uniform in quality; but, on the whole, the good land decidedly predominates over the poor. Leaving out of sight this broken land, the upland in parganah Nawábganj is of nearly uniform quality. The soil, though light, is not weak, and is capable of being worked up to a high pitch of productiveness. Water is plentiful at a depth of 30 or 40 feet; and earthen wells will stand for years, unless an excessive rainy season destroys them by raising the water-level up to the stratum of sandy subsoil. The soil is best suited for spring crops, but a fair proportion of sugarcane, rice, and indigo is also grown. The upland of parganah Soráon is not quite level. The southern part of it drains southward into the Ganges, the eastern part eastward into the Manseta *nadi* (mentioned in the article on Phúlpur tahsíl), and the north-western part north-eastward into a stream in the Partábgarh district. The main body of the upland to the north and east is a tract of remarkable richness. Its chief feature is the network of *jhíls* by which it is overspread. Three of these always contain water: the Semra *jhíl*, which in the cold season measures two and a half miles long by one mile broad, and in the rainy season floods all the country round; the Raya *jhíl*, near the middle of the parganah; and the Mau *jhíl*, which lies partly in Oudh territory. Water is ordinarily found at a depth of 20 feet from the surface. Small *úsar* plains are common; clay predominates in the soil; rice is largely grown; sugarcane thrives; and a large area bears a double crop. The upland to the west and south differs from this tract in possessing lighter soil

and fewer *jhíls;* but it also is of a high character. Water in its northern parts is found at 25 or 30 feet, and in its southern parts at 30 or 40 feet; and earthen wells stand well, except in the villages to the north. Rice and sugarcane are, however, less largely grown than in the other tract; but a fair proportion of indigo is produced, and the *rabi* crops are generally better than there, the wheat of Gaori being noted all over the district.

Parganah Mirzápur Chauhári, in character, resembles the best parts of Soráon. Water, both in wells and tanks, is so plentiful that about 92 per cent. of the cultivated area is irrigated, and the water in the main group of villages in Oudh territory is so near the surface that it can be drawn up by the *dhenkli.* The soil is extremely fertile; a large proportion of sugarcane is grown; and the land is thoroughly well worked. As to population, Mirzápur Chauhári is well known as the most densely populated parganah in the North-Western Provinces; the cause of this density is doubtless that the position of the parganah made it a home for refugees from Oudh when the latter was under native rule.

Landholders.

When parganah Nawábganj was under native rule, its principal landholders were Bais Rájputs, who held more than half the whole number of villages. Shortly before the cession, some of them were ousted by a branch of the family of Chatarsal Brahmans, that at that time held the greater part of Soráon. At the last settlement, out of a total of 218 *maháls* in Nawábganj, Brahmans held 63, Rájputs 57, and Shaikhs 35, the rest being held by Europeans, money-lenders, Saiyids, Káyaths, &c. In Soráon the principal proprietors were Brahmans and Shaikhs; they held 145 and 73 *maháls* respectively, out of a total of 302 *maháls;* while the remainder were held by Káyaths, money-lenders, Saiyids, Rájputs, &c. The chief proprietors of Mirzápur Chauhári at the last settlement were, as in Nawábganj and Soráon, Chatarsal Brahmans. They held 36, or more than half the total number of *maháls* (67), and Káyaths held 21, or nearly a third of the number.

Cultivators.

The principal cultivators in the tahsíl are Kurmís and Brahmans; Ahírs come next; and the remainder consist of Rájputs, Káchhís, Shaikhs, &c. As regards their condition and the margin of comfort with which they live, they are here, owing to the predominance of old proprietors and the lightness of the revenue, better off than in the adjoining tahsíl of Phúlpur.

There is nothing special to note in the fiscal history of this tahsíl, and sufficient has already been said about it in the district memoir [Part III., pp. 95-106].

Soráon.—Parganah of tahsíl just described, extending northwards from the Ganges from a point due north of the city of Allahabad. It is bounded on the east by parganah Sikandra; on the north and part of the west side by the Partábgarh district; on the rest of the west side by parganah Nawábganj; and on the south by the Ganges. Its average length north and south is about 16 miles, and its average breadth about nine miles. The total area according to the latest official statement (1881) was 139·0 square miles, of which 84·1 were cultivated, 17·8 cultivable, and 37·1 barren. The area paying Government revenue or quit-rent was 137·8 square miles (83·3 cultivated, 17·8 cultivable, 36·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 1,70,739; or, with local rates and cesses, Rs. 2,00,007. The amount of rent, including local cesses, paid by cultivators was Rs. 2,80,345. The number of inhabitants in 1881 was 98,082 (50,000 females). For further details, see SORÁON TAHSÍL.

Soráon.—The tahsíli station of the tahsíl of the same name; 13 miles north from Allahabad, on the 86th mile of the Fyzabad road. Latitude 25°-36′-17″; longitude 81°-53′-33″. Population (1881) 1,665 (780 females). It has an imperial post-office, a first-class police-station, and a tahsíli school.

Tikri.—Town, including Pandra and Ismáílganj, in parganah Soráon; distant 8½ miles north from Allahabad, and 4 south-south-east from Soráon. Latitude 25°-34′-0″; longitude 81°-59′-28″. Population (1881) 2,224 (1,096 females). In Pandra there is a well-known temple to Mahádeo, in honor of whom a religious fair is held every year at the end of February.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 57-4-8 from the preceding year, gave a total income of Rs. 871-4-11. The expenditure, which was chiefly on police (Rs. 434-8-0), public works (Rs. 85), and conservancy (Rs. 144), amounted to Rs. 775-2-3. The returns showed 477 houses, of which 347 were assessed with the tax: the incidence being Rs. 2-5-3 per house assessed, and Re. 0-6-2 per head of population.

Umarpur Niwán.—Village in parganah Cháil; distant four miles west from Allahabad, adjoining the cantonments there. Latitude 25°-27′-15″; longitude 81°-49′-36″. Population (1881) 4,971 (2,482 females). The village lands reach down to the Ganges, where every year in the month of August there is a small religious fair held. It contains the cantonment cemetery for Europeans.

Prepared under the superintendence of Mr. H. H. Cooke, Deputy Supdt., Survey of India.

LITHOGRAPHED AT THE SURVEY OF INDIA OFFICES, CALCUTTA, MARCH 1880.

From an original supplied by J. T. Wilson, Esq. in charge of [illegible]

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. VIII.

PART III.—FATEHPUR.

BY

J. P. HEWETT,

BENGAL CIVIL SERVICE.

ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS

1884.

PREFACE TO FATEHPUR.

THE information contained in this notice has been mainly derived from Mr. A. B. Patterson's Settlement and Rent-rate Reports. Obligations are also due to the standard works of Sir Henry Elliot and the Rev. M. Sherring, to Mr. C. W. Kinloch's "Statistical Report of the District of Fatehpur," and to those whose names are mentioned in the footnote on page 1. Mr. C. W. Mellor, the Collector, has given every assistance in the passage of the volume through the Press.

FYZABAD :
12*th March*, 1884.

J. P. H.

ERRATA TO FATEHPUR.

Page.	Line.	For	Read
10&12	...	Thariyáun ...	Thariáon
11	3 from bottom ...	Sathon ...	Sataun
29	3 ditto ...	558 ...	5·58
34	20 ...	Elliott ...	Eliot
35	5 ...	Fatehpur and Gházípur ...	Fatehpur, Gházípur
35	second indentation ...	Dhikhits ...	Dikhits
40	18 ...	Tappa-Jár ...	Tappa Jár
41	14 from bottom ...	Sri Bastal ...	Sri Bastab
44	6 ditto ...	Kútia Gúnír ...	Kútia Gunír
48	6 ditto ...	'Abdul Samád ...	Abdul Samád
48	5 ditto ...	particulars ...	peculiarities
54	3 ditto ...	511 ...	5·11
55	18 ditto ...	Háthgáon ...	Hathgáon
56	7 ditto ...	unscruplous ...	unscrupulous
96	9 ...	Brahmáns ...	Bráhmans
123	11 ...	Is ...	It
126	15 ...	cultviated ...	cultivated
128	The account of Rain should stand before that of Rámpur Thariáon instead of after that of Ramúa Panthúa.		

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES

FATEHPUR DISTRICT.

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GAZETTEER OF THE DISTRICT.

PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

FATEHPUR,[1] a district of the Allahabad division, lies in the lower part of the Doáb between the districts of Cawnpore and Allahabad. Its extreme northern point is 26°-16′-31″, and its most southern point 25°-26′-18″ north latitude; its western and eastern

[1] The materials for this memoir have been found chiefly in the *Statistical Account of Fatehpur* compiled by Mr. Kinloch in 1852, the *Settlement Report* of Mr. Patterson, the Memoir on Fatehpur by Mr. Tupp, and notes by Mr. Macmillan and Mr. Punnett.

limits reach 80°-16′-15″ and 81°-22′-36″ east longitude respectively. It is bounded on the north by the Ganges, separating it from Oudh; and on the south by the Jumna, which separates it from the Hamírpur and Bánda districts; while parganahs Ghátampur and Sárh Salempur of the Cawnpore district, and parganahs Atharban and Kara of Allahabad, form its western and eastern boundaries. Its average length is 65 miles, and its average breadth 25 miles. In shape it is an irregular parallelogram, having for its sides the two rivers Ganges and Jumna and the boundaries of the districts of Cawnpore and Allahabad. By the recent survey, it contains an area of 1,631·3 square miles; and according to the census of 1881, its total population is 683,745, or 417·29 to the square mile. But further details of both population and area will be found in Part III. of this notice.

Administrative sub-divisions.

For purposes of general and fiscal administration, the district is divided into six tahsíls, or sub-collectorates, and these are again sub-divided into thirteen parganahs. The jurisdictions of civil and criminal justice are the *munsifi*, or petty judgeship, of Fatehpur, and the twenty reporting police-stations respectively. In showing the relative positions of these cross-divisions, the following table also gives the land-revenue, area, and population of the parganahs :—

Tahsíl.	Parganah.	Land revenue in 1881-82.	Area in 1881.	Total population in 1881.	In the police jurisdiction of	In the munsifi of
		Rs.	Square miles.			
Fatehpur ...	Fatehpur ...	1,73,334	216·8	112,960	Kaliánpur, Husainganj, Fatehpur, Malwa.	Fatehpur.
	Haswa ...	1,13,841	140·5	64,636	Husainganj, Thariáon, Fatehpur, Asothar.	
Kaliánpur ...	Bindki ...	87,610	89·5	44,351	Kaliánpur, Áung, Jáfarganj, Khajuha, Bindki.	
	Kútia Gunír,	73,905	82·5	37,489	Kaliánpur, Malwa, Bindki.	
	Tappa Jár ...	94,550	107·5	37,342	Lalauli. Khajuha, Bindki, Jáfarganj.	
Kora ...	Kora ...	1,92,310	230·0	81,164	Áung, Jáfarganj, Amauli, Khajuha, Jahánabad.	

Tahsíl.	Parganah.	Land revenue in 1881-82.	Area in 1881.	Total population in 1881.	In the police jurisdiction of	In the munsifi of
		Rs.	Square miles.			
Gházípur ...	Gházípur ...	96,490	152·3	46,231	Lalauli, Gházípur, Asothar.	Fatehpur.
	Áyáh Sáh ...	40,068	40·6	17,155	Fatehpur, Gházípur, Lalauli.	
	Mutaur ...	59,680	89·6	26,784	Lalauli. Gházípur.	
Khakhrerú...	Ekdala ...	1,45,079	182·1	65,499	Dháta, Kishanpur, Kháza, Khakhrerú.	
	Dháta ...	33,400	33·1	13,187	Dháta.	
Khága ...	Hathgáon ...	1,64,793	227·9	111,880	Kishanpur, Thariáon, Hathgáon, Gaunti, Khága, Khakhrerú.	
	Kotila ...	34,459	46·3	25,067	Husainganj, Hathgáon.	
	...	18,09,519	1,638·7	683,745		

History of those sub-divisions.

The following table shows the present sub-divisions and their corresponding groupings in the *Áin-i-Akbari*:—

Present sub-divisions.		*Included in the Áin-i-Akbari in*		
Tahsíl.	Parganah.	Parganah	Sarkár	Súba
Kora ...	Kora ...	Kora ...	Kora ...	Iláhábás.
Kaliánpur ...	Tappa Jár ...			
	Kútia Gunír ...	Gunír ...		
		Kútia ...		
	Bindki ...	Kíratpur Karánda or Bindki.		
Fatehpur ...	Fatehpur ...	Fatehpur Haswa ...		
	Haswa ...	Haswa ...		
Gházípur ...	Gházípur ...	Aijhi ...	Kara ...	
	Mutaur ...	Kunda ...		
	Áyáh Sáh ...	Áyáh Sáh...		
Khakhrerú...	Ekdala ...	Rári ...		
	Dháta ...	Dháta ...		
Khága ...	Hathgáon ...	Hathgáon ...		
	Kotila ...	Kotila ...		

The individuality of Fatehpur district is of very recent origin. Up to 1826 A.D., the parganahs included in sarkár Kora formed a part of the Cawn-

pore district, and similarly those in sarkár Kara in the above list were included in the Allahabad district. But previous to this date the inconvenience of the great distances from both head-quarters of parts of the area caused the grouping of these parganahs by their *thánas* under the magisterial jurisdiction of a joint magistrate. The order of Council creating this change is dated 8th August, 1814. The following were then the *thánas*:—Kara (now in Allahabad district), Hathgáon, Kishanpur, Ekdala, Haswa, Fatehpur, Gházípur, Bindki, Khajuha, Kora, Jahánabad, and Amauli. The head-quarters of the joint magistracy were fixed at Bhitaura, a small village on the Ganges, about eight miles north of Fatehpur—a spot which was selected apparently on account of its great natural beauty and healthy climate. In 1826 A.D., Fatehpur was formed into a distinct district, when the joint magistracy at Bhitaura was abolished, the old area becoming the new district. The *thána* of Kara was transferred to Allahabad by order of Government, dated 11th of November, 1840. In 1845 the *thánas* and their areas and subordinate *chaukís* were revised, but no further alteration was made in the area of the district.

Tappa Jár is a comparatively new parganah, having been formed in 1180 faslí (1772 A.D.) It contains a *chaurási* of Gautam Rájputs, the chiefs of whom are of the family of the rája of Argal, and became Muhammadans in the time of Akbar.

"Gházípur may be considered to have been established as a parganah in lieu of Aijhi from the time when Bhagwant Rái Khichar built his fort here, and killed Ján Nisár Khán, the general of Muhammad Shah.[1]" He is reported to have held "possession of the entire sarkár of Kora for several years, and was only at last subdued by the strenuous efforts of Nawáb Sa'ádat Khán. Dhuniapat, the worthy descendant of the family, opposed our Government shortly after its accession, but did not lose much by it, as he was subsequently rewarded with a handsome pension. After the death of Bhagwant Rái the *ámil* continued to reside at Gházípur, but Gházípur was not recognised as a parganah till the commencement of our administration in 1803, when for the two first settlements it is recorded as Aijhi 'urf Gházípur.[1]"

Mutaur parganah was formerly called Kúnda or Karson. It appears to have acquired the name from the course the Jumna takes in this neighbourhood. The projecting patches of alluvial land which are formed near the banks of the river are called by the zamíndárs Kúnda, probably from their shape, which they might have conceived to have some resemblance to a *kúnda*, 'a vessel for kneading bread in, a platter.' Nawáb Abdul Samád Khán, who played a

[1] Quotations from Elliott's *Supplemental Glossary*.

conspicuous part in the time of Aurangzeb, was presented by that monarch with the *jágír* of Kara. Shortly after his investiture he built a fort and dug a handsome tank at Mutaur, which succeeded to the importance of Kúnda; but old statements of revenue receipts and arrears are in existence which show that the parganah retained its old name to as late a period as 1188 faslí (1780 A.D.)

Ekdala parganah has only been so called from the cession. The Nawáb Shuja'-ud-daula established his tahsíldári here. The tahsíl offices are now at Khakhrerú, a place from which the modern tahsíl takes its name. It was in consequence of disturbances which arose between two parties of Kurmís in the neighbourhood, that the nawáb wazír was compelled to establish a separate *ziladár* at Dháta in the year 1182 fasli, and about fifty villages taken from Rári were placed under his charge. Since the cession Dháta has been considered a separate parganah.

Judicial establishment.

Original civil jurisdiction throughout the district is, as mentioned in a preceding paragraph, exercised by the munsif of Fatehpur. The judge of Cawnpore exercises intermediate appellate jurisdiction in civil and criminal cases. The magisterial and revenue courts are those of the magistrate-collector, and his staff, consisting usually of one covenanted officer, two deputy magistrates, six tahsíldárs, and (in 1882) two native honorary magistrates. The other civil officials are the civil surgeon and his native assistant, the district superintendent of police, the district engineer, an inspector of northern India salt revenue, an assistant sub-deputy opium agent, the head-master of the district school, a deputy inspector of schools, and the inspector of post-offices.

There is no military force stationed within the district.

Physical features.

Lying as it does in the south-east corner of the Doáb where the Ganges and Jumna are approaching their confluence, there is no part of the district more than 15 miles distant from one of the rivers. The general appearance of the district is that of a level uninteresting plain, the monotony of which is relieved only by the ravines which lie along the banks of the Rind, Nún, Ganges, and especially the Jumna. The ravines are characterised by the total absence of cultivation, and the stunted *babúl* is the only tree which grows on them. The watershed is from 3 to 5 miles from the bed of the Ganges, so that the greater part of the drainage, both in small streams and in a connected series of *jhíls*, finds its way into the Jumna.

The country near the Ganges is very different from that near the Jumna. In the Ganges tract the soil is sandy and generally unirrigated, and in

some places level stretches of fine light loam, bearing excellent crops, run down to the river's edge. Except in the ravines themselves there is little absolutely barren land. The greater amount of drainage in the Jumna tract brings down a large amount of gravel and *kankar*. Owing to this, the ravines and the land near them, except where in some places the beds of the former open out to small alluvial valleys, are absolutely barren. Further, while the Ganges tract is, like the Doáb generally, a part of the alluvial deposit of the great rivers, the tract near the Jumna is simply a slice of the calcareous and gravelly soil of Bundelkhand which by some change of course has been left to the north of the river. Water is 60 to 90 feet below the surface; the land is cut up into cracks and fissures, and the whole tract is very subject to injury from *káns*-grass and in bad seasons is liable to suffer severely. The alluvial valley of the Jumna, however, though narrower than that of the Ganges, is more fertile and far less liable to diluvion. The central tract, where not affected by the neighbourhood of the great rivers, is composed of loam with clay beds interspersed. Through this fertile tract are scattered large *úsar* plains growing nothing but the dhák tree (*Butea frondosa*). The largest tract of this kind is between Asothar and Manáwán and contains several herds of wild cattle and *nílgái*.

Towards the south of the district the fertility of the soil, which is lighter and more sandy, decreases till the Jumna tract, the character of which has been described above, is reached.

Heights.

The following list, kindly supplied by Mr. J. B. N. Hennessey, Deputy Superintendent, Trigonometrical Branch, Survey of India, shows the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each and the height above mean sea level:—

Name of station.	Tahsíl.	Parganah or tappa.	Latitude.			Longitude.			Height.
			°	′	″	°	′	″	Feet.
Zafarábad ...	Kaliánpur ...	Bindki ...	26	0	43·97	80	38	3·87	423
Jahánabad ...	Kora ...	Kora ...	26	6	3·35	80	24	18·54	435
Majhilgáon ...	Khága ...	Hathgáon ...	25	45	15·01	81	13	17·73	395·53
Músapur ...	Gházípur ...	Gházípur ...	25	46	34·62	80	40	47·38	406
Nagdílpur ...	Khakhrerú ...	Ekdala ...	25	34	16·82	81	11	53·53	404

The highest and lowest levels taken are as follows:—highest, on top of milestone Allahabad 99, Dehli 289, 397·88 feet; lowest, on milestone Allah-

abad 51, Calcutta 544, 345·35 feet. Besides these the two following levels may be mentioned:—

Benchmark.	Height in feet above Karáchi mean sea level.	Position of levelling staff.
Fatehpur tahsíl...	372·58	On surface of roadway over masonry drain at south-east corner of tahsíl.
Fatehpur Great Trigonometrical Survey stone B. M. embedded in *pavéo* 3 feet in rear of 78th milestone from Allahabad.	365·23	On stone.

Soils.

[1] The primary natural division of the soil in the whole district, except in the Jumna tract, is into sandy soil and clay. *Matiyár*, the pure clay soil, is chiefly found in the central depressed and swampy tracts. It is a dark and hard soil, heavy and compact, and has the power of retaining water. It will generally give both an autumn and a spring crop, producing wheat, barley, or gram after rice. Under favourable circumstances it is a productive soil; but if the rains be scanty it cannot be ploughed; while if the rains are heavy and long, the rice crop is ruined, and it is too heavy to be ploughed for the *rabi* sowings. An inferior description of this soil is *chanchar;* it is mixed with *úsar*, and only grows the poorest rice, and sometimes a miserable crop of barley or gram. *Bhúr* or sand, called in this district *balua* or *barwa*, is chiefly found near the Ganges and Pándu rivers; unless it is well manured it produces poor crops. The prevailing soil of the district is a mixture in various proportions of clay and sand. When these are nearly equal the result is *dúmat* or loam; when sand predominates, the soil—a light, yellowish, sandy loam—is locally called *sígon*. With manure and irrigation the latter equals the former in fertility. *Tarái* and *kachhár* are terms applied to land subject to fluvial action, whatever its natural character. In the tract near the Jumna there is a good deal of the hard, blackish, tenacious soil known as *kábar*. This is uncultivable in dry years; and if the rains are heavy in the early part of the season a field consisting of this soil becomes a bog, and the *káns* grass then often obtains such a hold that it is impossible to eradicate it; but in good seasons it produces excellent spring crops without much labour or expense. The other descriptions of soil in the Jumna tract are—the *parwa*, a yellowish soil, of greater consistency than *sígon*, but inferior to it in fertility; and the *rákar*, a mere refuse soil, mixed with gravel and stones, and

[1] *Vide* Mr. Patterson's *Settlement Report*, pages 57 *et seq.*

cut up by ravines and water-courses. Both, as a rule, produce only autumn crops, the former chiefly cotton. There is hardly any of the Bundelkhand *már* in Fatehpur.

The soil may be again divided into conventional as opposed to natural classes, according as it is irrigated or unirrigated, and situated close to the village and manured (*gauhán*), or remote from the village site and unmanured (*uparhár*). There is no regular intermediate division (*manjha*) such as is found in some districts; but in the western parganahs this class of soil is sometimes called *manjh-har*. It is impossible to give a statement showing the division of the whole soil of the district into natural and artificial. A statement showing the mixed classification of the settlement officer at his survey is given in Part III. under FISCAL HISTORY.

Forests and jungles.

There is no forest land properly so called. Besides the ravines above mentioned along the rivers Rind, Nún, Pándu, Ganges, and especially the Jumna, which are covered with *babúl* trees and scrub, there are large unculturable *úsar* plains scattered through the fertile central tract, and bearing nothing but the dhák (*Butea frondosa*).

Rivers.

There are only three rivers in the district besides the boundary rivers, the Ganges and Jumna. They are the Rind, the Pandu, and the Nún. The Ganges and the Jumna are not, properly speaking, rivers of the district, and they have been sufficiently described in the previous volumes of this series.

Rind.

The Rind enters the district from the Ghátampur parganah of Cawnpore near the town of Kora, whence it flows in a south-easterly direction, through the Kora and Tappa Jár parganahs, until it joins the Jumna at Dariabad after a course of 30 miles in the district. The whole country near the Rind is a net-work of ravines formed by the numerous water-courses which cut their way through *kankar* beds to join the stream. They are often deep, and being covered with *babúl*, thorn, and other jungle, form a retreat for numerous wild animals. They afford excellent grazing ground, but of cultivation there is little among them, save along the actual bed of the Rind and some of the large ravines.

Pándu.

The Pándu enters the district about six miles to the north-east of the Rind. After running south-east for a short distance, it turns again to the north-east; then, forming for a small part of its course the boundary between the Cawnpore and Fatehpur districts, it again turns east, and, after flowing parallel to the Ganges for some miles, joins it at Shiurájpur. Its course in the district is about ten miles.

The Nún also enters the district on the western side, about nine miles south of the Rind, and flows through the Kora parganah for twelve miles till it joins the Jumna. This so-called river is dried up during the hot weather though it has a considerable flood during the rains. These three rivers all lie on the west side of the district.

Nún.

On the eastern side there are three drainage lines forming channels to carry off the heavy rains, but they are scarcely perceptible during the hot season. The Bilanda nadi rises in a *jhíl* 2½ miles southwest of Husainganj, and, flowing south-east, joins the 2nd Sasur-Khaderi river mentionod below in Gházípur parganah.

Bilanda.

There are two Sasur-Khaderi rivers. One rises to the north-east of the Fatehpur parganah and, flowing through Hathgáon parganah, enters the Allahabad district north of the Grand Trunk Road. The second Sasur-Khaderi rises from the *jhíls* south and south-west of Malwa. It flows through parganahs Áyáh Sáh and Gházípur, and finally falls into the Jumna in the Ekdala parganah near Kishanpur, having been joined in the last-named parganah, by the Mahánadi. This takes its rise in the Hathgáon parganah, but is a very small stream even in the rains. There is also a small river running through the Ekdala parganah from the north near Ukáthú to join the Jumna near Kot. All these so-called *nadis* are merely channels for the conveyance of the surplus water of the neighbouring *jhíls*, and have no water in them at any other time than the rains.

Sasur-Khaderi I.

Sasur-Khaderi II.

Mahá nadi.

There is at present (1882) no canal in the district, but the proposed Lower Ganges main canal will, if the project be carried out, pass through its entire length from west to east. Entering the district in the west of parganah Kora, about eight miles to the south-west of the East Indian Railway line, it will run almost due east for about 14 miles, till it reaches a point about five miles to the east of the Mauhár railway station. From here up to about a mile to the west of the Khága railway station, it will run parallel to the railway line, at an average distance of a mile to the south of it. At this point the main stream will turn to the south-east, and after a course of about ten miles, will leave the district at a point in parganah Ekdala, about six miles to the south of the railway line. But a still-water channel will run parallel to the railway line at the same average distance from it as the main canal runs before diverging to the south-east, and will join the latter a mile south of the Allahabad railway station. The united channels

Canals.

pursuing the same parallel course with the railway line will ultimately fall into the Jumna.

Lakes and *jhíls.*

While the western side of the district is thus drained by three considerable streams, and the eastern by the water-courses described, the drainage of the centre collects in the large *jhíls* or lakes which form so prominent a feature in this district. These are found chiefly in parganahs Fatehpur and Haswa, but also in the east of Kútia Gunír and the west of Hathgáon and Kotila and in the north of Gházípur. The whole central tract is lowlying, and the drainage instead of being carried off by streams collects in the most depressed spots. Most of the *jhíls* become dry toward the end of the cold season from the large quantity of water taken from them to irrigate the rice and *rabi* crops. But the great Chít Isápur and Moráon lakes always retain water even in dry years. These central *jhíls* form a connected chain draining the west of the district to the south-east, and they are tapped by the Bilanda nadi and the two Sasur-Khaderi nadis above described. There are only two *jhíls* to the north of the watershed and their water flows into the Ganges. In some places in the central tract great harm is caused in the rainy season on account of the almost imperceptible slope of the ground not allowing the drainage to flow off sufficiently rapidly. The construction of the railway embankment running as it does across the drainage line increased this tendency, and it has been found necessary to make an escape channel near the city of Fatehpur both on sanitary grounds, and to save it from destructive floods.

Communications: the East Indian Railway.

The East Indian Railway runs right through the district from east to west. There are five stations within its boundaries, Khága, Babrámpur, Fatehpur, Malwa, and Mauhár. The principal trade is through the Mauhár station, from which the market town of Bindki is but six miles distant.

Metalled roads: (1) the Grand Trunk.

Parallel to the railway, at an average distance of a mile and a half from it, runs the Grand Trunk Road, from which there are metalled feeders to each station. This road as well as the Bánda road has been made over to the Provincial division of the Department of Public Works. There is only one large bridge along its length, and that is on the borders of the Fatehpur and Cawnpore districts. It is a road much used by troops marching through the district, and there are five *paráos*, or halting grounds, on it for their accommodation, *viz.*, at Mauhár, Malwa, Fatehpur, Thariyáun, and Katoghan.

The other main first-class road is that from Fatehpur to Bánda, which crosses the Jumna at the Chilla-Tárá Ghát. There is here a bridge-of-boats during the hot and cold weather, but during the rains, from 15th June to 15th October, there is only an ordinary ferry. There is one *paráo* on this road at Bahúa.

(2) Fatehpur-Bánda.

The next road of importance is that going from Shiurájpur on the Ganges through Bindki to join the Fatehpur and Bánda road just below Bahúa at about four miles from the ghát. There is considerable traffic along this road, and it is the main feeder of the railway from Bánda.

(3) Shiurájpur-Bahúa.

Lastly, there is the Mughal or *Bádsháhi* road running through the district from west to east. This road is metalled to the west of Fatehpur, where it passes through Bindki and Kora. On it is a fine old Mughal bridge over the Rind river, built when Kora-Jahánabad was a thriving Muhammadan town. To the east of Fatehpur this road is unmetalled, as it runs nearly parallel to the Grand Trunk Road.

(4) The Mughal.

There were formerly two metalled roads to Dalamau and Rae Bareli in Oudh. But of these only one, the Dalamau road, is kept up as a first-class road, and the other is fast becoming an indifferent second-class road.

(5) The Dalamau.

The Bahúa, Gházípur, Asothar, and Dháta road is the most important of the second-class roads. It is joined at Gházípur by a branch from Fatehpur, which is also continued down to the Jumna. This was always a road of considerable importance, and in the famine of 1869 it was raised, bridged, and realigned throughout.

Unmetalled roads: (1) Bahúa-Dháta *viâ* Gházípur and Asothar.

There is a third-class road running from Fatehpur to Hamírpur through Jáfarganj and Chándpur, and a branch of this road running from Amauli to Kora, and thence through Deomai and Khadra to Shiurájpur.

(2) Fatehpur-Hamírpur.

A new road has just been raised joining Kaliánpur to Bindki, which is about four miles off. From Bhitaura a road runs parallel to the Grand Trunk Road through Husainganj and Mawai to Hathgáon, where it joins the Mughal road. From Bahrámpur station southwards run two third-class roads as feeders to the railway, one to Asothar and the other through Sathon and Naraini to join the Gházípur and Dháta road. Finally, from Khága station unmetalled roads diverge in three directions: (1) to Hathgáon, where the road joins the old

(3) Others.

Mughal road; (2) through Bahera to the Naubasta ferry on the Ganges; and (3) through Khairai and Khákhrerú to the Dhampur Ghát on the Jumna.

Fatehpur is thus adequately supplied with road communications as compared with any district of the North-Western Provinces. The Ganges and Jumna, flowing as they do on the north and south of the district, carry some trade in cotton, grain, &c.; but the traffic carried by the rivers has been largely diminished since the construction of the Grand Trunk Road and the railway.

Table of distances.

In the following table will be found the distances from Fatehpur of the principal places in the district: the mileage is measured by road:—

Town or village.	Distance.	Town or village.	Distance.
Asotbar	22	Kora	32
Budhwan	26	Kúra Kanik	19
Bindki	17½	Lalauli	20
Garha	34	Muhammadpur Gaunti	32
Gunír	17	Mauhár	19
Haswa	9	Rámpur Thariáun	13
Hathgáon	20	Sáh	7
Jahánabad	34	Sarauli	29
Jamráwan	13		

The distances from Fatehpur of the smaller places will be found in the final or gazetteer part of this notice.

Rest-houses and encamping-grounds.

There is only one dák bungalow in the district situated near the railway station of Fatehpur; but *saráis*, or native rest-houses, are found on all the principal roads. For the accommodation of troops marching through the district there are altogether six *paráos*, or encamping-grounds, five on the Grand Trunk Road, and one on the Fatehpur-Bánda road. The latter is at Bahúa; the former are at Mauhár, Malwa, Fatehpur, Thariyáun, and Katoghan.

Bridges.

The following statement shows the bridges over the principal streams in the Fatehpur district:—

Name of road.	River.	Name of road.	River.
1st class.		*2nd class.*	
Jahánabad road, mile 27	Khajuri nála.	Gházipur-Lilra road ...	Suketa nála.
Ditto, „ 28	...	Fatehpur-Gházipur road,	Baranpur nadi.
Ditto, „ 32	Rind nadi.		
Ditto, „ 32	Kora nála.	Bahúa and Dháta road,	Manawa „
Ditto, „ 33	...	Ditto ...	Bijaipur „
Dalamau road ...	Sasur-Khaderi nadi.	„ „ ...	Saduapur nála.
Bánda road ...	...	Khága-Kishanpur road,	Sasur-Khaderi.
Ditto ...	Rakraha nála.		
Grand Trunk Road, mile No. 105.	Pándu.		

Ferries.

Subjoined is a list of the ferries in the Fatehpur district; they are all 1st class ferries :—

Serial No.	Parganah.	Village.	Name of river on which ferry is situate.	Name of ferry.
1	Fatehpur ...	Adampur ...	Ganges ...	Adampur.
2	Ditto ...	Bhitaura ...	Ditto ...	Bhitaura.
3	Ditto ...	Asni ...	Ditto ...	Asni.
4	Ditto ...	Lakpura ...	Ditto ...	Lakpura.
5	Ditto ...	Deoraman ...	Ditto ...	Rájghát.
6	Hathgáon ...	Ajura Khurd ...	Ditto ...	Ajura.
7	Ditto ...	Naubasta ...	Ditto ...	Naubasta.
8	Ditto ...	Rasulpur Bhandra,	Ditto ...	Rasulpur Bhandara.
9	Kotila ...	Pahárpur ...	Ditto ...	Pahárpur.
10	Ditto ...	Samapur ...	Ditto ...	Samapur.
11	Ditto ...	Kotila ...	Ditto ...	Kotila.
12	Kútia Gunír ...	Rawatpur ...	Ditto ...	Ráwatpur.
13	Ditto ...	Gunír	Ditto ...	Gunír.
14	Bindki ...	Shiurájpur ...	Ditto ...	Shiurájpur.
15	Tappa Jár ...	Bára ...	Jumna ...	Bára
16	Ditto ...	Bindaur ...	Ditto ...	Jáfarganj.
17	Kora ...	Chándpur ...	Ditto ...	Chándpur.
18	Gházípur ...	Lilra ...	Ditto ...	Lilra.
19	Ditto ...	Aijhi ...	Ditto ...	Aijhi.
20	Ditto ...	Sarkandi ...	Ditto ...	Sarkandi.
21	Mutaur ...	Oti ...	Ditto ...	Oti.
22	Ditto ...	Kúra Kanik ...	Ditto ...	Kúra Kanik.
23	Ekdala ...	Garwal ...	Ditto ...	Garwál.
24	Ditta ...	Kishanpur ...	Ditto ...	Kishanpur.
25	Ditto ...	Dhána Madoyan ...	Ditto ...	Dhána Madoyan.
26	Ditto ...	Salempur ...	Ditto ...	Salempur.

Climate.

The climate of Fatehpur is that of an ordinary Doáb district; but from its being in the extreme east of the Doáb, the west winds do not blow so strongly in the hot weather as they do higher up towards Agra: they are, however, much stronger and more constant than in Allahabad, 73 miles further east. The district is somewhat marshy, and from the size and number of the *jhíls* or lakes the climate is more damp than in an Upper Doáb district; its humidity makes it rather feverish, but natives do not consider it an unhealthy climate. It is not found unhealthy by Europeans, though the station of Fatehpur was extremely feverish till a large marsh to the west of it was drained about 1850, and later still by draining works effected in 1876.

The seasons.

From November to March the climate is enjoyable. Then the weather gets hotter, until in June it becomes almost unbearable, and the thermometer sometimes remains at 96° to 98° day and night. At the setting in of the rains the temperature falls rapidly, and in July and August varies from 75° to 85°. But in September and October it rises again to 90° or more. Frosts occur frequently during December and

January, sufficiently severe to freeze small pools of water during the night, and to do great damage to the *arhar* crops, the flower of which turns quite black and withers away in a single night. The prevailing winds are the westerly and easterly, the former prevailing from October to the early part of May, and the latter from the end of May to September.

Rainfall.

The accompanying table[1] shows the district rainfall of the last eleven years from 1872 to 1882. The average is 29·80 inches a year. In the map of the mean annual distribution of the rainfall given in the *Report of the Indian Famine Commission*, Part I., Fatehpur just falls within the tract where rainfall is above 30 inches. The average for the last five years, however, is only 23·55, and this scanty fall has had its effect in impoverishing agricultural interests :—

	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
January ...	1 70	0·60	...	0 20	0·10	0·90	3·35	...	...	...	...
February ...	0·10	...	0·10	0·30	...	1·40	...	...	0·50	0 30	...
March ...	0 60	0·50	...	...	0·10	1·00	...	...	...	...	...
April ...	0·50	...	...	...	...	...	0·20	...	...	...	...
May ...	0·30	0·20	...	0·30	...	1·30	1 85	...	...	0·10	...
June ...	9·30	0 60	9·30	2·20	0·40	0·40	1·60	6·20	...	5·10	6·9
July ...	10·70	20·50	10 00	7·40	19·40	3·60	6·90	7·40	0·20	8·20	5 0
August ...	16 90	8 20	12 30	9 00	5·70	3·25	8 00	11·30	0·50	18 70	8·2
September ...	2·90	10 90	2·80	10 10	4·00	2·70	7·00	4·00	1·40	0·30	0·8
October ...	...	...	0·20	0 60	0 90	3 00	...	4·10	0 50	...	0·7
November ...	...	...	...	...	...	...	...	...	0 30	...	...
December ...	...	...	...	0·20	...	0 30	...		0·30	...	...
Year ...	43 00	41 50	34 70	30·30	30·60	17·85	28·90	33·00	13 70	32·70	21·60

The following table shows that the amount of the rainfall is pretty evenly distributed over the district, except in tahsíl Khakhrerú, which receives a larger supply than the other tahsíls[2] :—

Raingauge station.	Number of years on which average is struck.	Average annual rainfall in inches.
Kora	18	32·07
Kaliánpur	18	32·13
Fatehpur	18	33·16
Ditto	31—34[3]	28 89
Gházípur	18	33·12
Khága	18	31 35
Khakhrerú	18	35·73

[1] Kindly supplied by Mr. S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces. [2] Taken from printed tables compiled by Mr. S. A. Hill, B. Sc. [3] That is, for some months the registers are for 34, and for other months only for 31, 32 or 33 years.

PART II.

Animal, Vegetable, and Mineral Products.

Fauna: wild animals.

A list of the animals found in the Doáb districts is given in the introduction to the fourth volume of this series. Most of those there mentioned as common find their representatives in this district. Leopards are occasionally killed in the raviny country along the Jumna and Rind rivers; in 1881 rewards for two killed within the district were given. Wolves also abound in the same tracts, and considerable efforts have been made of late to get rid of these pests. The number of persons killed by wolves from 1877 to 1881 amounted to 134.

The nílgái (*Portax pictus*) is found in several parts of the district, but nowhere in large numbers. The natives are fast killing them off, and where formerly herds of 20 or 30 existed, there are now found but a few pairs. In the *dhák* jungle to the east of the Gházípur tahsíl there are herds of wild cattle. The natives state that when caught young and domesticated the cows of these herds give large quantities of milk, but the statement requires confirmation. Antelope are not very common in the district. They frequent the *úsar* plains and other open spaces, and are most numerous along the Cawnpore border of the district. The ravine deer is found wherever there is raviny or broken ground, and often where the country is rolling or undulating. Wild pigs are very common all over the district, and some years ago were so numerous and aggressive in the south of the Gházípur and Tappa Jár parganahs that natives would not venture from one village to another alone, and cases in which men tending their fields were attacked by them were quite common. Besides these larger animals the hare, wild-cat, jackal, fox, monkey, badger, &c., are found in the district, the first being very common in all parts of it.

Birds.

Wild fowl of all kinds are very abundant, and geese, duck, and teal swarm in the numerous *jhíls* during the cold season. Some such as the whistling teal and the brown goose breed in the districts. Besides wild fowl the following birds, most of which are usually included under the description of game, are commonly found: sand grouse, rock pigeons, grey partridge, quail, snipe (jack, painted and common), pigeons (blue and green), pea-fowl, *kulang* (large and small), curlews (king and common), and plover.

Reptiles.

Among reptiles found in the district none are worthy of special notice. In the great rivers on either side are found porpoises, alligators, &c. The number of deaths from snake-bite between 1877 and 1881 was 313.

Domestic animals.

All the domestic animals usually found in Upper India exist in the Fatehpur district, but camels and elephants, especially the latter, are rare. The cattle commonly used are of two breeds, the small being Bundelkhandi, and the larger heavier animals being bred in the Upper Doáb. Their prices vary from Rs. 20 to Rs. 120 or Rs. 150 a pair, but the highest prices are only paid for the large trotting bullocks, which are used in *bailís* and *raths*. A pair of good plough bullocks is obtainable for from Rs. 40 to Rs. 50. There were at the time of the settlement in 1877 in the district 289 cattle to the square mile and 567 to the cultivated square mile. But during the recent years of scanty rainfall the cattle have died off in thousands, and dealers in skins have thereby made fortunes. Cattle are particularly numerous in the Jumna and Rind ravine country, where there is much waste land with good grazing. The cattle bred in the Rind country have a very high reputation, and fetch good prices in the Bindki market; many are exported. "The[1] Fatehpur breed of sheep are well known and they are exported in large numbers to the surrounding districts." The price varies from 8 ánas to Rs. 2.

The chief pastures of the district are along the ravines of the Jumna and Rind. "The[1] high rents obtained from the cultivators in Kora and Tappa Jár near the Rind are accounted for by the fact that they make considerable profit out of their cattle. The *ghi* is a valuable export which finds a ready market in Bindki, and they are able to dispose of an exceptionally large amount of manure. The zamíndárs, too, obtain some profit from grazing fees paid for cattle which are sent for subsistence to the Rind country during the hot season from the central warm and dry tracts where there is little waste land."

Fish.

Some general account of the fresh-water fishes of India has been given in the Sháhjahánpur notice. In the rivers of this district the *rohú*, *bachua*, *sing*, *sauri*, *khambaddi*, *bám*, *chilúa*, *anwári*, and *paryasi*, are found, and in the tanks and *jhíls* the most noticeable fish that are caught are the *sonri*, *kubdi*, and *singhi*. The latter fish are coarse and muddy, and are poor eating, though the lower classes of natives are addicted to the consumption of them, and constantly have quarrels over the right of fishing. A few persons earn their living by fishing on the Ganges and Jumna, but the other rivers are too shallow in the hot weather to contain fish of any size, and consequently fishing in them is not a profitable employment. Kahárs, Kewats, Guriyas, and Pásis all catch fish at times, generally in nets, and Muham-

[1] Quotations from the *Settlement Report*.

madans and all but the highest-caste Hindus eat them. No oil is extracted from the fish. Fishing is carried on in the hot and cold weather, and the price of fish varies from 6 pies to 2 ánas a ser.

Flora: trees.

For a complete scientific list of the botanical products of the district, the reader is referred to the introduction to the fourth volume of this series. Fatehpur is well wooded with cultivated trees, especially mango and mahua (*Bassia latifolia*). Groves are especially numerous in the south-east of the district; in the north, along the line of the East Indian Railway, they have been greatly destroyed for firewood. The trees most commonly seen along roadsides and about village sites are shísham (*Dalbergia Sissoo*), ním (*Melia indica*), siris (*Albizzia Lebbek*), pípal (*Ficus religiosa*), imli (*Tamirindus indica*), kachnár (*Bauhinia variegata*), bargad (*Ficus bengalensis*), and amaltás (*Cassia Fistula*): and in the ravines and waste lands the babúl (*Acacia arabica*), the ber (*Zizyphus Jujuba*), and the dhák (*Butea frondosa*) flourish luxuriantly.

Cultivated crops.

The crops are those common throughout the Doáb, and, as a rule, there is nothing special in their cultivation calling for remark. *Birra* is the most common of all, consisting of barley with a varying admixture of gram and oil-seeds. The prevalence of mixed crops is a sign—according to Mr. Patterson, the settlement officer—of inferior cultivation. Opium is cultivated most in parganahs Hathgáon and Kotila. Cotton is found chiefly in the calcareous soil of the Bundelkand type found between the Rind and the Jumna. *Bájra* also is more plentiful on the uplands of that part than in other parts, while the blackish soil is especially suited to gram. Indigo is but little cultivated, though all along the south of the district, *e.g.*, at Ekdala, Gházípur, Khajuha, &c., there are still existing the remains of large masonry vats in the neighbourhood of which for many years there has been no indigo crop. Similarly in many villages where sugarcane is never grown, there are large stone sugar mills said to have been set up by a collector soon after the cession to encourage cane cultivation. The cost appears to have been recovered from the villagers, but this action did not result in much increase in the cultivation of cane, and the mills have been put to uses other than that for which they were intended. Generally speaking, the amount of sugarcane sown is not large, being only one per cent. of the total cultivation. There are four kinds common: (1) *Barutchi*, which makes *gur* of great sweetness, but requires much irrigation. (2) *Subhya* and (3) *chitara*, which are sown on the banks of rivers and in places where irrigation is not available at all or only at rare intervals; the *gur* made from

them is reputed to be less sweet and of a white colour. (4) The fourth kind is *janka*, and *gur* the made from this is also light in colour and apt to go bad during the rains.

Rice.

Of rice there are the following thirty-one kinds common in Fatehpur: *sumra, sunkharcha, biranjan, sambhálu, batási, jardhan, sáthí, dúdhí, karangá, kardhaná, kálá, bádsháhpasand, úmá, rahmanua, naurangí, basmatiá, bánsphor, bagaí, bangaliá, sukhdás, shakkar, kajra, serh, ilaichí, dhankajra, balra.* Of these the *kalan* and *bádsháhpasand, chiní*, grown in Ekáthu, parganah Ekdala, and its neighbourhood, have the highest reputation. In the Amorha jhíl there is a cold weather-crop of rice called *jethua dhán.* The mode of cultivating it is as follows:—The water is dammed up and removed from the surface to be sown by *duglás*, and the ground is then harrowed, not ploughed. The rice is then sown broadcast and harrowed in. There is no transplanting. The kinds sown are *sáthí* and *dúdhí*, which are both coarse; and the time of sowing is in Mágh (January-February). It is irrigated when required from the water in the *jhíl* and the rent, varying from Re. 1-8 to Rs. 2-8 a *bígha*, is proportionate to the nearness of the field to the water. The crop ripens in March about three months after sowing, the natives considering that it takes a fortnight longer than the rain rice to come to perfection. The outturn is from 6 to 8 maunds a *bígha*. It is generally consumed as food by the cultivator, as in the market it fetches only two-thirds of the price of common rice on account of its being dirty, tasteless, and heatening. This rice is of no use for seed, the ordinary rain rice being invariably sown. The chaff (*bhúsa*), moreover, is not so readily eaten by cattle as that obtained from the ordinary rice crop.

In some of the *jhíls*, notably those to the west of Fatehpur, there is a kind of wild rice found called *phasai*. It is gathered by a man who uses the common *dugla*, swinging it with a sweep as of a scythe, the ripe rice falling into the basket. It is not held of much account, and is eaten chiefly by women. In Manjhilgáon there is a kind of grass like wild rice called by the natives *marwanti;* the grain is ground, and mixed with sugar and water, is drunk as a tonic, and is said to be very invigorating. It has also a reputation for magical properties, and is much sought after by *fakírs*, and with certain rites used for the ostensible purpose of turning copper to gold.

Barley.

The following method of cultivating barley, called *paira-ki-kheti*, is practised by the villagers on the banks of the Jumna. The Kewats, Dhobís, Chamárs, and other low castes, who have a little manure but no cattle, select a spot by the river where the level of the

sand is so little above the water level as to remain constantly moist. On the sand they sow barley broadcast to the amount of a *ser* a *biswa*. The time for sowing is Kártik (October-November) or Mágh (January-February). On the seed thus sown is thrown from two to three inches of manure, and this again is covered with an inch of soil brought from the bank. The estimated cost of bringing manure and earth to the river's edge is one rupee for 10 *biswas;* the wages paid to the labourers being $1\frac{1}{4}$ *sers* of the cheapest kind of grain to a woman, and $1\frac{1}{2}$ *sers* to a man. Should there be any necessity to irrigate, water is scattered over the field by hand from a *ghara*. The rent paid to the landlord is one ána a *biswa*, and the area cultivated by each man is very small on account of the amount of labour required. The crop is ripe in Phálgun (February-March) and the outturn is 20 *sers* a *biswa*, or 10 maunds a *bigha*. The amount of chaff obtained from it also is above the average, as the plant grows to a greater height. The grain is said to be lighter than that of ordinary barley, and it fetches only five-sixths of the price ordinarily obtained.

Increase and decrease in cultivation.

The following tables show the area sown with each of the principal crops in the *rabi* and *kharif* in 1839, and also at the beginning of the present settlement, with estimates of the value of the produce grown made respectively by Mr. C. W. Kinloch and Mr. A. B. Patterson :—

In 1839.

	Crop.	Area in acres.	Average produce per acre.	Total produce.	Average price per rupee.	Value.
			Mds. s. c.	Mds. s. c.	Mds. s. c.	Rs. a. p.
Rabi.	Wheat ...	77,769	9 34 0	76,005 24 4	0 27 10	1,107,634 0 11
	Barley ...	63,890	7 9 2½	461,844 22 0	0 37 13	488,619 1 0
	Birra ...	81,459	9 30 2½	794,467 21 4	0 35 5	899,803 11 1
	Gojai ...	8,123	10 16 3	84,516 16 8	0 33 14	99,842 2 11
	Gram ...	32,681	8 13 1	272,108 28 12	0 33 15	311,429 2 10
	Peas ...	1,443	9 5 15½	13,203 6 12	0 38 12½	13,617 8 8
	Tobacco ...	751	11 17 13½	8,628 28 0	0 7 13	44,041 4 8
	Poppy ...	1,890	0 9 13	463 14 15	Rs. 10 per ser.	185,349 6 0
	Total ...	268,006	...	2,401,244 2 7	...	3,150,336 6 1
Kharif.	Juár ...	1,04,887	7 29 5½	811,164 1 10	1 1 10½	778,486 10 9
	Bájra ...	25,482	7 12 0	186,267 30 8	1 0 0	186,267 12 4
	Rice ...	36,847	15 29 7½	278,817 9 0	0 36 9½	606,615 6 9
	Arhar ...	4,824	...	254,495 8 6	1 1 5	246,393 10 5
	Moth ...	6,586	3 37 7	25,915 24 0	0 35 2	29,517 7 3
	Cotton ...	45,689	1 24 3	73,328 27 8	10 11 7	786 436 8 0
	Cane ...	7,554	21 9 0½	160,286 15 4	0 10 11	487,229 12 2
	Total ...	231,869	...	1,790,279 4 4	...	3,120,947 3 8
Total of *rabi* and *kharif* ...		499,875	...	4,191,523 6 11	...	6,271,283 9 9
Vegetables ...		270	16 25 9½	4,492 31 4	1 4 5	4,052 9 1
Grand total...		500,145	...	4,196,015 37 15	...	6,275,335 18 10

At the beginning of the present settlement.

	Crop.	Area in acres.	Average produce per acre.	Total produce.	Average price per rupee.	Value.
			Mds. s. c.	Mds. s. c.	Mds. s. c.	Rs. a. p.
Rabi.	Wheat ...	35,772	16 10 0	581,295 0 0	0 20 0	1,162,590 0 0
	Barley ...	20,968	13 30 0	288,310 0 0	0 26 0	443,553 13 6
	Birra ...	159,051	12 0 0	1,908,612 0 0	0 31 0	2,462,725 2 7
	Gojai ...	5,822	15 20 0	90,241 0 0	0 23 0	156,940 13 11
	Gram ...	46,267	9 30 0	451,103 10 0	0 26 0	694,005 0 0
	Tobacco ...	690	20 0 0	13,800 0 0	Rs. 6 per Md.	82,800 0 0
	Poppy ...	3,376	0 10 0	844 0 0	Rs. 5 per ser.	168,800 0 0
	Total ...	277,149	...	3,375,829 10 0	...	5,220,384 4 7
Kharif.	Júar ...	70,552	8 10 0	582,054 0 0	0 35 0	665,204 9 2
	Bájra ...	22,105	7 0 0	154,735 0 0	0 29 0	213,427 9 5
	Rice ...	75,846	15 30 0	1,194,574 20 0	0 30 0	1,592,766 0 0
	Arhar ...	16,986	7 0 0	118,902 0 0	0 35 0	135,888 0 0
	Moth ...	4,515	7 0 0	31,605 0 0	1 0 0	31,605 0 0
	Cotton ...	40,951	1 10 0	51,183 0 0	Rs. 11 per md.	563,068 0 0
	Cane ...	9,014	Gur, 20 0 0 Ráb 5 0 0	224,350 0 0	12 sers. per Re. 16 sers. per Re.	712,106 0 0
	Do-fasli ...	46,208	10 0 0	462,080 0 0	0 30 0	616,106 10 8
	Total ...	286,177	...	2,819,488 20 0	...	4,530,171 13 3
	Total of *rabi* and *kharif* ...	563,326	...	6,195,317 30 0	...	9,750,556 1 10
	Vegetables ...	2,284	...	...	...	137,040 0 0
	GRAND TOTAL ...	565,610	...	6,195,317 30 0	...	9,887,596 1 10

The total estimate of Mr. Kinloch, including the areas sown with smaller grains, and the values of their respective outturns amounts to—

	Area cutivated in acres.	Value of outturn. Rs. a. p.
Rabi	274,598	36,03,695 5 6
Kharíf	241,733	31,49,776 4 0
Total ...	516,331	67,53,471 9 6

It will be seen from these tables that the area under cultivation at the beginning of the present settlement had increased by 9 per cent. since 1839, while there had been an enormous increase in the proportionate value of the outturn.

The latest figures available relating to the fasli year 1289 for each parganah are given below, and they indicate that a great extension of cultivation has again taken place in the last few years :—

Areas in acres sown with different crops in the rabi 1289 *fasli.*

Parganah.	Wheat.	Gojai.	Barley.	Birra.	Gram.	Peas.	Opium.	Tobacco.	Vegetables.	Other crops.	Total.
Fatehpur ...	6,715	4,095	583	18,526	3,087	688	683	116	86	621	35,200
Haswa ...	3,595	810	76	15,511	2,475	983	918	107	47	271	24,793
Bindki ...	2,673	883	...	10,958	782	28	69	120	26	144	15,683
Kútia Gunír ...	2,753	534	163	8,788	550	52	75	22	14	159	13,110
Tappa Jár ...	3,152	985	...	11,134	2,666	7	50	3	8	140	18,145
Kora ...	5,351	1,746	1	26,402	4,336	6	158	84	18	211	38,313
Gházípur ...	3,274	411	37	16,185	4,530	88	183	34	18	118	24,878
Áyáh Sáh ...	1,256	218	71	6,266	1,949	81	42	26	11	56	9,976
Mutaur ...	3,252	248	112	7,207	3,668	2	11	3	8	99	14,610
Hathgáon ...	7,287	1,128	866	19,774	2,620	2,223	2,982	160	91	592	37,723
Kotila ...	1,665	284	116	4,965	221	482	601	32	21	167	8,554
Ekdala ...	5,336	1,584	405	13,243	6,032	420	187	15	20	385	27,627
Dháta ...	1,213	43	...	2,904	2,341	22	5	1	2	11	6,542
Total	47,522	12,969	2,430	1,61863	35,257	5,082	5,964	723	370	2,974	275,154

Areas in acres sown with different crops in the kharíf, 1289 fasli.

Parganah.	Juár.	Bájra.	Rice.	Cotton.	Sugarcane.	Indigo.	Chari.	Mothi.	Other crops	Total.
Fatehpur ...	15,933	1,598	12,179	1,530	796	70	1,477	1,345	1,595	36,523
Haswa ...	9,34	705	9,830	1,943	334	6	483	61	952	23,655
Bindki ...	8,69	1,446	1,820	2,454	366	1,958	229	208	64	17,820
Kátia Gunír ...	5,998	1,441	4,119	1,135	323	580	759	186	387	14,928
Tappa Jár ...	9,685	1,798	2,515	4,105	285	217	1,118	64	957	20,744
Kora ...	23,010	3,974	1,827	13,097	531	976	51	31	1,342	44 839
Gházípur ...	12,461	5,081	4,525	6,044	51	10	1,491	27	921	30,611
Áyáh Sáh ...	3,960	61	2,990	713	70	10	1,116	1	145	9,066
Mutáur ...	6,712	6,685	462	3,428	14	3	376	37	630	18,347
Hathgáon ...	13,130	2,745	15,346	2,503	163	41	288	498	2,360	37,074
Kotila ...	3,199	792	1,689	176	75	9	49	894	382	7,265
Ekdala ...	14,187	8,397	4,418	14,127	13	...	583	37	2,030	43,792
Dháta ...	2,712	1,329	2,370	2,300	...	...	197	2	691	9,661
Total ...	129,025	36,052	64,090	53,615	3,021	3,880	8,217	3,391	13,034	314,325

Irrigation.

The principal sources of irrigation are wells, *jhíls*, and tanks. The former are of two kinds, *viz.*, masonry and temporary earthen wells. In the depressed central tract of the district water is found at from 16 to 25 feet from the surface; earthen wells, however, here are apt to collapse as the water rises in them during the rainy season, so that masonry wells are more commonly built. They cost but little, averaging Rs. 175. Along the ridge of the watershed water is, as a rule, about 30 feet from the surface, and there both masonry and *kachcha* wells are found. The sides of the latter are protected from the water line by wooden frames or coils of wattle (*beri*), and the cost of building one is from Rs. 12 to Rs. 15. In the sandy soils near the Ganges water is from 35 to 50 feet from the surface, and irrigation is rare. In the Jumna tract water is from 60 to 90 feet from the surface and irrigation is unknown. Mr. Patterson, from whose *Settlement Report* the above is taken, adds that "most of the masonry wells were constructed before last settlement, and by far the greater number by tenants; as a rule, only cultivating proprietors make improvements."

There is a very large amount of irrigation from *jhíls* and tanks. At the settlement survey 116,741 acres were found to be so irrigated. All along the central tract the amount of water taken from the *jhíls* and tanks during a rainy season that closes early often turns a large *jhíl* into a dry surface in a few weeks. The villages near the *jhíls* depend almost entirely on them, and they are a fruitful source of riots and disputes, the villagers in the upper part

of the chain damming up the water to the detriment of those below. There are further numerous artificial tanks used chiefly for late rice or early *rabi* irrigation. They are usually dry by the end of December. The following statement shows the acreage irrigated in each of these ways in 1287 fasli, 1288 fasli, and 1289 fasli:—

	1287 *fasli.*			1288 *fasli.*			1289 *fasli.*		
	Wells.	Tanks, &c.	Total.	Wells.	Tanks, &c.	Total	Wells.	Tanks, &c.	Total.
Irrigated ...	95,156	75,163	170,319	114,310	12,015	126,325	98,232	49,818	148,050

Modes of irrigation.

From tanks and *jhils* the water is taken almost entirely by the *beri*, the basket swung to and fro between two men, raising the water to a level higher by five feet or less than the surface of the *jhil* or tank. The *dhenkli* and Persian wheel are almost unknown. From the wells water is drawn almost exclusively by cattle with a leather bag (*pur*). The number of cattle runs differ in different wells, varying from one in an ordinary *kachcha* well to six or eight in a large masonry well. The village custom is for the owner first to take what water he wants and then to allow his neighbours to water their fields from his well or tank; but they are very jealous of their rights, and disputes about the right of use are frequent.

Famines.

The district must have suffered from the early famines before the cession; but of these there is no separate record as to Fatehpur. Soon after the cession in 1803 and 1804 the district suffered from famine; the *kharíf* failed and many of the cattle perished, but no revenue was remitted.

Famine of 1837-38.

In the famine of 1837-38 the district was reported by the collector to have only suffered partially, the distress being caused not so much by the failure of crops as by the high price of grain caused by the exportation westwards. The *kharíf* of 1837 and the *rabi* of 1838 suffered from the drought but did not wholly fail, and the collector further reported that the high prices of the produce that was saved had enabled the cultivators to pay their rents and the zamíndárs their revenue, thus counterbalancing the effects of the partial failure of the harvests. The total remissions of revenue amounted to only Rs. 50,524-4-6, the larger portion of this sum being remitted in parganahs Kora (Rs. 21,296) and Ghází-pur (Rs. 9,643). The principle on which the collector made remissions is

thus described by him:—"Assuming the *khám* collections exhibited in the village accounts to be correct, I have allowed, where it could be done, a deduction of 15 per cent. for the zamíndár's expenses, and the remainder has been made available for the payment of revenue. The difference between the last amount and the *jama* I have placed under the head of expected loss." The collector's proposals were, with some slight modifications, adopted. Besides the above remissions famine relief works were started, in which the labour was chiefly directed to the making of tanks. In all 133,598 persons applied for a day's work, and the total expenditure was Rs. 11,368, including a subvention of Rs. 4,000 from the Calcutta committee.

Drought of 1868-69.

The drought of 1868-69 is the next scarcity of importance, though even then there was little absolute distress amongst the agricultural classes, and there was no famine in the strict sense of the word. The worst portion of the district was a strip between the Jumna and the town of Gházípur, extending from four to six miles north of the river and about ten miles in length. The district was saved from absolute famine by a seasonable fall of 8½ inches of rain in September, which saturated the ground, filled the wells, and enabled the ground to be ploughed for the *rabi*. Although the *juár* and other crops were thus improved, the coarser pulses on which the poorer classes feed had been destroyed. Relief works were started in February, 1869, and continued for 242 days down to September of the same year. The highest average number in any month was 8,646 in May, the demand for employment being greatest immediately after the reaping of the spring harvest, and rapidly declining in the rainy season. The cost was in round numbers Rs. 30,000. There were no remissions of revenue.

Distress of 1877-78.

In 1877-78 again Fatehpur district suffered very slightly, there being some distress among the labouring classes, but no famine. A poor-house was opened on 22nd June, 1878, and closed on 31st October, during which time 357 persons were relieved in it. Work was given to the people on municipal and other works, such as tanks, cuttings, &c., and in all Rs. 2,185 spent, excluding sums expended in 1877 on the Fatehpur municipal tanks. A test relief work was started, but it was not extensively resorted to, and on the first fall of rain the work was abandoned after an expenditure of Rs. 214 had been incurred.

Scarcity of 1880-81.

In consequence of the partial failure of the rains of 1880, and the springing up of a hot west wind in August, there was a scarcity in the district. The rice crop was a total failure and the other smaller grain crops yielded less than a quarter crop in all

the parganahs bordering on the Jumna. A larger area was sown for the spring crop than is usual, but much of the seed never germinated, and on most of the unirrigated land the crop was a total failure. Even on the irrigated land the water-supply in the wells was so low that no crop was fully watered. The tenants settled accounts with their bankers first before paying their rent. This secured them an advance of food, but left them nothing with which to pay their rents. The necessity for relief works was thus removed, but large suspensions of revenue became necessary. The total amount so suspended was Rs. 1,70,753, of which Rs. 1,46,052 was on account of the *rabi* crop, and remainder on account of the *kharíf* crop of 1880. The collector, in his administration report for the year 1880-81, thus sums up his reasons for the suspensions: "Though most unwilling to make so large a suspension, I could see no other way of tiding over the difficulty. I saw plainly that if the tenants were compelled to pay their rents they would have no means of subsistence, and that either extensive advances to enable them to keep themselves and their families alive till the next *kharíf* crop was ripe must be given or relief works must be opened. The tenants were fully aware of this position, and thinking that at such a time it was better to trust to their *mahájan* than to their zamíndár, they paid their debts before their rent, and with the *mahájan's* help and a good mango crop they have been able to pull through. In these circumstances zamíndár's collections have been short throughout the district, and consequently such as have no other source of income have only been able to keep themselves alive and pay a portion of the revenue."

Building materials.

Stone not being used in the district bricks take its place. There are two sizes of bricks made by natives for their own use; one 6 inches by 3 inches by 1¼ inches, and the other 4 inches by 3 inches by 1 inch. The price of the former is Rs. 7 a thousand and of the latter Rs. 4-8 to Rs. 5 a thousand. The cost for moulding alone is 10 ánas to 12 ánas a thousand, and Re. 1 to Re. 1-8 for sand-moulding on tables. The system in general use is the slop-moulding on the ground. Hence the bricks are very irregular and ill-shaped. One moulder with two coolies to assist him, one supplying the clay and the other to remove the bricks, turns out ordinarily 600 bricks a day. The woods in common use are the mango, *nim*, and *mahua*. These trees are generally sold standing at from Rs. 4 to Rs. 9 each, and cut up by the purchaser when he wants fuel. Stone-lime comes from Bánda and is highly valued. Wood-burnt lime costs Rs. 15 the 100 maunds; that prepared with *úplás* (dried cow-dung) fetches from Rs. 8 to Rs. 12 the 100 maunds. *Kankar* is found in large quantities throughout the district. It is supplied at from

Rs. 2-4 to Rs. 2-8 the 100 cubic feet, ready stacked on the road. The cost of consolidation is Re. 1 the 100 cubic feet.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population.

SINCE its formation in 1826, the limits of the district have not been altered, and consequently it is more easy to compare the present with the past in regard to population in Fatehpur than it is in many other districts. A census was taken in 1838 and another in 1846, but both are believed to have been inaccurate, and need not be further alluded to here. The total population according to the census of 1848 was 5,11,132, and according to another census taken in 1853, 679,787 (322,485 females). In 1865, a fifth census was taken, and according to this the population was 681,053 (324,530 females). The distribution of the population is shown in the following table:—

Censuses of 1848 and 1853.

Census of 1865.

Class.	Agricultural.				Total.	Non-agricultural.				Total.	Grand Total.
	Males.		*Females.*			*Males.*		*Females.*			
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls		
Hindus,	114,989	61,435	100,163	51,788	328,375	91,173	51,691	91,372	46,489	280,725	609,100
Muhammadans & others.	8,354	5,051	8,022	4,213	25,640	15,300	8,477	15,701	6,835	46,313	71,953
Total ...	123,343	66,486	108,185	56,001	354,015	106,473	60,168	107,073	53,324	327,038	181,053

There were, besides the population above shown, 42 Europeans and 16 Eurasians. The population per square mile varied from 539 in parganah Bindki to 317 in parganah Ghazípur, and the average of the whole district was 431 to the square mile. There were 1,386 towns and villages returned as inhabited, 1,230 of which contained less than 1,000, while 154 contained between 1,000 and 5,000 inhabitants. The towns with over 5,000 inhabitants were Fatehpur (20,478) and Khajuhá (5,150).

Census of 1872. The following table shows the population in each parganah according to the census of 1872:—

Parganah.	Hindus.				Muhammadans and others.				Total.	
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Fatehpur ...	16,952	14,073	29,889	28,660	2,552	2,398	4,542	4,790	53,935	49,941
Tappa Jár ...	6,584	5,228	11,910	11,090	960	702	1,617	1,551	21,071	18,571
Kyáh Sáh ...	3,080	2,647	5,466	5,245	146	145	257	217	8,949	8,254
Gházípur ...	8,226	7,063	14,786	13,794	350	311	575	543	23,937	21,711
Mutaur ...	4,475	3,825	8,102	7,461	609	440	830	911	14,009	12,637
Hathgáon ...	15,732	13,739	27,568	26,014	2,937	2,627	4,288	4,955	50,525	47,335
Kotila ...	3,271	3,035	5,248	5,167	792	739	1,242	1,280	10,553	10,221
Dháta ...	2,730	2,443	4,923	4,781	108	103	203	196	7,964	7.523
Kora ...	15,400	13,475	28,572	27,581	1,033	979	2,107	2,060	47,112	44,095
Bindki ...	7,120	5,375	13,458	12,418	367	322	847	741	21,792	18,856
Kútia Gunír ...	6,315	5,063	11,578	11,042	384	272	755	692	19,032	17,069
Haswa ...	9,818	8,272	16,967	15,937	1,034	1,033	1,866	2,170	29,745	27,312
Ekdala ...	11,442	10,089	20,613	19,594	1,949	1,817	2,905	3,257	36,909	34,757
Total ...	111,145	29,327	199,080	188,704	13,274	11,888	22,034	23,363	345,533	318,282

The total shown by the above statement is 663,815 and is exclusive of the 62 non-Asiatics. Corrected for all errors, the total population of the district in 1872 was 663,877 (Form II. of 1881 Census statement). The population thus showed a falling off, as compared with that of the previous census, of 17,234, or 2·53 per cent. The density per square mile was 419.

The towns and villages were returned at 2,741 and the inhabited houses at 152,777, giving 1·7 villages and 96 houses to the square mile. Of the former, 2,662 had less than 1,000 inhabitants, and 78 between 1,000 and 5,000. This return is startlingly different from that given in 1865, when the total number of inhabited towns and villages was recorded as only 1,386. There was only one town in 1872 with a population over 10,000, and that was Fatehpur itself, the population of which had since the last census declined from 20,478 to 19,879. The proportion of males to total population (exclusive of non-Asiatics) was 52 per cent. Classified according to age, there were (with the same omission): under 12 years—males, 105,230; females, 92,712; total children, 197,942, or 22·81 per cent. of the total native population: above 12 years—males 240,303; females, 225,570; total adults, 465,873, or 70·19 per cent. of the whole native population. Arranged according to occupation, the distribution was as follows :—

Occupation.	Hindus.	Muhammadans.	Christians and others.	Total.
Landowners	15,839	6,151	...	21,990
Agriculturists	301,642	21,116	...	322,758
Non-agriculturists... ...	275,775	43,287	5	319,067

For males of not less than 15 years of age the following tables by occupation are also given :—

Professional.	Domestic.	Commercial	Agricultural.	Industrial.	Indefinite and non productive.	Total of all classes.
2,518	22,680	4,564	125,089	29,419	44,865	229,135

The 62 non-Asiatics above mentioned contained 36 Europeans and 26 Eurasians; there were 5 Native Christians.

The persons returned as able to read and write were 12,765, *viz.*, 12,763 males and 2 females, the total being 1·9 per cent. of the entire population, and 3·6 of educated males to the entire male population.

We now come to the statistics collected at the census in 1881. The totals by religion are shown for each parganah and tahsíl as follows :—

Census of 1881.

Tahsíl.	Parganah.	*Hindus.*		*Musalmáns.*		*Christians.*		*Others.*		*Grand total.*		Density per square mile.
		Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	
Fatehpur...	Fatehpur ...	97,495	47,169	15,383	7,932	82	40	...	...	112,960	55,141	521
	Haswa ...	57,889	28,085	6,741	3,410	6	1	...	...	64,636	31,496	460
	Total ...	155,384	75,254	22,124	11,342	88	41	...	...	177,596	86,637	497
Kaliánpur,	Bindki ...	41,672	20,020	2,679	1,308	...	...	...	...	44,351	21,328	495
	Kúta Gunír ..	35,040	17,066	2,449	1,182	...	...	...	...	37,489	18,248	454
	Tappa Jár ...	32,672	15,796	4,670	2,394	...	...	...	...	37,342	18,190	347
	Total ...	109,384	52,882	9,798	4,884	...	...	...	...	119,182	57,766	426
Kora ...	Kora ...	75,486	37,341	5,620	2,899	...	...	58	26	81,164	40,266	352
Gházípur...	Gházípur ...	44,362	21,414	1,869	876	...	...	...	...	46,231	22,290	303
	Áyáh Sah ...	16,311	7,966	844	427	...	...	...	...	17,155	8,393	422
	Mutaur ...	23,946	11,775	2,838	1,394	...	...	...	..	26,784	13,169	298
	Total ...	84,619	41,155	5,551	2,697	...	...	...	...	90,170	43,852	319
Khakhrerú	Ekdala ...	56,228	27,870	9,271	4,866	...	...	...	...	65,499	32,736	359
	Dháta ...	12,637	6,390	550	276	...	...	...	...	13,187	6,666	398
	Total ...	68,865	34,260	9,821	5,142	...	...	...	...	78,686	39,402	3[illegible]5
Khága ...	Hathgáon ...	95,219	46,877	16,660	8,843	...	...	1	...	111,880	55,720	490
	Kotila ...	20,423	10,085	4,644	2,430	...	...	...	...	25,067	12,515	541
	Total ...	115,642	56,962	21,304	11,273	...	...	1	...	136,947	68,235	499
	District total,	609,380	297,854	74,218	38,287	88	41	59	26	683,745	336,158	417·2

The area in 1881 is given in the census forms as 1,638·7 [1] square miles. The population, 683,745, was distributed amongst 3 towns and 1,411 villages, the houses in the former numbering 5,958, and in the latter 125,631. The males (347,587) exceeded the females (336,158) by 11,429, or 3·4 per cent. The density per square mile was 417·2; the proportion of towns and villages per square mile, 86, and of houses, 80·3. In the towns 5 58 persons, and in the villages 5·17 persons, on an average, were found in each house. In the nine years between 1872 and 1881 the total population had increased by 19,868,

[1] This differs from the area (1,631·3 square miles) given in the *Settlement Report*.

the increase in the males being 2,024, and in the females 17,844. The total represents an increase of 2·9 per cent.

Christians by race.

Following the order of the census (1881) statements we find (Census Form IIIA.) the persons returned as Christians belonged to the following races:—British-born subjects, 13 (5 females); other Europeans, 34 (20 females); Eurasians, 16 (7 females); and natives, 25 (9 females).

Relative proportion of the sexes of the main religious divisions.

The sects of Christians represented in Fatehpur were: Church of England, Presbyterians, Baptists, and Methodists (Wesleyans and unspecified). The percentage of the sexes in the main religious divisions were as follows:—Ratio of males to total population, ·5084; females to the same, ·4916; of Hindus, ·8912; of Muhammadans, ·1085; of Christians, ·0001: ratio of Hindu males to total Hindu population, ·5112; of Muhammadan males to total Muhammadan population, ·4848; of Christian males to total Christian population, ·5341.

Civil condition of population.

Of single persons there were 137,463 males and 90,158 females; of married there were 182,125 males and 189,146 females; and of widowed there were 27,999 males and 56,854 females.

Conjugal condition and ages of the population.

The total minor population under 15 years of age was 46,274 (females 27,564), or 6·7 per cent. The following table shows the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given:—

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years,	70,019	64,781	4,083	7,085	166	83	8,920	8,847	165	341	12	17
10 to 14 „	22,783	10,208	13,742	18,740	414	238	3,651	2,302	719	1,395	24	25
15 to 19 „	9,103	1,318	14,129	18,867	546	488	1,682	538	1,117	2,122	55	54
20 to 24 „	5,746	449	19,373	26,985	1,144	1,151	843	213	1,935	3,367	85	149
25 to 29 „	4,532	316	24,351	27,916	1,808	2,302	431	140	2,717	3,521	132	257
30 to 39 „	4,457	295	38,663	38,528	3,988	7,771	322	166	4,472	4,658	310	888
40 to 49 „	2,472	174	27,429	21,142	5,436	12,639	128	120	3,209	2,728	454	1,548
50 to 59 „	1,417	95	15,232	7,833	5,948	12,869	77	72	2,107	1,066	494	1,678
60 and upwards,	806	49	7,449	2,484	6,290	13,048	35	50	1,196	336	689	1,639
Total ...	121,335	77,685	164,451	169,580	25,740	50,589	6,089	12,448	17,637	19,534	2,255	6,255

Distribution by birth-place.

Of the total population, 66,122 (42,812 females), or 9·6 per cent., are returned as born outside the limits of the district.

Distribution according to education.

Of the total population, 657,944 (335,882 females), or 96·2 per cent., are returned as unable to read and write and not under instruction; 19,598 (155 females), or 2·9 per cent., are shown as able to read and write; and 6,203 (121 females) or ·9 per cent., as under instruction. Of those able to read and write 17,471 (109 females), and of those under instruction 4,988 (82 females), were Hindus. The Muhammadans who came under these categories were 2,063 (20 females), and 1,196 (33 females) respectively. Of the Christians 56 (26 females) are returned as literate, and 12 (6 females) as under instruction.

Infirmities: persons of unsound mind.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district:—the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religions of their parents. The total of all religions was 91 (36 females), or ·013 per cent. The largest number of males (13) was of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 79 (32 females), and Muhammadans 12 (4 females).

Number of the blind.

The total number of blind persons is returned as 3,786 (2,104 females), or ·55 per cent. Of these, 935 (552 females) were "over 60;" 638 (377 females) between 50 and 60; 594 (366 females) between 40 and 50; 507 (313 females) between 30 and 40; 511 (255 females) between 20 and 30; 162 (69 females) between 15 and 20; 178 (69 females) between 10 and 15; 183 (75 females) between 5 and 10; and 78 (28 females) under 5 years. Of the total number 3,512 (1,965 females) were Hindus, and 274 (139 females) Muhammadans.

Deaf mutes.

Of deaf mutes there were 303 (133 females), or ·044 per cent., the largest number 78 (26 females) appearing among persons between 20 and 30. Of these, 269 (113 females) were Hindus, and 34 (20 females) Muhammadans.

Lepers.

The last infirmity of which note was taken at the recent census was that of leprosy. There were 154 (35 females) afflicted with this disease. The percentage to the total population is ·002, so that two in every hundred thousand of the population were, on an average, lepers. Of the total number, 146 (34 females) were Hindus, and 8 (1 female) Muhammadans.

Castes.

In the census of 1881 subdivisions of only Rájputs, Ahírs, and Gújars were published. The returns showed 70,427 Brahmans (34,975 females), 44,715 Rájputs (19,950

females), 21,586 Baniás (10,611 females), and 472,652 belonging to "other castes" (232,318 females).

Brahmans.

It is necessary to refer to the census returns of 1872 for the Brahman subdivisions, which are there given as follows :—

	Population in 1872.		Population in 1872.
Bhardwáj ...	23	Padha ...	1
Gangáputra ...	1,188	Sanádh ...	99
Gaur ...	191	Sarasvat ...	13
Gautam ...	5	Sarwaria ...	5,019
Gujaráti ...	64	Unspecified ...	2,120
Joshi ...	10		
Kanaujia ...	65,623	Total ...	74,388
Mahábrahman ...	32		

The Gaur, Kanaujia, and Sarasvat are three of the five tribes belonging to the Gaur, or northern division of Brahmans, and they have already been sufficiently described in other notices.[1] The Bhardwáj and Gautam clans are subdivisions of the Kanaujias proper, and the Sanádhs[2] and Sarwarias are subtribes of the Kanaujias.

The Gujarátis comprise the fifth tribe of the Dravida, or southern division of Brahmans.[3] The tribe has been described in the Benares notice.

The class called Gangáputras consists of all Brahmans[4] who have lost their family traditions, and can give no satisfactory account of their predecessors. The especial mission of the Gangáputra is to preside over religious ceremonies at holy places on the banks of the Ganges. Of these places the chief, in the Fatehpur district, is Shiurájpur. The right to receive fees from bathers at the *ghâts* on the river is partitioned out among the Gangáputras, and they are notoriously ready to resent the interference of an outsider by an appeal to the civil courts, or even by a resort to force. Disputes of this kind most frequently arise when a share in the fees realised at a *ghát* is claimed owing to a marriage into the family, or by reason of hereditary succession. All Gangáputras are in theory equal in all respects, and in the matter of eating and drinking the theory is carried out in practice. In the matter of intermarriage, however, the different kinds of Brahmans who make up the clan keep themselves separate. The whole clan is despised by other Brahmans, and is in such ill-repute that a Brahman with children to marry will not, if it can be avoided, remain in the same village with members of it, lest the suspicion that he has been connected with them may damage the prospects of his arranging marriages for his children.

[1] Gaurs, in *Gaz.* II., 392–3 (Aligarh) : III., 256 (Meerut) : and VII. (Farukhabad). Kanaujias, VII., 63 (Farukhabad). Sarasvats, III., 494 (Muzaffarnagar). [2] For Sanádhs see *Gaz.*, VII. (Farukhabad), and for Sarwarias, XIII. (Azamgarh). [3] Sherring's *Castes*, I., page 98. [4] Sherring's *Castes* I, paage 33.

The Gangáputras, though their chief occupation consists in the extortion of alms, devote themselves occasionally to shop-keeping and farming.

The Mahábrahman (or great Brahman) is the priest employed by Hindus at times of sorrow and on the death of their relatives. The title is a misnomer, as the class is looked upon as unclean by other Brahmans. Such Brahmans are called elsewhere by the name Acharj. In the census returns of 1881 the Mahábrahman has been entered in the unspecified castes.

The term Joshí, like Gangáputra and Mahábrahman, denotes the holder of an office, and not the membership of a particular clan or *gotra*. The Joshí is, in the plains districts, a low-caste Brahman, devoted to astrology. In the hill districts, the clan supplies a large number of the writers who are in Government service.

Rájputs.

The Rájput clans, with a total of 100 members or more, returned as represented in the Fatehpur district in 1881, were the following :—

Clan.	*Total population.*	*Females.*
Bais ...	8,556	3,753
Bhadauria ...	739	335
Bisen ...	502	223
Bundelgoti ...	116	42
Chandela ...	1,553	680
Chauhán ...	2,622	1,202
Dikhit ...	5,420	2,445
Gaharwár ...	115	42
Gaur ...	1,522	685
Gautam ...	11,553	5,127
Kachhwáha ...	1,215	550
Karchal ...	96	46
Khichar ...	1,015	459
Maharwár ...	94	50
Pamár ... Panhwar ...	1,643	730
Paribár ...	1,508	676
Raghubansi ...	588	268
Raikwár ...	119	49
Raizáda ...	753	334
Ráthaur ...	224	96
Ráwat ...	694	331
Sakarwár ...	107	48
Sengar ...	872	390
Tomar ...	543	265
Unspecified ...	1,015	459
Specified clans with under 100 members each ...	1,531	665
Total ...	44,715	19,950

Details of the population of each clan are given in two stages, (1), under, (2) over 10 years of age. For the whole tribe the percentage of females was 47·78. The Bundelgotis had the lowest percentage of females under 10 (31·82) and the Tomars the highest (59·09). Most of the above clans have been already described in the memoirs of other districts, and it will be sufficient here to notice those that are of importance in the district.

Rájputs are found throughout the district.[1] At the time of the last settlement they owned 20·8 per cent. of the land throughout the entire district.

[1] Mr. Patterson's *Settlement Report*, p. 13.

The percentage of property held by them was largest in parganahs Kútia Gunír (67·3), Bindki (48·2), and Mutaur (42·5). They are found as proprietors in every parganah except Dháta. They cultivate 44 per cent. of the *sír* land, and 37 per cent. of the land held with a right of occupancy in the district.

Gautams.

The most important clan of Rájputs in the district are the Gautams, and in fact in Fatehpur they are more numerous than in any other district in the North-Western Provinces. They are now chiefly located in parganahs Kora, Bindki, and Kútia Gunír, but their power is said to have stretched at one time from Kora to Kanauj. Their chief stronghold was Argal on the Rind in parganah Kora, and the rája of Argal, though all the power that formerly belonged to the clan has been lost, still lives there adorned with the empty title. Their traditions trace the origin of their power to the marriage of the son of Sringí Rikh, their chieftain, to a daughter of the Gaharwár rája of Kanauj. The dowry of the rája's daughter is said to have comprised all the villages from Kanauj to Kara. The Gautams claim that their sway over this tract of country lasted till their participation in the revolt of Sher Sháh against Humáyun. The vengeance that the restored emperor took upon the clan was the beginning of the decline of its fortunes, and, in its last struggle for independence, it was crushed by Akbar at Kálpi. The Gautams "are divided," says Sir H. Elliott [1] "into the tribes of Rája, Ráo, Rána, and Ráwat. The representatives of the Rájas live at Argal; of the Ráos at Biráhanpur in Bindki; of the Ránas at Chillí in parganah Majháwan, now included in Sárh-Salímpur; and of the Ráwats at Bháúpur in Bindki." The traditions of the clan represent that they bestowed on their former allies large tracts of country, which the descendants of the latter still hold. The largest tract of country, to which their traditions refer, is Baiswára in Oudh. The transfer of 1,440 villages in the eastern side of the Ganges is said to have been made in the form of a dowry by the rája of Argal, on the occasion of the marriage of a Gautam bride to Bháo, a Bais chief who had assisted the Gautams against the king of Dehli. The story is told by the Bais clan as well as the Gautams, and, the fact that both clans concur in it, would seem to indicate its truth. A Gautam rája is found still in Gorakhpur, and Nau-muslims, who were converts from the Gautam clan, in Azamgarh; and it would seem that their possessions must have extended at one time from the neighbourhood of Kanauj to the district of Gorakhpur. In Fatehpur, as well as in Azamgarh, several branches of the clan were converted in the time of the Mughal Emperors to Muhammadanism. The Gautams are Rájputs of the

[1] *Glossary, I.*, 116.

Bhardwáj and Garg *gotras*, and they give their daughters in marriage in the Doáb to the Bhadaurias, Kachwáhas, Ráthaurs, Gahlauts, Chauháns, and Tomars.

Bais.

The Bais clan is numerically larger in the district than any clan except the Gautam. It is chiefly represented in parganahs Kútia Gunír, Haswa, Fatehpur, and Gházípur, and Hathgáon. Their traditions are to the effect that they emigrated from Múngi Partun on the Godávari to Baiswára in Oudh, whence they moved to the Fatehpur district in later times. The clan possesses a considerable number of estates in the district. The Tilak Chandra branch of the clan, which has four divisions, *viz.*, Ráo, Rája, Naithá, and Sambási, looks on the Gautam rája of Argal as the founder of its fortunes. The tradition, from which this sentiment has been derived, was alluded to in the account given of the Gautams.

Dikhits.

The Dikhits own a few estates in Kútia Gunír and Mutaur. In the latter parganah, where they are still numerous as cultivators, they formerly owned a number of villages under the *bhaiyáchára* form of tenure. They are, says Mr. Sherring,[1] in part descended from Simauní, who came from Bánda, and settled at Kura Kaník, on the Jumna, in parganah Mutaur. Some of the family have embraced the Muhammadan faith. One, named Rám Sinh, went to Dehli, after his marriage with the daughter of Nandan Rái Gautam, where he also became a Muhammadan, and was then called Malikdád Khán. His posterity occupy the village of Lalaulí on the Jumna, which he founded, and, although professedly Musalmáns, practise a number of Hindu ceremonies.

Pamárs.

The Pamár clan, though there are considerable settlements of it in Fatehpur, is less prosperous than many of the Rájput clans of the district. Belonging as they do to the first of the four tribes of Agnikulas, or fire races, the Pamárs have many proud traditions. The original home of the clan was Ujain,[2] and it is said that it was expelled thence by Sháháb-ud-dín Ghori. The Pamárs then became scattered in different directions. "Those settled in Gházípur, Muhammadpur, and other places in Fatehpur, trace their descent from Purba Rái Sinh, who received a present of lands from Gházi Khán, the názim of that day, after whom the parganah of Gházípur has been named."

Chauháns.

The Chauháns have but few estates in the district, but they are more numerous than any clan except the Gautams, Bais, and Dikhits. They are principally settled in parganah Kotila. Their ancestors belonged to the Chauháns of Mainpuri, of whom the

[1] *Castes*, I., 208. [2] Sherring's *Castes*, I., p. 149.

rája of Mainpuri is the head. They are descended from the most exclusive families of the Chauhán race.

Chandelas.

Chandelas own a few villages in Kútia Gunír and Hathgáon. They originally emigrated from Malwa, and settled at Kalinjar in Bundelkhand. There they are said to have remained for eight generations, and then to have moved to Mahoba. Thence they emigrated to Kanauj, and at a later period moved eastward towards Suchaindi and Shiurájpur. The rája of Shiurájpur is the acknowledged head of the Chandelas settled in Fatehpur.

Sengars.

The Sengars came, it is said, from Bundelkhand. The clan claims, like the Gautams, to be descended from Sringí Rish and the daughter of the rája of Kanauj. It has been described in previous notices. In Fatehpur it owns a few villages in Tappa Jár and Mutaur. The rája of Jagammánpur near Jalaun is the present head of the clan.

Khíchars.

The Khíchars are found only in parganah Gházípur. The history of the clan, which formerly ruled the whole district, will be found in the account of the family of the rájas of Asothar. The clan is now reduced to a very low ebb, and retains next to nothing of its once extensive possessions.

Raizádas.

The Raizádas, who are returned in the last census as numbering 753 persons in the district, formerly owned a large number of estates in parganah Hathgáon. It is related that in the time of Rája Jai Chand of Kanauj there lived in this parganah a certain Parasur Rikh, a devotee, who exercised great influence over the prince, and who had received many tokens of the prince's favour. Among other presents an elephant had been given to him, and a promise was made, at the time of its presentation, that the rája would give to the saint as much land as the elephant could walk round without lying down to rest. The story goes on to say that the elephant walked over the lands of Hathgáon till it came to the village of Irádatpur Dhámi. It there lay down to rest, and was at once turned to stone. The stone elephant is worshipped once a week, and once a year a fair is held in honour of the saint. The Raizádas claim to be his decendants by a daughter of the rája of Kanauj, to whom their traditions affirm that the saint was married.

Bisens.

The number of the Bisens in the district is not large, but the clan is possessed of a good many villages in parganah Haswa, and of one or two in Ekdala. The clan has been described in the Gorakhpur, Azamgarh, and Benares notices. The head of the clan is the rája of Salempur Majhauli in Gorakhpur.

Raghubansís.

The Raghubansís own a considerable number of villages in parganah Fatehpur. They are very numerous in Azamgarh and Mirzapur. The ancestors of the Raghubansís settled in the district are stated by Mr. C. W. Kinloch to have come from across the Jumna four centuries ago. Their chief settlement was taluka Jamrawan, but it was confiscated for rebellion in 1857.

Ráwats.

The Ráwats have small possessions in Áyáh Sáh. They claim themselves to belong to the Bais clan, but the claim is not entertained by others. It is generally believed that they are the illegitimate descendants of Rája Tilak Chand of Baiswara, most probably by an Ahír woman. They own property in the Unao district in Oudh. The head of the family in Fatehpur is the Thákur of Baijani.

Tomars.

Tomars are found in small numbers in parganah Ekdala. An account of the tribe, whose chieftains were formerly kings of Dehli, has been given in the Agra notice. The Tomar dynasty began in 733 or 736 A. D., with the reign of Anand Pál I. Nineteen kings ruled in succession, and the dynasty lasted 419 years. Finally, the Dehli kingdom was captured by the Chauhán rája of Ajmír. The descendant of the Chauhán king married the daughter of the last Tomar ruler, and their offspring was the celebrated Pirthi Ráj. The Tomars of Ekdala date their settlement in the district from the 8th century.

The other Rájput tribes are found scattered in different parts of the district. Of the Parihárs an account has been given in the Etáwah, and of the Bhadaurias in the Agra notice. The Kachwáhas, Gaurs, and Ráthaurs have each been described in more than one of the previous district notices.

Baniás.

The total number of Baniás returned in 1881 was 21,586, and is almost the same as the total (21,842) given in 1872. It is necessary to turn to the statistics given in the latter census to find an enumeration of the sub-divisions of the trading class. These are there given as follows:—

Agarwála ...	...	1,639	Khandelwal	...	1
Agrahri ...	...	5,048	Mahisri	...	18
Ajudhiábásí	...	542	Mahobiya	...	14
Dharwar ...	...	112	Marwári	...	3
Dhúsar ...	...	9,363	Parwál	...	60
Ghoi ...	...	114	Rastogi	...	508
Jaini ...	...	260	Sarsaini	...	125
Kasarwáni...	...	978	Umar	...	2,620
Kasaundhan	...	356	Unspecified	...	81
			Total	...	21,843

The difficulty of satisfactorily analysing the population returned as belonging to the Baniá caste, has been dwelt upon in the Sháhjahánpur notice.[1]

The Agarwálas have been frequently described in previous volumes[2] and nothing further need be said about them here. The Agrahris, too, have been sufficiently noticed in the Sháhjahánpur volume.

Dhúsar.

The Dhúsars are a tribe of Vaisyas, which, it is said, came originally from Dehli.[3] They are there distinguished for their proficiency in singing. As a clan, they are particularly strict in their observance of the forms and ceremonies of the Hindu religion, and they conscientiously obey the restrictions placed upon them as to food and drink. Members of the tribe are to be found more or less in most of the towns in the North-Western Provinces. Mr. Sherring remarks that the caste was in a flourishing condition under Muhammadan rule, and that members of it occasionally filled high posts. The Dhúsars of Fatehpur are said to have emigrated from the Rae Bareli district in order to avoid the tyranny of the nawáb wazír, from which they hoped to escape by settling in the Doáb.

Kasarwánis.

The Bánda district contains the largest number of the Kasarwáni tribe. About a thousand are settled in Fatehpur. The tribe is divided into three clans, namely, (i) Kashmírí; (ii) Purbiya; (iii) Allahabádí. The last clan is of recent origin, and is the result of a serious quarrel that arose among the members of the tribe. The three clans intermarry.

Kasaundhans.

The Kasaundhans are said to have originally come from Lucknow. They are now numerous in Hamírpur, and there is a small colony in Fatehpur. The tribe is divided into two clans.

Rastogís.

The Rastogís are a tribe of Vaisyas, much given to trade. They have succeeded since the cession in purchasing a considerable amount of landed property in the district. At the time of the cession they did not own an acre of land, but they had acquired at the time of the settlement 8·8 per cent. of Gházípur, 5·2 per cent. of Tappa Jár, and 5·7 per cent. of Áyáh Sáh. There is said to be a curious custom in the tribe by which the women will not eat food cooked by the men. There are three subdivisions of the tribe.

Umars.

The Umars are numerous in the district, and the tribe has three subdivisions, *viz.*, (i) Til-Umar; (ii) Derhí-Umar (or Dirh-Umar); and (iii) Dusre.

[1] Pp. 74-75. [2] See ETÁWAH and SHÁHJAHÁNPUR. [3] *Sherring's Castes*, p. 293.

The "other castes."

Among the "other castes" the census returns (1881) give the following, to which the name of the special trade or calling followed, or other brief note to aid in their identification, has been added:—

Name of caste.	Total population.	Females.	Name of caste.	Total population.	Females.
Ahar (cattle-breeder) ...	16	10	Khatík (pig and poultry breeder and tanner).	6,911	3,325
Ahír (cowherd) ...	59,399	28,592	Koerí (weaver) ...	20,614	10,302
Barhái (carpenter) ...	3,500	1,716	Kurmí or Kunbí ...	39,806	19,316
Bhangí (scavenger) ...	6,568	3,295	Lodhor or Lodhá (cultivator)...	46,609	22,506
Bhát (genealogist, panegyrist).	3,492	1,819	Lohár (blacksmith) ...	13,189	6,338
Bhurji (grain-parcher) ...	7,971	3,867	Lúniá (salt-extractor ...	4,769	2,390
Chamár (skinner, tanner and leather-worker).	67,325	33,812	Málí (gardener) ...	3,640	1,786
Dhobí (washerman) ...	7,958	3,879	Malláh (boatman) ...	23,297	11,668
Gadariá (shepherd) ...	22,088	10,768	Nái (barber) ...	14,126	7,188
Gosáin (ascetic sect) ...	940	455	Pásí (fowler, watchman) ...	29,451	14,560
Gújar	4	...	Sunár(gold and silver-smith),	4,808	2,209
Ját	75	34	Tamolí (betel-nut seller) ...	3,260	1,609
Káchhí (agriculturist) ...	28,229	13,619	Telí (oilman)	12,660	6,386
Kahár (pálki-bearer) ...	4,020	2,021	Unspecified	16,165	8,058
Kalwár (distiller) ...	3,914	1,901			
Káyasth or Káyath (scribe),	9,271	4,612	Total ...	472,652	232,318

The names in parentheses indicate only the trade or calling which is usually adopted by members of the caste. Individuals, however, are by no means particular as to what pursuit they follow. Excluding the Muhammadans, who are the largest proprietors in the district, the chief Hindu proprietary classes are, in the order named, Rájputs, Brahmans, Káyaths, and Kurmís. Speaking of the cultivating classes of the district Mr. Patterson says:[1] "The most valuable caste as agriculturists is that of the Kurmís. In tahsíl Khakrerú they own many villages, and indeed they almost entirely own Dháta, one of its parganahs, where they have always been strong enough to keep out intruders, and which they have made the most flourishing tract of the district. In other parganahs they are generally cultivators, and they devote great skill and industry to raising the best crops, and they generally pay high rates; but they are independent, and will combine to resist oppression. The Káchhís and Muráís are much fewer in numbers; they, as a rule, cultivate the home-lands, and devote themselves to raising the higher garden crops, and pay higher rates than any other class, as they not only make the most out of the land, but are

[1] *Settlement Report*, p. 10.

submissive, and never refuse to pay higher rents if possible. The Lodhás are industrious cultivators, though not so skilful or so prosperous as the Kurmís. They are generally found as tenants: but in parganah Ekdala they have always been very powerful, owning many villages, and formerly holding the privilege of having the Chaudhri of the parganah appointed from them. The Ahírs are not nearly so turbulent as in the more western districts; they often make good cultivators and pay high rents, though they, as a rule, devote themselves more to the raising of cattle. I would by no means characterise them as an idle or criminal class here as they are in the Western Doáb." Including *sír* lands, Rájputs and Brahmans are found cultivating the greatest amount of land.

Distribution of cultivations.

The distribution of the chief cultivating classes among the Hindus is as follows:—Brahmans are found in numbers in every parganah; Rájputs everywhere except in Ekdala; Ahírs in parganahs Áyáh Sáh, Gházípur, Kotila, Fatehpur, Hathgáon, Kora, Bindki, Tappa Jár, and Haswa; Kurmís in parganahs Dháta, Fatehpur, Ekdala, Kora, Kútia Gunír, Bindki, and Áyáh Sáh; Lodhás in parganahs Ekdala, Fatehpur, Hathgáon, and Haswa; Muráis in Fatehpur, Kotila, Hathgáon, Haswa; Kewats in Ekdala, Dháta, Mutaur, Bindki, Kútia Gunír, and Tappa-Jár; Kachhis in Kora and Bindki; Gadariás in Hathgáon, Kotila, Tappa Jár, Gházípur, and Kora; Chamárs in Haswa and Kora; and Pásís in Hathgáon, Kotila, Haswa, and Áyáh Sáh.

Ahírs.

The following subdivisions of Ahírs with more than 100 members in each are recorded in the census of 1881:—

Subdivisions.	Total population.	Females.
Burthia	202	100
Dahdár	295	139
Dharor	284	127
Dhindhor	4,574	2,194
Durhwál	9,746	4,555
Gamel	137	71
Ghosi	5,933	2,796
Gwálbans	28,694	13,889
Unspecified	9,334	4,619
Specified subdivision with less than 100 members each ...	200	102
Total ...	59,399	28,522

An account of the Ahírs of these provinces has been given in the Muttra memoir. That district is the original home of the Ahírs in this part of India. Of the three great divisions of the tribe, the Nandbans, Jadubans, and Gwálbans, the latter is found most prevalent in the Lower Doáb and Benares. Almost half of the Ahírs settled in Fatehpur belong to this tribe. It has no subdivisions (*got*).

Kalwárs.

Kalwárs have since the cession obtained a considerable amount of landed property. They now own 2·1 per cent. of the whole district, and in parganahs Kora and Bindki 5·0 and 4·7 per cent. respectively.

Káyaths.

The Káyaths or Káyasths of the district are large landed proprietors and are many of them the descendants of officials of the Muhammadan court of Oudh, who made use of their official position in the acquisition of the property now held by the caste. In Áyáh Sáh they owned, at the time of settlement, 29·2 per cent. of the land; in Hathgáon, 17·9 per cent.; and in parganah Fatehpur, 16·4 per cent. They owned 12·6 per cent. of the landed property in the district. There are twelve subdivisions of the caste, which are ordinarily recognised, and a thirteenth (called Unai), with which the members of the other sub-castes do not associate. Chitrgupt is supposed to have been the common father of the caste. He married twice, and had eight children by his first and four by his second wife. These children were the founders of the twelve sub-castes, and a child by a concubine was the ancestor of the Unai subdivision. The Káyaths of Fatehpur belong to the Srí Bástal subdivision, of which again there are four minor divisions in the district.

Kurmís and Lodhás.

The Kurmís hold an almost unique position in parganah Dháta, where at the time of settlement they owned 83·6 per cent. of the land. The Lodhás, who are now found as zamíndárs only in parganah Ekdala, say that they were the owners of Dháta before the Kurmís. The Lodhás have lost much of their land in Ekdala since the cession, and their property now is only the fragment of what was once a large *zamíndári*.

Mallâhs.

There are a large number of Mallâhs (in which caste Kewats are also included) in the district. They are not merely boatmen and fishermen, but the members of the caste practise many different occupations. At the time of settlement they cultivated 3·5 per cent. of the area under cultivation.

The "unspecified" of the census.

From the vernacular lists compiled in the census office, the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Arakh	Village servants, cultivators... ...	3,781
Bahelia	Fowler	1,001
Bárí	Leaf-plate seller, torch-bearer ...	660
Brijbásí	Dancer, singer	70
Buláhar	Village messenger	2
Darzí	Tailor	3,603
Devotee[1]	Mendicant	1,421
Dhunia	Cotton carder	96
Ghogha	Rope-maker	568
Halwái	Confectioner	1,462
Joshí	Servant, receiver of alms	557
Kachhár	Cultivator	475
Kanchan	Dancer, prostitute	10
Kanjar	Rope maker, trapper	162
Kaparia	Beggar	14
Khangár	Chaukidár, thief	2
Khatrí	Servant, merchant	253
Kol	Coolie	2
Koral	Distiller	58
Kunjra	Green-grocer	6
Mahábráhman	Performer of funeral ceremonies of Hindus,	63
Nat	Acrobat	227
Orh	Trader	143
Patwá	Braid, fringe, tape-maker	618
Ronia	Trader, cultivator	167
Tárikash	Toddy drawer	7
Tarkihár	"Taski" maker	153
Thathera	Brass and coppersmith	503
Unspecified	...	82
	Total ...	16,165

Khatrís.

The Khatrís are few in numbers, but they have obtained since the cession a considerable amount of landed property in the district. They own 11·1 per cent. of parganah Áyáh Sáh, 8·8 per cent. of Bindki, 7·3 per cent. of Ekdala, and 7·0 per cent. of Haswa. Their possessions over the whole district amount to 2·6 per cent. of the land. They

[1] *Vide* separate list *post* p. 45.

are very strict Hindus, and are said to have left Dehli for Kora, on the occupation of Dehli by the Muhammadans, who wished to convert them. At Kora they felt the tyranny of the názim, and so moved on to Fatehpur.

Kaparias.

The Kaparias are a wandering tribe, of whom 14 only were returned as living in the district at the time of the census. Some members of the tribe are mentioned in the Hamírpur Settlement Report (p. 19) as having re-occupied Siuní in that district after its destruction by Aurangzeb. Tradition assigns them a stay of 100 years, when they were supplanted by Lodhás. There is a tradition that Kídar, the ancestor of the Fatehpur Kaparias, released a son of a rája of Argal, who had been taken as a hostage by some prince near Dehli, with whom the Argal rája was then at war. In return they received permission to beg in the neighbourhood. Their habit is to go round to houses at the time of birth, and to sing birth-songs (*sehara*). In return, they receive trifling presents of food, clothing, and money.

Oudhyas.

The following account of the Oudhyas of Fatehpur, who do not appear under this name in the census lists given above, has been prepared from notes supplied by Mr. H. B. Punnett:—The ancestors of the clan were formerly settled at Fyzabad (Ajudhía) in Oudh. It is, generally speaking, a criminal tribe, the members of which gain their living by house-breaking and counterfeit coining. Owing to efforts being made to stop their criminal practices at Fyzabad, they gave up committing offences there, and confined their attention to distant places. Still they were unable to resist the pressure brought to bear against them, and had eventually to migrate and cross the Ganges into the Cawnpore, Fatehpur, Mainpuri, and Jalaun districts from three to five centuries ago. They claim to be Brahmans, but are generally supposed to be the descendants of Ajudhia-bási Baniás. They consist of two classes: (i) Sansias, who are professional makers of counterfeit coins; and (ii) Suparias, who devote themselves to burglaries and thefts. The *modus operandi* of each of these classes is as follows:—The Sansias start in small bands, consisting of the male members of the tribe, disguised as religious mendicants (*jogís* and *fakírs*). They generally choose the roads to the temple of Jagan náth, and in the big cities situated on these roads they ply their trade. On the march, the instruments and counterfeit coin are carried by one or two men of the tribe, dressed as coolies, who affect to know nothing of the contents of their burdens. Arrived at a halting place, they put up, not in a *sarái*, but in some abandoned house or temple. There the coining operations are carried on, while, at the same time, to prevent any suspicion being roused by the

sight of a single fire, other members of the tribe light fires, by which they cook their food. The instruments used are very rough ; a clay mould, a paring instrument *(nahurni)*, an iron file, and one or two pointed instruments being all that are used. The metals from which the coins are made are bell-metal, brass, and copper. It takes but little time for the coiners to make as many coins as they want for immediate use. When they arrive at a village, or in the outskirts of a town, one of their number pretends to be overburdened with pice, which he wishes to change for silver. When the person wishing to change his silver produces his rupee, the Sansia takes it up, and, after examining it, pretends that it is bad. By a sleight of hand he then substitutes one of his own counterfeit coins for the true one, and returns the worthless coin to his victim. When they have secured as many rupees as possible, they proceed on their way till they find another opportunity.

The Suparias follow a different method. They rent a house opposite to that of some wealthy Baniá, and in it they live as *gosáins*. They keep a constant watch on the house and learn all about its interior economy. At last their opportunity arrives, when the whole family on the occasion of some festival goes out, leaving the house shut up. They then pick the lock, and one of the thieves enters the house, and lays hold of what plunder he can. Their patience in waiting for an opportunity on which to commit a theft is said to be extraordinary. They have regular agents, to whom they can dispose of their stolen property. Any Oudhya who is imprisoned is *de facto* out of caste, but presumably he is readmitted on being released from prison. They devote, when at home, much of their time to religious exercise intended to keep off blindness and leprosy, to which diseases they are said, as a tribe, to be very subject. In 1876, 57 out of 137 males resident in the Fatehpur district had been convicted in the previous 14 years. Special police were quartered on them in 1878, but this measure was not very successful. In 1880, it was found that in consequence of the supervision, and the tax imposed on them for the payment of the special police, they were migrating to the Cawnpore district. The tribe had been reduced to very small numbers in Fatehpur, and the special police had to be abandoned from February, 1882. The colony of the tribe living in the Fatehpur district was settled in parganahs Bindki, Kútia Gúnír, and Kora. Inquiries which were made after the Oudhyas had begun to move from the district, disclosed the fact that insured parcels to the value of over Rs. 2,000 had been received at the Bindki and Fatehpur post-offices from males of the tribe absent on their predatory excursions, in the course of three years.

Devotees.

From the vernacular list compiled in the Census Office, is also derived the following list of devotees and religious mendicants :—

Name of sect.	Classified as Vishnuite (V.), Sivaite (S.), Shakta (Sh.), &c.	Total population.	Females.
Aghorí	Sh.	12	5
Bairágí	V.	199	60
Brahmacharí	S.	2	1
Fakír	S. V.	19	11
Jogí	S.	945	473
Nánakshábi	Sikh	8	...
Sarbhangí	V.	1	...
Vaishnao	V.	224	126
Unspecified		11	...
	Total ...	1,421	676

Musalmáns by religion

Musalmáns are divided, according to religion, by the last census in Sunnís or orthodox (72,483,) Shiás or followers of 'Ali (1,735), and Wahábís, of whom there were none in this district. The census returns also enable us to give details of certain Muhammadan tribes included under the generic term Nau Muslims. They numbered in this district 3,709, and were—Muhammadan Rájputs 3,420, and Mewátis (289). The Nau-Muslims have been described in the Moradabad notice. The Nau-Muslims of Fatehpur are chiefly converts made from the Gautam and Dikhit clans. Allusion to their conversion has been made in other parts of this notice. The Muhammadans are the largest proprietors in the district and own 33·2 per cent. of it. It is impossible to do better than quote what Mr. Patterson says of them.[1] "It will be noticed how large is the amount of property owned by Muhammadans in proportion to their numbers. Thus in Gházípur they own nearly 27 per cent., while they only form 4·4 per cent. of the population. In Mutaur they own 22·2 per cent., while only forming 6·6 per cent. of the population. In the former parganah many estates are held by old Muhammadan families of Fatehpur, who obtained them during the Oudh supremacy; in the latter, several large villages are owned by families, once Dikhit Thákurs, whose ancestors were converted to Muhammadanism in the sixteenth century.

"A similar reason accounts for the very large amount of property owned by Muhammadans in Tappa Jár, 55·1 per cent., while they are only 7·8 per cent. of the population. As explained in the last section, the ancestors of the present proprietors were chiefly Gautams converted in the reign of Akbar. The

[1] *Settlement Report*, page 13.

other Muhammadan proprietors are a family of Saiyids, descendants of a *chakladar* of the Oudh Government. During the present settlement the Muhammadans have lost a large proportion of their estates. In 1840 they held 76 per cent. of the parganah against 55·1 at present. Most of them are embarrassed and their remaining estates heavily mortgaged.

"In Fatehpur the proportion held by Muhammadans is naturally large on account of the number of old Muhammadan families residing in the city, and owning villages in Fatehpur. The same remark applies to Haswa. In Khakhrerú also Musalmáns have obtained a large proportion of the land * * * In parganah Hathgáon Muhammadans own 55·0 per cent., and in Kotila 62·6 per cent. As I pointed out in the last section, they made more extensive settlements in these parganahs than in any part of the district, and only here are there large proprietary bodies of Muhammadans, many of whom settled here in the sixteenth century. Though they were cultivating a considerable amount of *sír* at the time of settlement, they are not, as a rule, a working agricultural class in the district: the exceptions are chiefly found in Khága and Ekdala."

Occupations.

The inhabitants of Fatehpur may be divided, according to occupation, into two primary classes: those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 447,116 persons, or 65·3 per cent. of the total population, and to the latter 236,629, or 34·7 per cent. Excluding the *families* of the persons so clasified, the number allotted to the former class is reduced to 260,927 members actually possessing or working the land. The details may be thus tabulated:—

	Males.	Females.	Total.
Landholders	6,960	1,561	8,521
Cultivators	122,473	74,775	197,248
Agricultural labourers	28,884	24,915	53,799
Estate office service	1,359	...	1,359
Total agriculturists ...	159,676	101,251	260,927

Classification according to census returns.

Following the example of English population statements, the census distributes the male inhabitants amongst six great classes. [1] The professional class, numbered 6,808 males; amongst them are included 3,840 persons engaged in the general or local Government of the country, 82 in the defence of the country, and 2,886

engaged in the learned professions or in literature, art, and science. [2] The domestic class numbered 914 members; it comprises all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. [3] The commercial class numbered 3,878 males: amongst these are all persons who buy or sell, keep or lend money or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (1,336); and persons engaged in the conveyance of men, animals, goods, and messages, such as pack-carriers, cart-drivers, &c. (2,542). [4] Of the agricultural class something has already been said; but besides the 159,676 males engaged in agriculture and horticulture, as shown in the preceding table, the census returns include in this class 1,455 persons engaged about animals, making a total of 161,131. [5] The industrial class contained 42,603 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,705); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (18,347); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (9,364); and, lastly, dealers in all animal substances (945), vegetable substances (2,987), and mineral substances (9,255). [6] The indefinite class contained 152,253 members, including labourers (24,452), and persons of no specified occupation (107,801).

Labourers and emigration.

The exceedingly limited extent to which emigration has been resorted to in the district is illustrated by the accompanying form showing the number of emigrants registered in the decade ending with 1882:—

Year.	Males.	Females.	Boys.	Girls.	Total.
1873	76	8	4	...	88
1874	15	6	2	2	25
1875 to 1878	...	...	...	...	...
1879	23	9	2	1	35
1880	14	2	1	...	17
1881	178	72	28	14	287
1882	24	5	...	...	29
Total	330	102	32	17	481

The accompanying abstract shows the numbers that emigrated in this period to the different colonies :—

	Males.	Females.	Boys.	Girls.	Total.
Guadeloupe	108	19	6	2	135
Trinidad	75	21	7	2	105
Demerara	53	29	7	4	93
Natal	24	14	6	4	48
Surinam	70	19	6	5	100
Total ...	330	102	32	17	481

Towns and villages.

The number of villages and townships is returned by the census of 1881 at 1,414. Of these 1,260 had less than 1,000 inhabitants; 151 between 1,000 and 5,000; 2 (Bindki and Jahánabad) between 5,000 and 10,000; and one above 10,000. The population of Fatehpur was 21,328; of Bindki, 6,698; and of Jahánabad, 5,244. Amongst the villages were in 1882 distributed 2,524 estates (*mahál*), but partitions constantly add to the total.

Houses.

The habitations usually occupied by the people have been described in previous volumes, and there is little to add here, except to say that in this district the ordinary village huts are, if anything, inferior to those found elsewhere. As a rule, they consist of an enclosure of mud walls covered over with thatch. The brick houses of the descendants of well-to-do zamíndárs have, owing to the indebtedness of their present owners, been, as a rule, allowed to fall out of repair, and it is unusual for a house of the kind to be kept in repair save by those who supplement their farming profits by lending money, or following some trade. In the towns of the district each house was returned in the census papers as containing 5·58 persons, in the villages each house contained 5·17 persons.

Forts.

There are the remains of numerous forts within the district, but none of sufficient importance to merit any special notice. They will be mentioned in Part IV. in the description of the places in which they occur.

Antiquities.

The only noticeable objects of antiquarian interest are two *sardis* at Khajuha, said to have been built by Aurangzeb to commemorate his victory near the spot over Sháh Shuja, and the mausoleum of 'Abdul Samád in Fatehpur.

Hindu customs.

There are few particulars in the caste customs of the district. No caste has adopted reform in the matter of child marriages. Remarriage of widows is allowed among the following castes :—Koerís, Chamárs, Náis, Kurmís, Dhobís, Khatíks, Kewats, Barháís, Ahírs, Gadariás, Bhangís, Lohárs, Kahárs, Juláhas, and Kunjras. The penalty

among Hindus of the above castes for marrying a widow is to pay the fine imposed by the brotherhood, which generally consists in giving it a feast. If this condition be complied with, no difference is recognized between a marriage of this sort and an ordinary marriage, but in quarrels among the womankind the matter is sometimes brought up as a reproach against the children.

None among the higher castes ordinarily admit the enrolment of an outsider. There are, however, instances of exceptions to this rule in the numerous Brahmans, co-opted into the caste through the influence of the rájas of Argal and Asothar, when the latter were at the height of their power. To carry out this ceremony a number of Brahmans were collected, among whom the candidate was seated, and with whom he fed. Henceforth the man was known as a Brahman of the sub-division into which he had been elected. There are five different families of Brahmans made so by the rájás of Argal. The last known instance of a Brahman so made occurred in the last century, when the ancestor of the Misrs of Aijhi, a Lunihár, was made a Brahman by Bhagwant Rái of Asothar. Brahmans so made are much despised by those who by birth belong to the clan they have entered by co-optation, and in consequence they find it impossible to wed their children to the descendants of true-born Brahmans, unless they can give a large dowry. The offspring of such a marriage, however, meets with the same consideration as an ordinary member of the clan.

Of the lower castes, Chamárs and Bhangís allow the admission of outsiders. The ceremonies that require to be performed on such occasions are settled with a view to precluding the possibility of a return by the proselyte to his old caste, and are often of a most revolting nature.

Among the low castes, notably the Ahírs, Gadariás, Chamárs, Pásís, Dhobís, and Bhangís, of those who follow or affect to follow the Hindu religion, the system of settling disputes by a reference to the *panchâyat* still maintains its ground. It has also been adopted in practice by the lower classes of Muhammadans, such as Kasáís, Juláhas, Kunjras, and Bhatiyáras, many of whom combine the observance of a number of Hindu customs with the practice of the Muhammadan faith that they themselves or their forefathers originally embraced on conversion. When a difference arises between members of any of these castes or classes, the parties agree to refer the matter to the *panchâyat*, and the brotherhood is called together. The aggrieved party first stands up and states his case, and is followed by his adversary, who gives his answer. After all the facts have been placed before the body of jurors, the chief men give their decision. Disobedience to the decision of the *panchâyat* is followed by rigorous exclusion of the offending party from the brotherhood. The expenses incurred

in summoning the *panchâyat* are paid by the complainant, or, if he be too poor to do this, he takes the opportunity of stating his case when the members of the caste have assembled at a wedding, or for some other purpose. Adultery and fornication are two of the commonest offences with which the *panchâyat* deals. Its power is, however, so great as to extend to the re-admission to caste privileges of those who have committed sins, such as would exclude them for ever from higher castes, as for example eating food cooked by a Christian or a Muhammadan. An ordinary offence against caste morality can be condoned at the cost of giving a feast to the brotherhood, the magnificence of the feast bearing proportion to the magnitude of the sin. The adoption of Christianity or Muhammadanism debars the convert from being again received into the Hindu caste that he has left.

Food.

The average daily consumption of grain by a man, who gets as much to eat as he actually wants, is about 1½lb., the difference of social position varying the quality rather than the quantity of food. In the hot weather *mahua* leaves are dried, pounded, and baked into cakes. Only the poorest of the poor eat cakes made of this flour alone, and it is usually mixed with other flour made from the coarser food grains. Dried *mahua* blossoms are said by labourers to be a particularly good kind of diet for them, as they cool the blood and render the heat of the sun less trying. As *mahua* trees are very common in the district, taking the place occupied by mangoes in many other districts, the blossoms are not dear, and two maunds of them can be purchased for a rupee. In the cold weather the labourer will eat *juár* and the coarser kinds of rice, and his daily cost of living may be estimated at from nine pies to one ána. A cultivator will eat cakes of barley, gram, and peas, but he seldom uses wheat. The cost of his daily meal, including *arhar dál* and salt, will be something over an ána. The shopkeeper will eat cakes made of wheat or barley, and with *ghí* and other condiments the price of his food will, according to his means and position, rise to from two to four or even six ánas a day. The expense of living among the Muhammadans is greater than among the Hindus, by the cost of the meat, to be bought at from one to two ánas a *ser*, that they eat. Mr. Buck, in his *Replies to Questions put by the Famine Commissioners*, estimated the annual production of food-grains in this district to amount approximately to 180,000 tons.

Religion.

The census returns, as given above, show that 89·12 per cent. of the population profess Hinduism, and that 10·85 per cent. are Musalmáns. The remainder of the population consists

of Christians (·01 per cent.) and Jains (·008 per cent.) Of the Musalmáns 72,483 are returned as Sunnís and 1,735 as Shiás. For accounts of the Hindu sects the reader is referred to the Muttra and Benares Memoirs, and for some notice of the Musalmán religion to the Moradabad volume. The Bráhma Samáj has not established any footing in Fatehpur.

Christian missions.

There are no agricultural villages of Native Christians, and probably not more than four or five families, who profess Christianity, among the whole rural population. A branch of the American Presbyterian Mission of Allahabad is situated at Fatehpur, but it is not strong in numbers. It acts chiefly as a feeder to the parent institution to which the converts are generally sent. Some years ago a number of converts were made through the exertions of a native priest by name Gopi Náth, but of late years the success of the mission has not been great.

Language and literature.

The map prefixed by Mr. Grierson, B.C.S., to Part I. of his *Seven Grammars of the Behári Language*, shows that Fatehpur is just outside the limits within which the Behárí language is spoken. It has no peculiarities to distinguish it from the language in common use in the Doáb. There is no literature connected with the district that is worthy of notice.

Public instruction.

A statement is annexed to show the educational statistics of the district in 1860-61, 1871-72, and 1881-82 respectively:—

	Class of school.	1860-61. Number of schools.	1860-61. Number of pupils.	1860-61. Cost.	1871-72. Number of schools.	1871-72. Number of pupils. Hindus.	Muhammadans.	Others.	Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.	1881-82. Number of schools.	Number of pupils. Hindus.	Muhammadans.	Others.	Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.
				Rs. a. p.						Rs. a. p.	Rs. a. p.	Rs. a. p.						Rs. a. p.	Rs. a. p.	Rs. a. p.
Government.	Zila ...	None.	None.	None.	1	69	31	...	73·72	33 5 10	33 0 0	2,945 9 3	1	124	29	...	128	28 8 11	24 12 0	3,618 0 0
	Tahsílí,	7	400	1,578 4 9	8	122	1	...	208·57	8 0 8	5 9 1	1,517 12 6	7	213	59	...	247·84	8 1 5	7 2 11	2,004 5 8
	Halka-bandi.	54	1,725	1,932 5 4	130	1,245	633	...	3,006·14	2 11 1	0 0 9	3,756 1 11	99	2,708	307	...	2,442·07	4 14 2	4 14 2	11,930 7 8
	Female,	None.	None.	None.	7	60	39	...	81·86	8 11 2	7 8 5	712 0 0		None.			None.		None.	
Aided.	Vernacular.	None.	None.	None.	9	147	129	...	188·81	15 9 9	7 9 1	3,911 4 10		None.			None.		None.	
Unaided.	Indigenous.	442	2,979	12,633 12 0	108	651	342	...	843	2 14 0	...	3,845 8 0	203	984	385	...	1,204·72	7 9 7	...	9,155 4 0

The middle vernacular schools include seven tahsíli and parganah schools and four *halkabandi* schools. The former are located at Kishanpur, Husainganj, Khajuha, Mandwa, Kora, Bindki, and Sáh, and the latter at Kot, Baragáon, Asni, and Sarauli. Only one of the former (Kishanpur) and one of the latter (Kot) are reckoned as efficient, and three of the former (Bindki, Kora, and Sáh) are at present described as being in "a most lamentable condition." The district is backward in educational matters. But few boys from it succeed in passing the middle-class examination, and a very large number of those, who attend the primary schools, are in the lower classes. In the year ending March 31st, 1883, the expenditure on the schools of the district was Rs. 14,157. The cost of educating each boy was Rs. 5-3-9, of which Government paid Rs. 5-3-4. There is no primary school for girls. It may not be out of place to note the state of indigenous education in the district in 1850, when Mr. Muir made his report on the subject. There were then 148 Hindi schools with 1,602 scholars; 146 Persian schools with 708 scholars; 37 Sanskrit schools with 264 scholars; in all 331 schools with 2,574 scholars. At present 3,634 boys are returned as attending the primary schools, and it must be remembered that statistics now are available only for schools supported entirely, or aided, by Government.

Post-office.

Appended is a statement of receipts and charges of the post-office for the years 1870-71, 1875-76, 1880-81. Before 1870-71 there does not seem to have been a disbursing office in the district. The transactions are not large, and the receipts have not increased so rapidly as they have elsewhere :—

Years.	*Receipts.*							*Charges.*					
	Postage collections on letters, newspapers, &c., &c.	Mail cart and passenger service collections.	Bullock-train and waggon branch collections.	Sale of ordinary stamps.	Sale of service postage stamps.	Petty receipts.	Total.	Presidency and district offices.	Conveyance of mails.	Miscellaneous.	Railway mail service.	Bullock-train charges.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.			Rs.
1870-71 ...	4,647	...	...	...	...	21	4,668	5,680	...	...	...	...	5,680
1875-76 ...	5,672	...	...	2,866	3,028	14	11,574	8,266	...	25	...	...	8,291
1880-81 ...	4,374	...	...	3,903	3,833	24	12,134	11,640	...	12	...	...	11,652

The district contains 28 imperial and two district post-offices. The former are at Fatehpur city, Amauli, Asni, Asothar, Áung, Bahrámpur, Bilanda, Bindki, Budhwan, Datauli, Deomai, Airáwan, Gaunti, Gházípur, Hathgáon, Jáfarganj, Husainganj, Kaliánpur, Khága, Khajuha, Khakrerú, Kishanpur, Kora-Jahánabad, Lalauli, Malwa, Mandwa, Mauhár, and Sáh. The two district offices are located at Dháta and Thariáon.

The following table gives the number of letters, parcels, and other missives received and despatched at these offices during recent years. Despatches were not recorded for the later years :—

	1865-66.				1870-71.				1875-76.				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers	Parcels.	Books.	Letters.	Newspapers	Parcels.	Books.
Received ...	109,405	6,836	1,252	582	151,297	7,333	2,449	1,608	238,446	7,124	1,768	2,106	290,706	11,674	2,054	2,548
Despatched,	79,602	1,158	353	124	157,153	2,994	496	458	...	...	...	...	...	...	...	...

Telegraph.

There are no Government telegraph offices in the district. There are, however, five railway telegraph offices, situated respectively at Khága, Bahrámpur, Fatehpur, Malwa, and Mauhár.

Police.

There are seven first-class, three second-class, ten third-class, and seven fourth-class police-stations in the district. The first-class stations are situated at Fatehpur, Jahánábad, Gházípur, Khága, Thariáun, Kaliánpur, and Khakrerú. The force at each of these stations consists of one sub-inspector, two (one only at Khakrerú) head-constables, and from eleven to fifteen foot constables, supplemented, except at Thariáon, by a tahsíl guard of one head constable and four constables. The second-class stations are at Bindki, Husainganj, and Hathgáon. They are manned by one sub-inspector, one (two at Bindki) head-constable and nine foot constables. The third-class stations are situated at Áung, Khajuha, Lalauli, Jáfarganj, Malwa, Kishanpur, Dháta, Amauli, Gaunti, and Asothar. The force at each of these stations consists of two head-constables and of foot constables varying in number from eight to five. The fourth-class police-stations or outposts are at Bilanda, Sháhbázpur, Rájghát, Sataun, Kátoghan, Chándpur, and Bahúa. There is at each of these outposts,

except at Bahúa, where there is no head-constable, a force of one head-constable and three men.

All the police at these stations are enrolled under Act V., 1861, and they are assisted by the town police raised under Act XX., 1856. In 1882 the total of the force was 502. There was thus one policeman to every 3·26 square miles and every 1,362 persons. The cost of the force was Rs. 55, 429, of which Rs. 50,425 was debited to provincial revenues, and the rest defrayed from municipal and other funds.

The following statement shows for a series of years the principal offences committed and the results of police action therein:—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Rs.							
1876..	3	1	5	231	425	2,339	3,130·6	662	596	323	538	472	54	87·
1877...	13	3	9	299	562	13,587	5,034	873	766	387	824	581	121	70·
1878 .	16	...	13	258	951	13,630	5,601	1,222	1,106	508	1,200	1,113	78	92·
1879...	11	...	..	133	462	4,342	2,4·9	585	517	299	507	442	56	86·
1880..	10	2	5	222	719	19,614	5,104	939	740	356	664	565	72	85·
1881..	11	3	2	461	708	12,658	5,744	1,174	974	412	739	634	103	85·
1882...	7	1	7	393	555	10,404	3 628	963	24	256	507	389	98	76 72

Rural police.

Besides the regular and town police there were, in 1882, 1,867 village and road watchmen organised under Act XV. of 1873. These were distributed among the 1,395 inhabited villages of the district at the rate of one to every 341 inhabitants according to the census of 1881. Their sanctioned cost (Rs. 67,644) was met out of the 10 per cent. cess.

Infanticide.

Measures for the repression of female child-murder have been in force in the district since January 1st, 1872. There were, in 1882, only seven villages still proclaimed under the Infanticide Act (VIII. of 1870). The total supervised population was 3,769. Though the percentage of deaths of children between one and twelve years of age was above the provincial rate, being 5 11, the difference between the percentages of girl-deaths and boy-deaths was less than the difference prevailing in the province. There were two "specially guilty" villages.

District jail.

There is but one jail in the district, the statistics of which are roughly as follows:—In 1850 the average daily number of prisoners was 497, in 1860 it was 68, and in 1870 it was 215. In 1882 the average number was 305, so that about 4 in every 10,000 persons were, as a rule, in jail. The daily average of under-trial prisoners, who are confined partly in the magistrate's lock-up (*havalát*), and partly in the jail, was 40 in 1882, and civil prisoners averaged between 5 and 6. Other statistics of interest are fully given in the annual reports, and need not be reproduced here.

Present area, revenue, and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time. By prefixing these statistics to the head just mentioned, comparison between the present and past conditions of the district will be facilitated. The district is still a temporarily settled one; in other words, the amount taken as land-revenue is fixed for a term of years. The current settlement has been sanctioned by Government for a term of 30 years, which commenced on different dates in different parganahs, *viz.*, in parganah Fatehpur from October, 1874; in parganahs Haswa, Tappa Jár, Bindki, and Kútia Gunír, from October, 1875; in parganahs Gházípur, Mutaur, and Áyáh Sáh, from October, 1876; in parganahs Ekdala, Dháta, Háthgáon, and Kotila, from October, 1877; and in parganah Kora from May, 1876. The dates on which the settlement will expire fall, therefore, between the years 1904-7.

The total area according to the latest official statement (1881) was 1,638·7 square miles, of which 880·3 were cultivated, 312·8 cultivable, and 445·6 barren. The area paying Government revenue or quit-rent was 1,637·5 (879·3 cultivated, 312·7 cultivable, and 445·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 13,09,519; or, with local rates and cesses, Rs. 15,39,115. The amount of rent, including local cesses, paid by cultivators was Rs. 22,00,831.

Fiscal history.

Previous to the cession of the district in 1801, it formed a portion of the *súba* of Allahabad and comprised the *sarkárs* of Kara and Kora, the tract being under the charge of the governor of Oudh. The western parganahs Kútia Gunír, Kora, and Bindki were included in the Kora division and the rest in the Kara division. The western tahsíl, Kora, was after the cession included at first in the Cawnpore district and the other tahsíls in Allahabad.

The parganahs constituting the present district had under the Oudh government been nominally assessed at Rs. 1,444,484, and this demand was retained after the cession. The management of the tract was made over to Nawáb Bákar ʿAlí Khán, who received 10 per cent. of the collections. This man was a pastmaster in the art of extortion, and was attended by a crew of charlatans and cheats, whose rapacity equalled, if it did not exceed, his own. This state of things, combined with the fact that the revenue was more rigorously collected than it had been under native rule, rendered it impossible to work the district with an assessment which was higher than any that has since been imposed. The result was that in 1804 it was found necessary to reduce the revenue to Rs. 1,259,102, and a settlement at this amount was made for three years. This settlement ran for two years after the period, for which it was originally sanctioned, had elapsed, and in 1809 the revenue was again raised to Rs. 1,292,354. The third settlement lasted for three years, and in 1812 the demand was further enhanced to Rs. 1,362,736. This settlement, intended to last only four years, remained in force till 1840, when the settlement under Regulation IX. of 1833 was carried out. An abortive attempt had meantime been made to effect a settlement under Regulation VII. of 1822, but the procedure laid down in that regulation was so elaborate and complicated that the attempt had to be abandoned, when only three estates had been settled.

First settlement.

Second settlement.

Third settlement.

Fourth settlement.

These earlier settlements were made upon information which was most insufficient for the purpose, and without any accurate measurement of areas, classification of soils, record-of-rights, and liabilities of shareholders, or any *data* from which the produce of the land could be even approximately determined. The system under which they were made was radically faulty and imperfect, and it naturally resulted that the injury done to the interests of the zamíndárs by the measures, to which recourse was had in realising the revenue, were incalculable. The system itself being faulty, its evil effects were much increased by the abuses to which unscrupulous native revenue officers resorted during the earlier years of British rule. Villages were constantly sold for arrears; mortgages were frequently foreclosed when no right of foreclosure existed; fraudulent sales were effected, and settlements made with parties who had absolutely no rights in the villages for which the settlements were made. No less than 207 suits for the reversal of sales by public auction, 92 cases for the reversal of private sale, nine cases to annul the foreclosure of mortgages, and

253 cases to annul settlements, that had been improperly made, were brought before the special commission that was appointed to inquire into these matters. The appointment of this commission was, there is much reason to fear, made too late to remedy the evil to remove which it was appointed: and the fact that, after such an interval of time, the commission reversed the public sales in 85 per cent., and the private sales in 30 per cent. of the cases brought before it, while it annulled 33 per cent. of the settlements, the justice of which was impugned, would seem to show that there must have been many an instance in which mischief was done and no redress given. Still for some time previous to the appointment of the special commission none of these illegal sales were allowed to take place, and, while the commission was actually sitting, many landholders, whose title to the estates then in their possession was the subject of inquiry, naturally hesitated to pay in the revenue demanded from them so long as their title did not seem to be secure. When, therefore, we find that the outstanding balance of revenue, at the time of the separation of the district from Allahabad and Cawnpore, was only Rs. 101,347, and that in the remainder of the period, for which the fourth settlement ran, only about 1 per cent. of the revenue had to be remitted, it would seem that the settlement, had it been fairly worked, would not have pressed hardly on the people.

Fifth settlement. Mr. Timins' proceedings.

In 1837-38 occurred the famine, which has been previously referred to (p. 24), and in 1838 the settlement under Regulation IX. of 1833 was taken in hand. The settlement operations were entrusted to the charge of Mr. D. Timins, but the demarcation of boundaries was commenced by a deputy collector before the settlement officer joined the district. It was found by Mr. Timins that the deputy collector had not properly supervised the work of his subordinates, but by the end of May, 1839, these matters had been set to rights, and the demarcation of boundaries completed. The professional survey had meantime been taken in hand in January, 1839, and was carried out successfully, but the *khasra* survey was originally vitiated by a most systematic falsification of the entries made in the *khasra*. The false entries were corrected after a rigorous testing of them by the settlement officer, and, within three months from the discovery of these frauds, that officer began the work of assessment. The whole of the inspection and assessment was completed in the cold weather of 1839-40. The method employed by the settlement officer was to visit as many estates as possible, with a skeleton map of the parganah, with the names and boundaries of each village (*mauza*) entered on it. He made entries recording the results of his personal observation, and of inquiries made from the

peasantry themselves, as to the class of soil, extent of irrigation, character of the crops, and general characteristics of the *mauzas* that he visited. He had also had prepared, under the superintendence of the tahsíldár, a statement showing the former demand, the area, quality of soil, irrigation, &c., of each village, and on this statement he relied much for testing the work of his own subordinates. It will be seen from this description that the summary proceedings taken at the fifth settlement differed much from the exhaustive inquiries, which have formed the basis of assessment in each case in which districts have been lately resettled. The financial result of the settlement was that the revenue was enhanced by Rs. 89,011, or about 6·5 per cent.

Mr. J. Thornton deputed to revise it.

The settlement was submitted to Government for sanction, but the Lieutenant-Governor, owing to the numerous petitions that had been given against it, refused to confirm it until further inquiry had been made, and Mr. John Thornton was appointed in 1843 to revise it. He was of opinion that, owing to the hastiness of the settlement officer's proceedings, reliable *data* had not been collected. He further ascribed the unpopularity of the settlement to the following causes :—

(1) The lightness of the settlement in the adjoining district of Allahabad, and the reductions that had lately been made in Bundelkhand.

(2) The proportion that the demand bore to the general resources of the district was so large that it was almost impossible for the settlement officer, considering the rapid manner in which he had carried out the settlement, to avoid pressing with undue severity on individuals. The rate at which the demand fell on the cultivated area was Rs. 2-12-9 per acre, and this was the highest rate found in the provinces.

(3) The failure of the rice crop, the staple produce of the district, for several years.

(4) The decline of the district by decrease of productive power, impoverishment, and immigration of tenants, and losses of the zamíndárs.

(5) Errors in measurement as regards the returns of irrigation and assessable area.

(6) The assessment of unprofitable lands, ordinarily sown in the autumn (*kharíf*) harvest with fodder (*chari*) which by the custom of the district had been previously held rent-free.

His proposals.

Mr. Thornton's recommendations were, however, confined to 214 estates (*mahál*) in which the revenue had pressed with exceptional severity, and the total reduction proposed

amounted to Rs. 21,407, or less than 2 per cent. of the revenue. The original proposals of the settlement officer, subject to this modification, were accepted, and the settlement confirmed on 20th June, 1844, for 30 years from 1840.

Working of the fifth settlement

Mr. Patterson has shown how this settlement worked, and it will be seen from his remarks on the subject that between the famine of 1837-38 and the mutiny of 1857, a period of low prices ensued, which naturally led to a fall in the value of land, and a difficulty in realising the revenue. This was succeeded by a rise in prices and a return of agricultural prosperity. Still, during the period of settlement, the sales for arrears, which took place almost entirely in the Jumna parganahs, amounted to 54,261 acres, or 5·4 per cent. of the area, the price realised for the land being less than half a year's purchase of the revenue, while the extent of the area farmed for arrears—and this also mainly in the Jumna parganahs—amounted to 94,099 acres, or 9·3 per cent. of the area. The area transferred by private and public means combined amounted to 467,555 acres, or 46 3 per cent. of the whole area, while, if repeated transfers of the same land be counted, 72·3 per cent. of the whole area was transferred. The parganahs, in which the revenue pressed most hardly, and in which the value of land fell to the lowest point, were Gházípur, Mutaur, Tappa Jár, and Kútia Gunír, while those which suffered least were Dháta, Kotila, and Hathgáon.

In 1868-69, after a series of favourable seasons, in which the revenue had been collected with comparative ease, the district was visited by a drought, which in portions of it threatened to become a famine. The failure of the crops, and the loss of many cattle, coupled with the fact that those that survived were much impaired in strength and value, threw the district back into the state in which it had been before the prosperous seasons had begun. The old proprietors suffered greatly, and the money-lenders, realising the fact that the money value of land would be greatly enhanced at the coming settlement, endeavoured, by every means in their power, to force those who were indebted to them to part with their landed property. In 1871, too, the 10 per cent. cess was imposed, and this additional burden, coming when it did, was felt as a severe addition to the revenue.

Proceedings anterior to sixth settlement.

Mr. Patterson was appointed settlement officer at the close of 1870, and recommended that direct management should be adopted in some cases till the new settlement should be completed, while in others he advocated a summary reduction of revenue. The latter course was sanctioned by Government in 59 estates, and revenue amounting to Rs. 13,517 was thus reduced. These two measures helped to stave off ruin from many of the old Rájput brotherhoods of the district.

Causes of failure of the fifth settlement.

An examination of the working of the fifth settlement shows that it was severe and unequal, and no greater faults could be found in a settlement. The number of sales and transfers that took place during the period for which it ran was enormous, and the different prices realised for land in the different parganahs, prove that the revenue pressed more hardly in certain tracts than others. The district enjoyed prosperous seasons for 10 years, and yet when a drought came in 1868-69, a period of depression ensued, such as was not felt at all in more lightly assessed districts. If we add to this the fact that the 10 per cent. cess, which in other districts did not press severely on the people, was here felt to be a grievous burden, we shall see clearly that the fifth settlement can in no point be considered to have been satisfactory. The revenue at the termination of the settlement was Rs. 1,408,715, exclusive of cesses.

Sixth settlement.

The proceedings in connection with the present settlement began on 13th December, 1870. The officer in charge of the operations from the beginning to the close of the settlement was Mr. A. B. Patterson. For purposes of description the processes employed will, as in previous notices, be divided into (1) the survey, (2) the fixation of rent-rates, (3) the assessment of revenue.

The survey.

The survey was a plane-table field-to-field survey carried on by professional surveyors (*amíns*), and the unit of measurement was the Fatehpur *bígha*, which is almost the smallest in the province, amounting as it does to only two-fifths of an acre, or 1,936 square yards, the chain being 132 feet in length. A supervisor (*girdáwar*) was appointed to control the work of every six *amíns*, and over every three *girdáwars* a *munsarim* was appointed. The whole work of a parganah was superintended by a *sadr munsarim*, whose work was under the charge of an assistant settlement officer or a deputy collector, and was frequently inspected by the settlement officer himself. The *amíns* were paid Rs. 39 for every 1,000 acres of approved work, and their earnings averaged from Rs. 17 to Rs. 20 a month. Great attention was paid to the testing of the work, more especially while it was still in hand, and before the completion of the map. The survey was in progress from the end of 1870 to the early part of 1874. The cost of the actual survey establishment was Rs. 65,675-5-1, falling at the rate of Rs. 63-7-9 per 1,000 acres. While the survey was going on the *patwári* prepared the *khasra* in Hindi and also the rough *jamábandís*. After the field-work had been completed and passed, the map was tested by the scale, and the result compared with the area as computed in the *khasra*. After the map, *khasra*,

and *jamabandís* had been compared, the statistics required for the rent-rate report were abstracted. Parganah maps on the scale of one inch to the mile were prepared, and a district map on the scale of two inches to the mile.

The comparative areas of the past and present settlement are thus given in the *Settlement Report*:—

Detail of settlements.	Total area in acres.	Non-assessable area.			Assessable area.						
					Cultivable.			Cultivated.			
		Mudfi.	Barren.	Total.	Waste.	Lately abandoned.	*Bághs.*	Irrigated.	Unirrigated.	Total.	Total assessable area.
Past ...	1,010,310	8,093	359,421	367,514	83,326	40,662	...	238,987	279,827	518,814	642,802
Present,	1,044,049	696	287,752	288,448	146,666	21,735	54,897	251,798	280,505	532,303	755,601

According to this table there appears to be a difference of 33,733 acres, or 3·3 per cent., but this is entirely due to increase of area from fluvial action, and the following table, from which this fluctuating area has been excluded, more accurately represents the difference:—

Detail of settlement.	Total area in acres.	Non-assessable area.			Assessable area.						
					Cultivable.			Cultivated.			
		Mudfi.	Barren.	Total.	Waste.	Lately abandoned.	*Bághs.*	Irrigated.	Unirrigated.	Total.	Total assessable area.
Past ...	829,991	7,109	302,102	309,211	65,810	34,162	...	217,469	206,339	423,808	520,780
Present,	830,761	637	209,149	209,786	116,647	15,152	48,004	238,912	202,260	441,172	620,975

From this it will be seen that the real difference is only 770 acres, or 0·1 per cent. of the area.

Assumption of rent-rates.

The system adopted for the assumption of rent-rates was that originated by Mr. C. A. Elliot in the Farukhabad settlement. The cardinal principle of this system is that similar soils in different villages should be classed under one head. The method of inspection is to mark off on the map the tracts of different soil (*hárs*), entering the rates and notes on the character of the soil. In the Fatehpur district this was a somewhat more arduous task than in other districts, as the natural divisions of soil are themselves very numerous, and the rice cultivation greatly increased the number of *hárs*, the character of which had to be recorded. The

inspection was all done by Mr. Patterson himself, and the primary marking off the *hárs* in three tahsíls had to be carried out by him personally, as the subordinate staff were incapable of doing this until they had been trained. Mr. Patterson's own words [para. 54 of the *Settlement Report*] will best explain the method pursued by him :—

"I marked off the *hárs* with coloured pencils and distinguished each by a letter or number; and in my notes the name and description of each tract was given, together with the rates elicited at inspections; and when no doubt remained in my mind as to the quality of the soil, the name was also written across the *hár* on the map. Each *hár* was then analysed The *sír* and rent-free lands were separated, and, where field-rents were paid, they were taken as the best guides, as they enabled me to form an induction from ascertained facts; where lump rents were paid, holdings were sought for which consisted in whole or in greater part of one soil. In the other cases of lump rents I analysed leases, and, by the application of the conventional rates I had elicited at inspection, I traced the admitted rates, which, applied to the various soils, made up the rents of mixed holdings. Thus, the average rent-rates were gradually formed, being based on careful personal enquiry on the analysis of leases, and on the ascertained rents of *hárs*. It was, however, necessary to accept the field rents recorded in the *jamabandi* with caution. Very often I found them clearly unreliable and was obliged to adopt other methods of eliciting rates. I often found holdings which had been gradually formed by accretion of new fields to those previously held. The parties had agreed simply to a rough addition to the rent on each addition without any specification of rates. But the village papers showed the rents distributed over fields in an irrational manner by a clumsy arithmetical process. When both landlords and tenants would admit the correctness of the rents of holdings recorded, they would refuse to admit the correctness of the field distribution. Thus, it often happens that, while the nominal or conventional rate of *gauhán* is Rs. 4 to Rs. 5 per *bígha*, and every one admits these rates to be paid, yet in the rent-roll it is entered at only Rs. 3. To make up for this, outlying land, paying Rs. 2, would be down at Rs. 3, and poor dry land, really valued at Rs. 1-8-0, would be down at Rs. 2-8-0. The total would be correct, but the distribution irrational. And this does no harm, as no action is taken on this distribution. The zamíndár would not allow a tenant to keep his *gauhán* and throw up his outlying area, which he would not object to if the rents were really distributed. The distribution is most at fault in villages where there has been a great increase in cultivation, as the relation between the value of the holding and the rent has been modified by the addition to the cultivated area. The error is generally in representing the good lands as paying too little and the poor lands too much. Frequently the conventional rate mentioned for each soil is shown by the examination and analysis of leases to be correct, while the rates recorded in the village papers are utterly inaccurate.

"In each parganah I selected a number of villages in which fairly correct rents were entered for each field, and which might be considered representative villages, and the inductions formed after an examination of their statistics were most valuable."

The object, that the settlement officer had before him, was to discover the prevailing rate of rent, *i.e.*, the rate paid by the average tenant over large areas, and undisturbed by the element of rack-renting on the one hand, or by that of low rents paid by privileged tenants on the other. The rent-rolls (*jamabandís*) were found to be very accurate records of the rents actually paid, the strained relations that had for some time existed in the district between

landlord and tenant, and the desire of the landlord to retain on the rent-roll fields, the cultivation of which had been given up, having tended to counteract that falsification of the records, which is popularly supposed to precede settlement operations. There were strong reasons, however, why the settlement officer should not accept existing rents as the basis of his assessment. In the first place the rents were most unequal in different parts of the district, Tappa Jár being distinguished for rack-renting, while the rents in Fatehpur, Bindki, and Haswa, were both high as compared with those prevailing in other districts, and very unequal when compared with each other. This result had been naturally brought about by a severe and unequal revenue, and as long ago as 1843, Mr. Thornton had given it as his opinion that the rates of rent had been determined not so much by the value of the land, as by the relations existing between landlord and tenant. If then the revenue had been assessed on existing rents, the settlement officer would merely have stereotyped the faults of the preceding settlement. Proceeding in the way that has been described above, he deduced the rates paid by the great body of industrious tenants, whose rents had been disturbed by no accidental cause. The following table gives an abstract of the soils and rates for the whole district :—

Soils.	Area.	Percentage.	Rate.	Rental.
	Acres.		Rs. a. p.	Rs. a. p.
Gauhán 1st	18,916	3·5	11 7 4	2'6,760 8 0
Gauhán 2nd (includes Gauhán 3rd of Haswa).	13,198	2·5	9 0 5	119,102 12 0
Dry Gauhán	4,167	0 8	6 1 3	25,945 4 0
Wet dúmat (includes all wet dúmat and manjha).	155,939	29·3	5 15 7	939,463 6 0
Dry dúmat (includes all 1st and 2nd).	105,886	19·9	3 14 9	415,288 11 0
Matiyár (includes tarái 1st and 2nd of Haswa).	42,472	8 0	4 12 6	203,067 7 0
Chánchar	15,950	3 0	2 6 2	38,071 0 0
Wet sígon	25,082	4·7	5 3 8	131,096 4 0
Dry ,, ...	55,494	10·4	3 5 0	183,816 3 0
Wet barwa	852	0·2	4 4 0	3,620 4 0
Dry ,, ...	9,046	1·7	2 13 6	25,746 4 0
Wet parwa	988	0·2	4 4 0	4,199 0 0
Dry ,, ...	27,284	5·1	2 4 2	84,290 0 0
Kábar	13,563	2 5	3 10 10	49,852 14 0
Rákar	19,123	3·6	2 8 2	47,963 4 0
Jumna tarái	6,840	1·3	7 11 8	48,297 0 9
Ganges tarái (includes kachhár of Fatehpur and Jhágs).	4,852	0·9	5 0 9	24,492 8 0
Other alluvial land (includes kachhár, all nadi tarái, Rind tarái, Pándu tarái, and náli tarái). ...	12,651	2·4	4 0 3	50,778 2 0
Total ...	532,303	100·0	...	2,603,851 0 0

The assumed rental based on these average rates amounted to Rs. 2,603,851, or, with the addition of Rs. 34,920 of extra (*siwái*) items, to Rs. 2,638,771. This represents an excess over the assumed rental of the last settlement (which was Rs. 2,141,637) of 23 2 per cent.

Assessment of revenue.

The revenue assessed was Rs. 1,307,297, or 49·5 per cent. of the assumed rental. The former demand had been Rs. 1,408,715, so that the result of the settlement was a decrease of Rs. 101,418, or 7·2 per cent. The demand was reduced in every parganah, but, as will be shown in Part IV. of this notice, the reduction was greater in some parganahs than in others.

The following table shows at a glance the net results of the assessments made since the cession:—

First settlement.	Second settlement.	Third settlement	Fourth settlement.	Fifth settlement.	Sixth settlement.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1,444,484	1,259,102	1,292,354	1,362,736	1,430,340	1,307,297

The incidence of the revenue on the cultivated area is Rs. 2-7-4 per acre. The following are the rates per acre in some of the other districts that have been recently settled:—

	Incidence per acre of cultivation. Rs. a. p.
Allahabad	2 4 11
Etáwah	2 10 8
Cawnpore	2 8 4
Muttra	2 5 8
Aligarh	2 3 5
Mainpuri	2 1 9

The incidence per acre in Fatehpur, despite a decrease of 7·2 per cent. in the assessment, is higher than in any one of these districts, except Etáwah and Cawnpore, which are protected to a great extent by canal irrigation, whereas no portion of Fatehpur is protected in this way.

Mr. Patterson has compared the revised assessment fixed for this district with the assessments of the current settlement in Aligarh, Mainpuri, and Etáwah. The revenue was increased at settlement in these districts by 16·6 per cent., 14 per cent., and 11·44 per cent., yet the incidence of revenue per acre in each of these districts is less than it is in Fatehpur, where the revenue was decreased

by 7·2 per cent. In Fatehpur there was during the currency of the fifth settlement little increase of population or cultivation, and a scarcely more than nominal extension of irrigation. The introduction of canal irrigation in the three districts selected for purposes of comparison had, during the same period, increased the irrigated area in Mainpuri by 30 per cent., in Aligarh by 28 per cent., and in Etáwah by 13·26 per cent. Prices had risen since the assessment of the revenue at the penultimate settlement by 50 per cent. in Aligarh, 45 per cent. in Mainpuri, 40 per cent. in Etáwah, and only by 20 to 25 per cent. in Fatehpur. This comparison is sufficient to show that the standard of rent and revenue is still high in Fatehpur, and amply justifies the reduction in the assessment made at the sixth settlement.

Instalments for payment of the revenue.

The new revenue is payable (1) for the autumn harvest in two instalments due respectively on 5th December and 1st January; (2) for the spring harvest in one instalment on June 1st. The rents of occupancy tenants are due to the landlords 21 days before the several instalments of revenue are due.

Cost of settlement.

The cost of the settlement amounted to Rs. 569,926-15-6, and it lasted from the beginning of 1871 to the end of 1877. It has been confirmed by Government for 30 years.

Revenue collections.

The following statement, compiled from the Board's yearly reports, shows the amount, collections, and balances of land-revenue since the present settlement has been applied to the whole district:—

	Demand.	Collections.	Balance.	*Particulars of balance.*			Nominal.
				In train of liquidation.	Doubtful.	Irrecoverable.	
	Rs.	Rs.	Rs.	Rs.			Rs.
1878-79	1,307,506	1,307,388	118	...	...	...	118
1879-80	1,310,011	1,309,376	635	...	...	...	635
1880-81	1,309,520	1,123,595	185,925	184,767	...	...	4,158

Alienations.

The following table taken from the *Settlement Report* shows the transfer of land during the currency of the fifth settlement. There is no record of the prices realised in tahsíl Fatehpur from 1840 to 1857, so the columns relating to price have been left blank for that period:—

Transfers from 1840 *till* 1857.

Mode of transfer.	Area.	Price.	Revenue.	Average price per acre.	Number of years purchase of revenue.
	Acres.		Rs. a. p.		
Private sale	290,532	...	403,899 10 6	...	...
Sold by order of court ...	135,932	...	183,234 4 10	...	...
Sold for arrears of revenue,	54 621	...	66,185 4 0	...	...
Total ...	481,085	...	653,319 3 4	...	...

Transfers from 1858 *till end of settlement.*

	Acres.	Rs.	Rs.	Rs.	
Private sale	96,089	1,024,118 1 0	139,570 7 11	10 10 6	7·3
Sold by order of court ...	24,247	237,198 1 0	36,338 12 6	9 12 6	6·5
Sold for arrears of revenue,	...	...	...	...	...
Total ...	120,336	1,261,316 2 0	175,909 4 5	10 7 8	7·2

Total of both periods.

	Acres.		Rs.		
Private sale	386 621	...	543,770 2 5	...	...
Sold by order of court ...	160,179	...	219,573 1 4	...	...
Sold for arrears of revenue,	54,621	...	66,185 4 0	...	...
Total ...	601,421	...	829,228 7 9	...	...

The following table, also taken from the *Settlement Report*, shows the percentage alienated in each parganah, and the value of land, except in parganahs Fatehpur and Haswa, for which, as explained above, the full figures are not available for each period and for the whole term :—

Parganah.	Percentage alienated.	Years of purchase of revenue of first period.	Years of purchase of revenue of second period.	Years of purchase of revenue of whole term.
Fatehpur	43·7	...	8 0	...
Haswa	30·3	...	11·0	...
Tappa Jár	31·2	1·5	3·1	2·4
Bindki	40·8	2·3	8 6	3·5
Kútia Gunír	31·7	1·9	9 7	2·7
Kora	77·2	2·6	6 4	3 6
Gházípur	132 0	1·5	4·4	1·8
Áyáh Sáh	85 2	3·2	8 7	4·1
Mutaur	75 6	1 6	3 6	2·1
Ekdala	70·3	3·1	7·7	3 8
Dháta	59·5	7·3	18·1	9 0
Hathgáon	41·5	6·3	11·8	7·0
Kotila	37·3	5·6	12·5	8·0
District ...	59·4	...	7·2	...

The following statement will show the private alienations that have taken place in each tahsíl since the present revenue was imposed on the whole or a portion of it :—

	Year.	PRIVATE ALIENATIONS.									
		Revenue-paying lands.					*Revenue-free lands.*				
		Number of cases.	Area in acres.	Aggregate land-revenue in rupees.	Price realised in rupees.	Average price of land per acre.	Number of cases	Area in acres.	Estimated land-revenue in rupees.	Price realised in rupees.	Average price of land per acre.
						Rs. a. p.					Rs. a. p.
FATEHPUR.	1875-76 ...	84	4,132	3,283	4,365	1 0 10	...	...	...	...	...
	1876-77 ...	79	7,831	6,099	32,386	4 2 4	...	...	...	...	...
	1877-78 ...	74	5,384	4,181	32,261	5 15 10	1	2	4	30	15 0 0
	1878-79 ...	93	5,123	3,666	37,720	7 5 6	...	...	...	...	...
	1879-80 ...	99	9,241	6,650	47,230	5 1 9	4	54	15	454	8 6 4
	1880-81 ...	147	7,015	5,231	61,388	8 12 0	12	199	215	1,353	6 12 10
	1881-82 ...	95	7,025	5,028	56,314	8 0 3	9	187	124	1,390	7 6 10
KORA.	1875-76 ...	3	71	100	1,367	19 4 1	...	...	...	...	...
	1876-77 ...	20	1,117	1 963	30,217	27 0 10	...	...	...	...	...
	1877-78 ...	21	1,599	1,687	16,310	10 3 2	1	40	52	725	18 2 0
	1878-79 ...	43	2,127	3,759	33,959	15 15 6	1	34	390	2,600	76 7 6
	1879-80 ...	23	1,355	1,599	13,009	9 9 7	...	...	...	...	...
	1880-81 ...	17	1,731	2,609	17,276	9 15 8	1	2	6	75	37 8 0
	1881-82 ...	29	2,422	2,271	20,314	8 6 2	5	60	43	675	11 4 0
KALIÁNPUR.	1876-77 ...	56	2,256	3,861	36,839	16 5 3	...	...	...	...	...
	1877-78 ...	31	1,743	2,076	18,377	10 8 1	...	...	...	...	...
	1878-79 ...	20	825	1,370	10,721	12 15 11	...	...	...	...	...
	1879-80 ...	33	1,059	1,311	12,836	12 1 11	...	...	...	...	...
	1880-81 ...	22	822	1,247	11,125	13 8 7	...	...	...	...	...
	1881-82 ...	31	2,871	3,620	41,875	14 9 4	...	...	...	...	...
KHAMERÚ.	1876-77 ...	52	986	4,527	29,554	29 13 11	...	...	...	...	...
	1877-78 ...	55	1,130	3,389	30,993	27 6 10	...	...	...	...	...
	1878-79 ...	58	1,558	1,264	20,050	12 13 10	...	...	...	...	...
	1879-80 ...	53	969	1,391	16,621	17 2 5	...	...	...	...	...
	1880-81 ...	50	1,942	2,688	35,052	18 0 9	...	...	...	...	...
	1881-82 ...	15	1,269	1,856	24,961	19 1 0	...	...	...	...	...
GHAZÍPUR	1877-78 ...	52	5,130	4,441	21,232	4 2 3	...	...	...	...	...
	1878-79 ...	52	5,536	4,792	37,462	6 12 3	...	...	...	...	...
	1879-80 ...	59	3,628	3,140	23,630	6 8 3	...	...	...	...	...
	1880-81 ...	74	2,878	2,491	17,480	6 1 2	...	...	...	...	...
	1881-82 ...	28	3,118	2,699	13,438	4 7 6	...	...	...	...	...
KHÁGA.	1877-78 ...	70	10,004	1,501	19,062	1 4 10	...	...	...	...	...
	1878-79 ...	79	11,036	1,123	24,165	2 3 0	...	...	...	...	...
	1879-80 ...	52	9,131	1,545	20,957	2 4 9	...	...	...	...	...
	1880-81 ...	67	11,196	10,059	22,046	1 15 6	...	...	...	...	...
	1881-82 ...	68	10,773	1,983	18,102	1 10 10	...	...	...	...	...

The very great variation in the price of land sold within the limits of the same tahsíl shows that it is impossible to draw any conclusion from this statement as to the approximate value of land in any given tahsíl, much less over the district. There is nothing in the statement to show the quality of the land sold, which

would be the important item in framing a conclusion as to the average value of land. Nor can it be deduced from the statement that the low price realised for the land in some tahsíls is the direct result of the pressure of a heavy revenue demand. The lowest average price per acre in each year from 1877 to 1882 was realised in tahsíl Khága. Yet during the currency of the previous settlement almost the highest average prices realised, were realised in the two parganahs (Hathgáon and Kotila) that compose it. The revenue, too, which during the penultimate settlement was felt to be less severe there than in other portions of the district, was reduced at settlement 4·5 per cent.

Court of Wards.

Intimately connected with the subject of alienations is the management of estates by the Court of Wards, in cases in which Government has stepped in to save ancestral landed property from being squandered. In the year ending September 30th, 1882, there were five estates in the district under the management of the Court of Wards. They were the Patti Sháh estate (normal income, Rs. 4,077; present indebtedness, Rs. 1,707); the Ahmadpur-Kusumbha estate (normal income, Rs. 500; at present, Rs. 2,266 to the good); Ata Husain Khán's estate (normal income, Rs. 6,862; present indebtedness, Rs. 3,370); the Bindaur estate (normal income, Rs. 13,106; present indebtedness, Rs. 16,197); and the Kásimpur estate (normal income, Rs. 36,416; present indebtedness, Rs. 46,158).

Landholders.

The following statement shows in percentages the distribution of property among the principal proprietary classes in each parganah and in the district at the time of settlement:—

Parganah.	Rájputs.	Brahmans.	Káyaths.	Baniás.	Khatrís.	Kalás.	Kurmís.	Musalmáns.
1. Fatehpur	25·1	9·3	16·4	1·4	1·4	3 6	0·6	37·8
2. Haswa	18·4	6·1	10·0	3·8	7·0	2·2	...	46·4
3. Tappa Jár	12·1	7·1	9·3	4·0	1·0	3·5	1·9	55·1
4. Bindki	48·2	21·8	6·5	1·5	8·8	4·7	0·7	7 4
5. Kútia Gunír	67·3	5·3	10·3	2·0	...	2·6	0·3	12·1
6. Kora	14·6	40·4	10·5	3 8	2·5	5·0	6 0	8·3
7. Gházípur	32·9	13·4	14·6	...	0 1	2·0	0·7	26·5
8. Áyáh Sáh	25·0	11·8	29·2	...	11·1	1·5	5·0	9·4
9. Mutaur	42·5	26·8	7·6	...	...	...	0·3	22·2
10. Ekdala	5·4	18·3	15·9	4·4	7·3	...	8·4	32·6
11. Dháta	...	10·5	...	...	...	...	83·6	5·9
12. Hathgáon	15·0	6·2	17·9	0·4	0·9	1·2	...	55 0
13. Kotila	9·3	10·5	10·6	4·8	...	...	...	62·6
Total of district ...	20·8	16·3	12·6	2·4	2·6	2·1	5·5	33·2

This accounts for 95·5 per cent. of the proprietary body: the remaining 4·5 per cent. consist of Rastogís (1·1 per cent.), Gosáins (1·1 per cent.), Bháts (0·2 per cent.), Ahírs (0·2 per cent.), Lodhás (1·3 per cent.), Múráis (0·1 per cent.), and miscellaneous (0·5 per cent).

The noticeable feature, which has been alluded to before, is the large percentage of land held by Musalmáns, especially when the small percentage of the total population that they form is considered. Hathgáon and Kotila are the homes of large Muhammadan settlements, whose ancestors came there three centuries ago. In Tappa Jár and Mutaur many of the Muhammadan families are the descendants of ancestors who became apostates from Hinduism in the sixteenth and seventeenth centuries.

The following statement[1] gives the number of villages held by the different classes at cession and shortly after the fourth settlement had been concluded:—

Villages held at time of cession by different classes.		*Villages held by different classes in 1840.*	
Rájputs	436	Rájputs	326
Brahmans	167	Brahmans	209
Muhammadans	608	Muhammadans	605
Káyaths	230	Káyaths	256
Bakkáls	0	Bakkáls	30
Ahírs	9	Ahírs	2
Kurmís	91	Kurmís	60
Rastogís	0	Rastogís	17
Lodhás	42	Lodhás	16
Gosáins	0	Gosáins	4
Government	0	Government	1
Kalwárs	0	Kalwárs	26
Eurasians	0	Eurasians	2
Bháts	5	Bháts	9
Agarwálás	0	Agarwálás	2
Khatrís	0	Khatrís	36
Játs	1	Játs	4
Muráis	2	Muráis	1
Singraurs	13	Singraurs	2
Telís	1	Telís	2
Sunárs	0	Sunárs	1

This table shows that it was not till after the cession that the money-lenders began to acquire landed property in the district, but, since they once began to purchase land, they have continued to increase their possessions. The possessions of the Brahmans have increased more than those of any other class since the district became British territory.

Leading families: rája of Asothar.

The founder of the family now represented by Rája Lachhman Sinh, rája of Asothar, is said to have been Deogaj Sinh, who came from Khíchidára in A.D. 1543, and married the daughter of the rája of Aijhi, to whose possessions he afterwards succeeded.

[1] *Statistical Report of Fatehpur*, by C. W. Kinloch, Esq., page 74.

For the next 150 years the history of the family is shrouded in mystery, until one Aráru, Ajaju, or Udaru Sinh, a member of the family, who had been unjustly deprived of his share of the family property, made a miraculous discovery, while ploughing, of hidden treasure. He became a wealthy man, and acquired the ownership of Asothar and 19 parganahs comprising the present district of Fatehpur and part of Cawnpore. He was succeeded by his son Bhagwant Rái, but in some accounts this is given as a variation of his own name. At all events Bhagwant Rái, whoever he was, successfully opposed the emperor's troops, but was finally killed by treachery in 1760, and succeeded by his son Rúp Rái. The latter managed his possessions without giving offence to the Government, and was succeeded in 1780 by Bariár Sinh. The power of the family had declined after the death of Bhagwant Rái, and the Nawáb Asaf-ud-daula now resumed 16 of the parganahs that had formerly belonged to it, while Mír Almas 'Alí Khán, the local governor, made a present of the remaining three to the tahsíldár of Kora. Bariár Sinh retired to live across the Jumna on a small pension granted him by the Oudh government. He was succeeded by his son Daniapat, but Nawáb Bákar 'Alí Khán resumed the pension that had been paid to the latter's father. Daniapat accordingly ravaged the parganahs of Ekdala and Gházípur, and procured by this means a restoration of the pension. At the cession the pension was again resumed, and the rája adopted the same tactics as before. A collision took place near the village of Jarauli in parganah Gházípur between a force of the rája's and some troops under Mr. Ahmuty, the collector of Allahabad. The rája fled, but surrendered himself to Mr. Cuthbert, the collector of Allahabad, in 1804. The latter guaranteed him the pension that his family had hitherto enjoyed, and this guarantee was ratified by a *sanad* of Government, dated 23rd May, 1805. The pension was fixed at Rs. 7,500 per annum, and declared to be hereditary. Daniapat was succeeded by his nephew Raghubar Sinh Deo, and the latter again by his nephew Lachhman Sinh. Lachhman Sinh is the present rája, and was born in 1847. He has a son, Narpat Sinh, aged about 15. The family estates, which consist now of only 5 villages, were taken under the management of the Court of Wards in 1874, and released in 1879.

Rájás of Argal.

The rája of Argal is the head of the Gautam Rájputs in the district, and the rise of the family is dated by them from the days of Rája Jai Pál of Kanauj, when one Sring-rikh, a descendant of Gautam-rikh of Argal in parganah Kora, obtained the hand of the rájá's daughter in marriage. The princes brought him a handsome dowry in the shape of a *jágír* extending from Kanauj to Kora. The family retained its

power for 32 generations, when the then Rája Ratan Sinh shared in the defeat inflicted on Rája Jai Chand by Muhammad Sháhab-ud-dín Ghori. His son, Rája Kulang, and his brother Rája Lachhman Sinh were killed with Prithvi Ráj at the battle of Mahoba. The family, however, continued to prosper for some generations till the head of the clan rendered assistance to Sher Khán in his revolt against Humáyún. The clan then, as had been mentioned before, incurred the vengeance of the emperor, and its power thenceforth declined. A final struggle for independence was made by them in the reign of Akbar, with whom they fought at Kálpi. Their leader, Harcharan Deo, was killed with many of his followers, and the clan never regained its power. The direct descendants of the old rájás have fallen into the position of ordinary zamíndárs, and the rája now owns only the halves of two villages. The title of rája is still, however, retained by the family, and the recollection of the past grandeur of the house secures for its head the respect of all the Rájputs of the district. The present rája is Lálá Sheo Rám Sinh, who was born in 1837: he has a son, Ratan Sinh, aged 19.

But though the Hindu branches of the family were thus ruined, there were some of the Gautams, who purchased temporary prosperity as a reward for their apostacy. After the defeat of Har Charan Deo, Bijai Sinh, brother of Rája Drigpál Sinh, of Argal, embraced the Muhammadan faith, took the title of Bijli Khán, and, after defeating his brother, usurped his place. He built the fort of Kora, and the family prospered for four generations, until Khán Jahán disobeyed an order of the emperor, and was killed by his orders. The representative of this branch of the family is Farzand 'Ali Khán.

Bayar Sinh, another brother of Bijai Sinh, adopted the title of Bahádur Khán, and his family became well-to-do, and built a fort at Garhi Jár, parganah Tappa Jár. His descendant became involved in a law suit with Bákar 'Ali Khán, and the result was that he lost the greater portion of his property. But a few villages now remain, and the property, which belongs to Ata Husain Khán, is now under the management of the Court of Wards.

Family of Nawáb Bákar 'Ali Khán.

The ancestor of the family of Bákar 'Ali Khán, by name Saiyid Ikram-ud-dín Ahmad, originally came from Persia in company with the Emperor Humáyún. He was employed at the court of Akbar, and his great-grandson, Muhammad Taki, was employed under the Emperor Alamgír, and was in possession of extensive *jágírs*. The grandson of Muhammad Taki resigned his post, gave up his *jágírs*, and retired into private life. Nawáb Zain-ul-ábdín Khán, the son of this recluse, came to the Oudh court, and obtained the appointment of *ámil*

in the *sarkárs* of Kora and Kara. He also obtained the talúka of Bindaur in the Tappa Jár parganah as a *jágír*. He was succeeded by his two sons Nawáb Bákar 'Ali Khán and Jáfar 'Ali Khán. The country governed by Bákar 'Ali Khán was nearly conterminous with the present Fatehpur district, and he transferred his headquarters from Kora-Jahánábad to Fatehpur. After the cession in 1801 he was retained as farmer of the district by the British Government for nine years. His extortions have been alluded to before, and at his death the estates confiscated by him were in part restored to the proprietors. His Bindaur *jágír* was also taken away, but leased to his brother Nawáb Saiyid Muhammad Khán. It was assessed to revenue at the fifth settlement. The present holder of the title of Nawáb is Ahmad Husain Khán, son of Saiyid Muhammad Khán, who was born in 1826, and has a son, 'Ali Husain, aged 29. The present nawáb owns the whole or a part of six villages only.

Muhammadans of Kot.

In the village Kot and its neighbourhood in parganah Ekdala there is a colony of Muhammadans, whose family was founded by Malik Bhábar, a rasáldár in the service of Sultán Ala-ud-dín. The founder of the colony belonged to the Khokar tribe in Afghanistan, and the family has lived in the neighbourhood uninterruptedly for 700 years. Shaikh Ahmad Bakhsh Khán Bahádur, who lives at Badaimau, near Kot, and is an honorary magistrate, is connected with the family by marriage.

Chaudhri Ata Husain.

In Kásimpur, parganah Hathgáon, are settled the descendants of Saiyid Sálár Mas'úd Gházi, a nephew of Sultán Mahmúd of Ghazni. The first member of the family that settled in Hathgáon was Mír Kutb-ud-dín Sálár, who came in the reign of Ala-ud-dín as governor of the tract, and received a large grant of land. Till recently the estate of the family consisted of some 50 villages, which were held by the father and brother (Rustam 'Ali) of Chaudhri Ata Husain. The latter refused to acknowledge the legitimacy of Rustam 'Alí's children, or to share the property with them. Litigation between these parties followed, with the result that the Privy Council affirmed the legitimacy of the children of Rustam 'Ali. The estate of Chaudhri Ata Husain was almost entirely swallowed up in payment of the costs of the suit. The younger daughter of Rustam 'Ali has a minor son whose estate is at present under the management of the Court of Wards.

Proprietary tenures.

The zamíndári form of tenure very largely predominates in the district. In 1851, out of 1,613 estates, 1,231 were held on a *zamíndári*, 97 on a perfect *pattídárí*, 268 on an imperfect

pattídárí, and 17 under a *bhaiyáchárá* tenure. At the time of settlement there were 2,145 estates held in each parganah as follows:—

Parganah.	Number of *zamíndárí* estates.	Number of perfect *pattídárí* estates.	Number of imperfect *pattídárí* estates.	Number of *bhaiyáchárá* estates.
Fatehpur	233	48	41	8
Haswa	157	40	21	2
Bindki	72	13	20	...
Kútia Gunír	67	33	8	...
Tappa Jár	120	6	6	...
Kora	202	25	23	...
Gházípur	100	20	8	2
Mutaur	31	15	6	10
Áyáh Sáh	32	19	8	...
Hathgáon	262	37	31	6
Kotila	128	17	15	...
Ekdala	126	32	35	...
Dháta	38	17	5	...
Total ...	1,568	322	227	28

The great number of *zamíndárí* estates is the result of the numerous sales that took place in the earlier years of British rule, by which the rights of many co-sharers in *pattídárí* villages were transferred to one auction-purchaser. There are but few large proprietors in the district. At the time of settlement 305 estates belonged to persons owning each more than one estate, 904 belonged to a single owner, or to bodies of less than six sharers, and 934 belonged to bodies of more than six sharers. In 1851 the average amount of land held by each proprietor was 70·2 acres, and the average revenue paid by each proprietor Rs. 99-3-10. Further sub-division of property took place before the last settlement proceedings, when the average revenue paid by each proprietor had fallen to Rs. 66·4, the average area of his land to 53 acres, and the average cultivated area to 27 acres. Properties had been least sub-divided in Tappa Jár and Fatehpur, and the number of petty sharers was largest in Kotila, Ekdala, and Dháta.

The amount of land held revenue-free in the district amounted in 1881 to only 709 acres, of which 610 were under cultivation.

Cultivating tenures.

In 1851 the number of proprietors cultivating was 14,402, and the quantity of land cultivated by them 74,279 acres; 52,713 cultivators with rights of occupancy cultivated 312,631 acres, and 31,623 tenants-at-will cultivated 118,114 acres. The average holding of each proprietor was 5·1 acres; of every tenant with rights of occupancy 5·9 acres; of every tenant-at-will 3·7 acres; and of all three classes together 4·9 acres.

At settlement there were 532,303 acres under cultivation, of which 66,563 acres were cultivated by proprietors, 340,380 acres by tenants with rights of occupancy, 109,106 acres by tenants-at-will, and 16,254 acres held rent-free. The average home farm (*sír*) of each proprietor was 5 acres; the average holding of each occupancy tenant, 4 acres; and the average holding of each tenant-at-will, 2·7 acres. Tenants with occupancy rights paid on an average Rs. 4-7-10, and tenants-at-will Rs. 4-4-2 per acre. Of the total cultivated area 14·9 per cent. was cultivated by non-resident tenants, and 85·1 per cent. by resident tenants. Allowing for the fact that some tenants cultivate in more than one village, the average holding of an occupancy tenant may be taken to have been 5·4 acres, and of a tenant-at-will 4 acres. The following statement taken from the *Settlement Report* shows the parts of the district in which cultivating proprietors and the different classes of cultivators respectively prevail :—

Parganah.	Sír.		Tenants.			
			Occupancy.		*At will.*	
	Number of cultivating proprietors.	Average land cultivated by each proprietor.	Number of cultivators.	Average land cultivated by each cultivator.	Number of cultivators.	Average land cultivated by each cultivator.
Fatehpur ...	1,141	6·1	9,630	4·8	5,012	2·6
Haswa ...	1,125	5·1	6,673	4·2	3,470	2·9
Tappa Jár ...	664	3·2	7,213	3·5	3,116	2·9
Bindki ...	1,500	3·4	4,913	3·8	2,401	3·1
Kútia Gunír ...	1,447	3·0	5,352	5·0	2,529	2·1
Kora ...	1,054	5·9	12,368	4·4	5,726	3·4
Gházípur ...	937	7·1	6,272	4·2	3,859	2·9
Áyáh Sáh ...	150	9·6	2,303	4·3	1,844	2·4
Mutaur ...	1,383	6·9	3,755	3·4	3,512	2·1
Ekdala ...	1,888	4·9	10,233	4·1	5,068	2·5
Dháta ...	424	9·0	3,044	3·1	518	2·2
Hathgáon ...	1,520	3·8	10,840	4·1	4,439	2·7
Kotila ...	512	4·6	85,629	3·3	1,375	2·2
Total ...	13,745	5·0	85,225	4·0	42,869	2·7

In no district in the provinces is there a larger proportion of the land held by tenants with occupancy rights than in Fatehpur. This very satisfactory state of things is attributed by Mr. Patterson to three causes: (1) the absence of great and powerful landlords; (2) the fact that the tenants are generally powerful, and have been long in possession of their holdings; and (3) the fact that the revenue has always been so severe as to prevent the existence of any margin by which the rents could be enhanced. The greater number of occupancy tenants in the district owe the creation of their rights not to the legislation of the past twenty years, but to the fact that they are the yeoman occupiers of the soil, or their descendants. In nine out of the thirteen parganahs of the

district. the exceptions being Fatehpur, Tappa Jár, Áyáh Sáh, and Dháta, tenants with occupancy rights pay higher rents than tenants-at-will. An analysis of the soils to show the proportion of each by each class, carried out by the settlement officer in parganahs Bindki and Haswa, established the fact, which was reasonably to be expected, that the occupancy tenants held the greater proportion of the best soil. At the same time the difference in the class of the soil held by the different classes of tenants was not sufficient of itself to account for the difference in rent. A concurrent cause has been the severe revenue with its natural concomitant of a high rate of rents, such as would enable only the substantial tenants, who were naturally also those of old standing, to retain their holdings. Rents are almost entirely paid in cash.

Caste of cultivators.

Mr. Patterson, in his *Settlement Report* (page 29) gives the results of an analysis made of the rents of parganahs Bindki and Haswa, with a view of ascertaining what, if any, respect was paid to caste in the determination of the rates of rent. The following is the statement in which the results are shown :—

Parganah Bindki.

Caste.	*Tenants with occupancy rights.*			*Tenants-at-will.*			*Total.*		
	Area.	Rent.	Rate.	Area.	Rent.	Rate.	Area.	Rent.	Rate.
	Acres.	Rs. a. p.	Rs. a. p.	Acres.	Rs. a. p.	Rs. a. p.	Acres.	Rs. a. p	Rs. a. p
Brahmans ...	3,553	16,851 4 9	4 11 11	1,375	6,739 10 6	4 14 5	4,928	23,590 15 3	4 12 7
Thákurs ...	6,155	29,747 9 10	4 13 4	1,592	7,123 11 3	4 7 7	7,747	36.871 5 1	4 12 2
Kurmís ...	2,064	12,525 15 4	6 1 1	608	3,449 12 9	5 10 9	2,672	15,975 12 1	5 15 8
Lodhás ...	456	2,604 12 2	5 11 5	119	684 14 6	5 12 1	575	3 289 10 8	5 11 6
Ahírs ...	2,189	6,196 10 1	4 12 11	564	2,442 6 7	4 5 3	1,853	8,639 0 8	4 10 7
Káchhís ...	681	5,493 15 2	8 1 1	341	2,386 0 6	6 15 11	1,022	7,879 15 8	7 11 4
Musalmáns ...	262	1,265 11 9	4 13 4	160	945 13 3	5 14 7	422	2,211 9 0	5 3 10
Miscellaneous,	2 662	12,616 15 9	4 11 10	2,306	10,592 3 11	4 9 6	4,968	23,209 3 8	4 10 9
Total ...	17,122	87,302 14 10	5 1 7	7,065	34,364 9 3	4 13 10	24,187	1,21,667 8 1	5 0 6

Parganah Haswa.

Brahmans ...	4,169	19, 91 8 3	4 9 8	1,018	4,376 2 3	4 4 9	5,187	23 567 10 6	4 8 11
Thákurs ...	4,223	20,184 8 6	4 12 6	784	3,556 3 9	4 8 7	5,007	23,740 12 3	4 11 10
Lodhás ...	5,911	29,633 9 3	5 0 3	2,040	10,229 15 6	5 0 3	7,951	39,863 8 9	5 0 3
Ahírs ...	4,128	17,904 15 6	5 5 5	1,104	6,139 2 3	5 0 9	5,232	24,044 1 2	4 9 6
Murás ...	1,771	11,141 9 3	6 4 5	485	2,909 13 6	6 0 0	2,256	14,051 6 9	6 3 8
Pásis ...	611	3,006 15 0	4 14 9	551	2,650 3 6	4 12 11	1,162	5.657 2 6	4 13 11
Musalmáns ...	1,859	7,900 3 3	4 3 11	1,149	4,831 15 0	4 3 3	3,008	12,732 2 3	4 3 9
Miscellaneous,	3,637	18,673 1 3	5 2 2	2,471	11,031 12 9	4 7 5	6,108	29,704 14 0	4 13 10
Total ...	26,309	1,27,636 6 3	4 13 7	9,602	45,725 4 6	4 12 2	35,911	1,73,361 10 9	4 13 3

The castes which supply the good cultivators, *viz.*, the Kurmís, Káchhís, Muráis, and Lodhás, pay the highest rents in both parganahs, while the Brahmans

and Thákurs pay rents differing but little from those paid by the miscellaneous castes. Where Brahmans, Thákurs, or Musalmáns cultivate among other tenants, and do not preponderate in numbers, the rents paid by them assimilate to those paid by other classes of tenants. But where they are ex-proprietors, or descendants of proprietors, they hold at light rates, a state of things due not to their position as members of superior caste or classes, but to the recognition of the fact that they, or their ancestors, were once something better than tenants. The really important factor that enters into the fixing of the rate of rent on land held by a member of a particular caste, is the ability or inability of the tenant to make the most of his land. Thus Kurmís, Káchhís, Muráís, and Lodhás pay the highest rates, because they are the best farmers, while Ahírs, who do not take particularly high rank on account of their caste, pay low rents, because they are not industrious cultivators. To this extent only does the element of caste affect the question, that the more industrious castes are also the mildest and most tractable, and would submit to a high rate of rent that would not approve itself to the more turbulent Brahmans, Thákurs, and Musalmáns.

Condition of the cultivating classes.

The general condition of the people of the district is below that of the inhabitants of the neighbouring districts. The landholders are almost all in debt, except those belonging to the money-lending castes, and a few of the Kurmís of Dháta. The tenantry, as a rule, live from hand to mouth, and three-fourths is the proportion of them, estimated by Mr. Patterson, to be in debt. The classes of tenants who are least involved are Muráís, Brahmans, Ahírs, and Kurmís. The standard of living of the majority of the cultivators is considerably below the average. They eat coarser food, own more feeble cattle, and have less to spend on warm clothes and other necessaries than the people of most other districts in the provinces.

Trade.

The greater portion of exports from the district are conveyed by the railway, on which there are five stations within the district at Khága, Bahrámpur, Fatehpur, Malwa, and Mauhár. There are no statistics to show in detail the goods transmitted from these stations. The river traffic mainly consists in the export of grain and cotton, and, in fact, the export of these kinds of produce is the only important export trade of the district.

Road traffic.

The following statement, which will show the nature of the road traffic, registered in 1880-81 (1) at Mauhár, on the East Indian Railway, on the road crossing the district from Bánda;

(2) at Bakewár, on the road connecting Kora with the local mart of Bindki; (3) at Kaurpur on the road connecting Fatehpur with Bindki; and (4) at Jamálpur and Husainganj, on the roads connecting Fatehpur with the Rái Bareli district, has been kindly supplied by the Director of Agriculture and Commerce :—

District.	Name and position of post.	Direction of traffic.	Long or short distance.	Weight of articles under class A.											Estimated weight of articles under class B.	Total of columns 15 and 16.
				Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous.	Total.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
				Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Fatehpur.	Mauhár on Bindki.	From Bindki,	L. D.	8	601	648	12	122	173	457	287	288	689	3,285	50	3,335
	Shiuráipur section of the Chilla Shiuráipur road.	Ditto ..	S. D.	9	41	2,832	103	62	731	55	304	904	950	5,991	56	6,047
		To Bindki ...	L. D.	...	240	969	23	9	..	11	193	177	162	1,784	19	1,803
		Ditto ...	S. D.	...	48	2,102	87	12	59	...	47	962	403	3,720	17	3,737
	Bakewar on Kora.	From Kora ...	L. D.	1,642	492	5,139	283	2,827	828	153	670	884	3,753	16,664	927	17,538
	Bindki section of the Kora-Fatehpur road.	Ditto ...	S. D.	...	33	127	...	10	...	...	...	92	85	347	1	348
		To Kora ...	L. D.	146	837	48,596	1,709	362	147	2,764	4,822	343	3,534	63,260	1,090	64,350
		Ditto ...	S. D	...	19	364	...	...	...	15	...	64	10	472	...	472
	Kaurpur on Bindki.	From Bindki,	L. D.	2,109	60	13,493	631	360	1,294	1,489	1,369	485	2,296	23,485	3,732	27,217
	Fatehpur section of the Kora-Fatehpur road.	Ditto ...	S. D.	143	44	6,684	5	814	242	125	666	660	1,067	10,446	4	10,450
		To Bindki ...	L. D.	72	3	30,490	491	8,572	66	1,003	6,788	284	3,029	60,797	456	61,253
		Ditto ...	S. D.	49	94	12,402	3	929	265	46	163	3,056	1,669	18,676	244	18,920
	Bakewar on Mauhár road.	From Bakewar,	L. D.	6,380	36	1,397	16	251	16	14	80	756	1,779	10,435	384	10,819
		Ditto ...	S. D.	...	...	...	...	...	...	...	...	...	...	...	...	...
		To Bakewar,	L. D.	..	253	6,076	185	...	...	2,085	1,155	...	436	10,190	...	10,190
		Ditto ...	S. D.	37	...	48	...	...	...	...	...	...	...	85	...	85
	Jamálpur on Bithaura road.	From Fatehpur.	L. D.	842	75	4,320	153	459	14	52	193	...	1,334	7,442	335	7,777
		Di to ...	S. D.	...	...	3,633	1	30	40	95	311	346	1,082	5,512	73	5,585
		To Fatehpur,	L. D.	...	2	7,141	54	67	189	1	525	68	1,348	9,395	115	9,510
		Ditto ...	S. D.	3	2	4,221	3	9	37	2	154	7,685	9,553	21,672	560	22,232
	Chhaunkha Husainganj)	From Fatehpur	L. D.	8,284	121	6,394	640	63	431	1,127	926	37	2,249	20,262	186	20,448
	Fatehpur on Dalamau road.	Ditto ..	S. D.	4	593	3,528	184	3	22	333	230	44	379	5,320	6	5,326
		To Fatehpur,	L. D.	...	34	9,550	338	1,819	949	...	940	938	12,362	26,930	1,703	28,633
		Ditto ...	S. D.	...	628	1,905	167	159	92	6	49	1,280	1,392	5,678	30	5,708

Manufactures.

The district is most essentially an agricultural one, and its manufactures are most insignificant. The whips and hides of the parganah and city of Fatehpur are held in some estimation, and are exported in considerable quantities. A good deal of common cloth (*gazi* and *gárha*) is made by the villagers in the northern parganahs, and there is some manufacture of coloured cloths and chintzes The cotton printing of Jáfarganj is held in good repute, and deservedly so. A kind of coarse blanket is made in parganah Hathgáon.

Fairs.

The following is a list of the chief fairs held in the district:—

Tahsíl within which held.	Place where held	Date.	Average approximate attendance.	Object.
Fatehpur ...	Thariáon ...	April	3,000	Religious.
Ditto ...	Khusrupur ...	September ...	5,000	Ditto.
Kora ...	Khajuha ...	October ...	20,000	Ditto.
Gházípur ...	Sankha ...	September ...	6,000	Athletic contests.
Khága ...	Hathgáon ...	May, September, and October.	1,000 to 5,000	Religious.
Ditto ...	Irádatpur ...	September ...	6,000	Ditto.
Ditto ...	Naubasta ...	February, May, September, and October.	4,000 to 6,000	Ditto.
Khakrerú ...	Dhátá ...	April and October,	6,000	Commercial.
Ditto ...	Dera Sábi ...	May	3,000	Ditto.
Ditto ...	Kishanpur ...	October ...	10,000	Religious and commercial.
Kaliánpur ...	Shiurájpur ...	Ditto... ...	50,000	Religious.
Ditto ...	Bindki ...	November ...	5,000	Ditto.

The only really important fair is that held at Shiurájpur in tahsíl Kaliánpur at the *púranmási* of Kártik (October-November). The fair lasts four or five days, and is attended by people from the neighbouring districts and Oudh, as well as by the inhabitants of the surrounding villages. The religious portion of the fair consists in bathing in the Ganges, but a considerable amount of trading goes on as well. Horses, camels, bullocks, cows, cloth, and cotton stuffs of all kinds, and all the necessaries and most of the luxuries of native life, can be bought. The fair is injuriously affected by its falling on the same day as the Bithúr fair in the Cawnpore district, and its popularity is on the wane.

Markets.

Throughout the district there are villages in which markets are held from once to six times weekly. The principal markets of the district are Fatehpur itself, where a considerable trade

in grain, hides, cattle, and clarified butter (*ghí*) is carried on ; Bindki, noted for its cattle market, and the great grain mart for the western side of the district ; and Hathgáon. Kbága, Haswa, Husainganj, and Naraini, the grain markets on the eastern side.

Wages.

The wages of smiths and carpenters vary from two ánas to three ánas a day. Brickmakers are paid from two ánas and six pies a day to four ánas, or at the rate of Rs. 25 for every hundred-thousand bricks made. In the rural portions of the district these workmen are usually paid in kind.

The unskilled day-labourers are chiefly Koerís, Pásís, and Chamárs. When employed as field labourers they are usually paid in kind. If paid in money they receive from one ána and three pies to one ána and six pies a day ; if paid in kind they get from a ser and a quarter to a ser and a half of parched gram.

The women and children of Chamárs, Ahírs, Gadariás, Koerís, Pásís, Kurmís, Káchhís, Muráis, and Lodhás are largely employed in field labour. If paid in cash a boy or girl will earn nine pies, and a woman one ána a day.

Prices.

In the following table are given the prices of the chief produce of the district in 1860, 1870, 1871, and 1882. The figures for 1871 are given, in addition to those for 1870, because the latter was an abnormal year, in which prices were extremely high :—

Articles.	*Average weight sold for one rupee in*			
	1860.	1870.	1871.	1882.
	Md. s. c.	Md. s. c.	Md. s. c.	Md. s. c.
Wheat	0 25 0	0 15 0	0 24 0	0 17 0
Barley	0 33 0	0 19 0	0 32 0	0 26 0
Rice	0 19 0	0 12 0	0 16 0	0 12 0
Birra (barley and gram mixed)	...	...	0 33 0	...
Gram	0 28 0	0 18 0	0 27 0	0 26 0
Cotton	0 4 0	0 2 8	0 2 8	0 3 0
Judr	0 34 0	0 20 0	0 28 0	0 32 0
Bájra	0 33 0	0 19 0	0 26 0	0 28 0

Mr. Patterson estimated that from 1840 to 1870 there was a general rise in prices of about 25 per cent. The rise in the district was not so great during this period as it was in other districts, not because prices are now lower in Fatehpur than elsewhere, but because they were formerly higher there than they were in other places. The introduction of railways and other improvements in communications have enabled other districts to export their produce, and destroyed the monopoly of exportation that Fatehpur formerly enjoyed with other districts of the lower Doáb by reason of its excellent road communications.

Money-lending and interest.

The current rates of interest are as follows:—

(1) In small transactions where an article is given in pawn as security three to six pies in the rupee *per mensem*, or 18¾ to 37½ per cent.

(2) In larger transactions with a mortgage on moveable property 18 to 24 per cent. The rate when the mortgage is on houses or lands varies from 12 to 24 per cent.

(3) For petty agricultural advances, the rate varies from about 18 to 30 per cent. when money is borrowed. When grain is borrowed the borrower has usually to repay at 25 per cent. if it is taken for six months, and 50 per cent. if taken by the year. Sometimes, though this is not usually the case, the grain borrowed by the cultivator for seed is calculated at the high price prevalent at seed-time, and he has to repay a much larger amount calculated on the price at harvest-time.

There are not large banking establishments within the district, and loans are chiefly made by village shop-keepers.

Measures of weight, length, time, and area.

Before the cession the weights in use in the district were regulated by the *sunwat* rupee of which 89 went to the *ser*. This was the scale in use for retail purposes, but for wholesale transactions 96 of these rupees were reckoned to the *ser*. Another scale of weights, much in use in the neighbourhood of the Jumna, was regulated by a flat thin copper coin called the *chikna jumnapári*, and was as follows:—

20 *chikna jumnapári* = 1 *ser*.	2 *pánseris* = 1 *dhakka*.
5 *sers* = 1 *pánseri*.	4 *dhakkas* = 1 maund.

Subsequently to the cession the scale of weights varied considerably, the *ser* being in some places counted as equivalent to 100 *sunwat* rupees, and in others as equal to 96 *kaldar* rupees. Regulation VII. of 1833 established the

Government scale of weights, which is now in general use in the district on the basis of 80 *tolas* to the *ser*.

The Kalwárs generally sell spirituous liquors by measure. The four measures used by them are as follows :—

1 *burni* = ¼ of a *ser*.
1 *kunda* = 6 *burnis*.
1 *gaili* = 8 *burnis*.
1 *jorkatti* = 24 *burnis*.

In towns it is usual to sell spirits by the bottle, but such is never the case in villages. Oil sells by weight, when the quantity sold exceeds 2 *chhatáks*: if the quantity is less than this, it is sold in a measure called a *bela*, so called from its being made from the fruit of the wood-apple (*bel*).

The measures of distance in use by the uneducated inhabitants of the district are *kadam*, *khet*, *dori*, *goli*, and *kos*. These terms indicate what measure of distance it is intended to express by them, but they do not express any exact or uniform distance.

The day and night are divided into four watches (*paháns*) each. Each *pahár* is one-fourth of the day or night, be it long or short. In each *pahar* there are three *ghantas*, and each *ghanta* is again sub-divided into three parts (*ghari*).

The old land measure, which was in use previous to the introduction of any settlement measuring chain was as follows :—

9 *mutis* = 1 *gaz* = 2½ feet.
3 *gaz* = 1 *katta* = 7½ feet.
20 *katta* = 1 *jarib* = 150 feet.

In parts of the district a rough form of measurement by pacing the ground, of which the unit of measurement was the pace (*kadam*), twenty going to the imperfect (*kachcha*) and sixty to the perfect (*pakka*) chain, was in use. The Government land measure at Mr. Timins' settlement was sub-divided as follows :—

3 *kari jau* = 1 inch.
12 inches = 1 foot.
3 feet = 1 yard.
44 yards = 1 chain (*jarib*) of 200 links.

The Fatehpur *bigha*, used as the unit of measurement at the survey of the current settlement, is only two-fifths of an acre, the chain being 132 feet.

District receipts and expenditure.

The following statement, furnished by the accountant-general, shows the receipts and charges for the district for the year 1882-83. The statement includes only the *service* heads, and it will be observed that some of them are blank. The table will, however, give a fair general idea of the income and expenditure of the district :—

Heads of receipts.	Rs.	Heads of charges.	Rs.
Land revenue	1,340,462	Interest on funded and unfunded debt.	...
Tributes and contributions ...	...	Interest on service funds and other works.	...
Excise on spirits and drugs ...	67,581	Refunds and drawbacks ...	4,966
Assessed taxes	15,495	Land revenue ...	156,257
Provincial rates	160 329	Excise on spirits and drugs ...	4,049
Stamps	55,090	Assessed taxes ...	96
Registration	6,448	Provincial rates ...	...
Minor departments	43	Stamps ...	420
Law and Justice	15,242	Registration ...	2,759
Police	4,290	Post-office ...	2,524
Education	1,127	Administration ...	...
Medical	435	Minor departments ...	...
Stationery and printing	162	Law and justice ...	33,867
Interest	1,375	Police ...	132,373
Receipt in aid of superannuation, retired, and compassionate allowances.	...	Education ...	20,352
Miscellaneous	1,246	Ecclesiastical ...	48
Irrigation and navigation ...	...	Medical services ...	14,379
Other public works ...	15,746	Stationery and printing ...	1,006
		Political agencies ...	28
		Miscellaneous and assignments under treaties and engagement.	8,212
		Superannuation, retired and compassionate allowances.	12,607
		Miscellaneous ...	1,094
		Famine relief ...	...
		Irrigation and navigation ...	...
		Other public works ...	635
		Loss by exchange ...	...
	1,685,066		395,172

Local rates and local self-government.

The following is a statement of the position of the district financially with reference to the measure of local self-government lately introduced :—The balance of local cess available (1882-83) for local expenditure, after deducting further rate and percentage for canals and railways was Rs. 1,19,100. Of this, general establishments (district dák, lunatic asylums, inspection of schools, district sanitation, and Department of Agriculture and Commerce) required Rs. 11,600, leaving a balance of Rs. 1,07,560 available for expenditure on education, medical charges, and village watchmen. As this expenditure is normally estimated at Rs. 91,020, an apparent surplus of Rs. 16,540 exists. But on public works a normal expenditure of Rs. 43,140 is annually required, so that there is a real deficit (or excess of charges over receipts from local cess) of Rs. 26,600.

Municipality and house-tax towns.

The district contains one municipality, *viz.*, Fatehpur, and the following house-tax towns, Bindki, Kora, Jahánabad, Jáfarganj, Kishanpur, Husainganj, and Khajuha. The figures

showing the income and expenditure of these towns will be given in the separate notices of them in Part IV.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee (calculated upon profits exceeding Rs. 500, for the purposes of the income-tax of 1870) during 1870-71 was Rs. 70,254. There were 1,181 incomes between Rs. 500 and Rs. 750 per annum, 260 between Rs. 750 and Rs. 1,000, 342 between Rs. 1,000 and Rs. 2,000, 155 between Rs. 2,000 and Rs. 10,000, and 16 between Rs. 10,000 and Rs. 100,000; total persons assessed, 1,954. The assessment in 1871-72 was Rs. 15,777, and the number assessed 718. In 1872-73 these were Rs. 12,839 and 416 respectively.

License-tax.

The license-tax levied under Act II. of 1878 yielded in 1882-83 a gross sum of Rs. 15,495. Refunds to the extent of Rs. 680 were made, and the cost of establishment was Rs. 96. The net produce of the tax was therefore Rs. 14,719. The incidence of the tax per 1,000 inhabitants was, in towns containing a population of over 5,000, Rs. 85·9, and the number of persons taxed per 1,000, 4; while, in smaller towns and villages, the incidence was Rs. 24, and the number taxed, one in a thousand. Fatehpur ranks 28th in the list of districts of the North-Western Provinces when judged by its net collections under Act II. of 1878.

Excise.

Excise collections, under Act X. of 1871, may be shown from 1876-77 to 1881-82 as follows :—

Year.	Licence fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	*Mahuk* and *chandu*.	*Tári*.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	...	22,269	32	7,572	7,600	672	40	3,377	...	41,562	2,108	39,454
1877-78 ...	144	10,577	21	5,588	5,000	687	57	3,456	13	25,543	1,993	23,550
1878-79 ...	225	17,978	60	10,047	6,750	771	44	5,338	25	41,238	2,229	39,009
1879-80 ...	463	21,73	35	11,420	4,583	685	23	7,446	14	46,402	2,692	43,710
1880-81 ...	610	18,320	18	11,742	6,167	886	16	6,956	102	44,817	3,658	41,159
1881-82 ...	868	19,464	23	14,673	6,000	908	15	7,752	46	49,749	4,081	45,668

Stamps.

Stamp duties are collected under the Stamp Act (I.) of 1879 and Court-fees Act (VIII). of 1870. The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.	*Hundi* and adhesive stamps.	Blue and black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77	432	7,680	30,769	94	38,975	645	38,330
1877-78	482	9,653	36,799	72	47,006	855	46,151
1878-79	385	10,608	39,163	57	50,213	923	49,290
1879-80	448	10,363	29,772	33	40,616	949	39,667
1880-81	414	12,537	33,699	291	46,941	860	46,081
1881-82	521	13,468	41,619	243	55,851	764	55,087

Registration.

In 1881-82 there were 1,578 documents registered under the Registration Act (XV. of 1877), and the fees and fines collected on them amounted to Rs. 3,879-6-0. The expenditure on establishment and other charges amounted to Rs. 2,172. The total value of the property affected was Rs. 106,002-14-3, of which amount Rs. 65,683-1-7 represents immovable and Rs. 40,319-12-8 movable property.

Judicial statistics.

Connected with the subject of judicial receipts and expenditure is the number of cases tried by the civil, criminal, and revenue courts. The revenue cases disposed of in 1880-81 (*i.e.*, the year ending 30th September, 1881), amounted to 2,862; and the criminal cases disposed of during the calendar year 1881, to 2,582. The local civil court is the munsifi of Fatehpur, but for purposes of civil jurisdiction the district is included in Cawnpore, and separate statistics of civil cases affecting this district cannot be readily obtained.

Medical charges and sanitary statistics.

There is but one dispensary in the district, which is situated in Fatehpur itself. The total expenditure on it during 1882 was Rs. 2,929-1-2, of which 52·92 per cent. was defrayed by Government, and the remainder by subscriptions and interest on investments. The number of patients during the year was 5,397, of whom 3,434 were men, 809 women, and 1,154 children. Among them there were, besides one European, 20 Eurasians, 3,310 Hindús, 1,961 Muhammadans, and 105 belonging to other classes. The average daily attendance was 59·95, and the ratios of men, women, and children were respectively 40·38, 10·11, and 9·46. The number of major operations performed during the year was 50, and of minor operations 308.

The following table shows the principal causes of mortality during the past five years :—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1878 ...	9,976	2,136	2,693	205	2,168	17,178	26·64
1879 ...	24,169	2,197	3,341	359	2,799	32,865	50·97
1880 ...	20,736	48	2,700	193	2,815	26,492	41·09
1881 ...	18,710	51	1,247	6	3,437	23,451	35 40
1882 ...	21,100	21	1,900	782	3,592	27,395	41·35

Fever.

The fever ratios for the past 10 years have been 12·2, 9·7, 10·5, 13·0, 10·6, 15·5, 37·6, 32·0, 28·2, and 31·56. The cause of the increase in the mortality resulting from this disease has not yet been established, and the excessive mortality in 1882 is stated by the sanitary commissioner to be "an extraordinary circumstance."

Small-pox.

The ratio of deaths per 1,000 from small-pox in the district is shown for the last 10 years in the following table :—

1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
0·8	4·6	0·6	0·3	...	3·2	3·3	...	...	...

The district has suffered generally less than most districts of the Doáb from this disease, but in one or two years it has been severe.

Cholera.

The ratio of deaths per 1,000 from cholera during the past 10 years is as follows :—

1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
1·0	...	0·6	1·4	...	1·3	0·5	0·2	...	1·2

The disease was severe in 1882, particularly in Fatehpur itself, Datauli, and Dabsaura.

Vaccination.

The statistics of vaccination for the year 1882-83 show that 25,723 persons were successfully vaccinated by a staff of 14 vaccinators at a cost of Rs. 1,820.

History.

The early history of Fatehpur is closely connected with that of Allahabad, and the materials at hand for the history of the district by itself are singularly scanty. The reasons are not hard to find. There are no large cities within the district; the tract which it comprises has almost always been out of the immediate neighbourhood of the seats of empire, and it has presented no attractions to the travellers, who have described the state of affairs at most of the great cities of northern India at the time of their respective travels. The district has always been an agricultural one, and though the ruins of many a small fort are evidence that it has been at times the scene of warfare of a certain kind, the disturbances that have occurred within it have been due to the feuds that have arisen between neighbouring clans, and have had but little connection with the general history of the country.

Pre-historic times.

In pre-historic times the district would seem to have been under the sway of the Bhíls, a race of non-Aryan aborigines. It then passed with the rest of the Doáb under the rule of the Yádu kings, and subsequently became a part of the kingdom of Kanauj.

Rule of the rájás of Argal.

It was made over, probably as a tributary state, to the ancestors of the present rája of Argal. There are no written annals of the family, from which the history of the period during which it ruled can be gathered. The family-tree of the rája, however, shows 34 generations between the time of Rája Ajai Chand of Kanauj, and that of Rája Jai Chand, the Ráthaur king, who successively fought with Rája Pirthi Ráj of Dehli and Muhammad Shaháb-ud-dín Ghorí. During this period the Argal rájas must have been at least semi-independent over this tract of country, and the fact that they made such large grants of land to members of other friendly Rájput clans seems to be evidence of their complete independence. It would seem, indeed, that their power extended almost from Kanauj to the remote district of Gorakhpur. Rája Ratan Sinh of Argal shared the defeat that Muhammad Shaháb-ud-dín Ghorí inflicted on Jai Chand on the Jumna, north of Etáwah, in 1094 A.D. This victory of the Patháns destroyed a great Indian monarchy, and paved the way for the incursion of the Muhammadans into Behár, and eventually into Bengal.

Under the slave-kings and the house of Khilji.

During the rule of the slave-kings at Dehli the district lay on the eastern border of their kingdom, and the annals of the period, which are wearisome and uninteresting, tell next to nothing of its history. The head-quarters of the local governor were at Kara,

close to Allahabad. On the accession of the house of Khilji a revolt took place under Malik Chajju, a member of the late reigning family, against Jalál-ud-dín. The revolt was terminated by the defeat of the rebels near Budaun, and the fief of Kara was bestowed on the able and ferocious Ala-ud-dín. On the return of Ala-ud-dín from his expedition to Deogir, which had been undertaken without the king's consent, a meeting was held at Kara between Ala-ud-dín and his uncle, the king Jalál-ud-dín. The old king met his nephew with the most generous intentions, but was most barbarously murdered in the midst of Ala-ud-dín's army (A.D. 1295).

Under the Mughal emperors.

There is no record of the actual relations existing between the Mughal emperors and the rájás of Argal, though it seems certain that they, at all events after the restoration of Humáyún, paid tribute to the emperors. They joined the victorious Afghán, Sher Khán, in 1540, and, on the return of the emperor Humáyún to power in 1555, they paid the penalty of their revolt. The kingdom of the Gautam rájás was finally destroyed by the súbadár of Akbar, who defeated Rájá Harcharan Deo at Kálpi. The fortress of the rájás was razed to the ground, and all semblance of their independence passed away. With the removal by Akbar of the seat of government from Dehli to Agra, the Doáb became of more political importance than before.

In 1658 Aurangzeb met his opponent Shuja' at Khajúha. The battle that resulted was one of the bloodiest ever fought in India. It resulted in the defeat of Shuja', the capture of 114 of his guns, and the dispersal of his army. But Aurangzeb was unable to follow up his victory, and had to retire on Agra.

Rise to power of the rájás of Asothar.

During the reigns of the immediate successors of Aurangzeb the power of the rájás of Asothar was being consolidated. In the fifteenth year of Muhammad Sháh's reign (A.D. 1734), Ajagu, Araru, or Udaru—for he is called by all three names—of Kora-Jahánabad, a member of the Asothar family, revolted, and defeated and killed Ján Nisár Khán, the local governor of Kora. A large force, said to have consisted of 70,000 horse, was sent against the rebel from Dehli, and he was expelled from the district. Bhagwant Rái, who, according to some accounts, is identical with Araru, and according to some was his son, appears to have regained possession of the *súba* of Kora. He called in the Marhattas to his aid, and in 1736 Báji Ráo advanced and overran the Lower Doáb. In 1737 Báji Ráo made his celebrated march on Dehli, and his equally rapid retreat. In the same year a force was sent against Bhagwant Rái under the leadership of Kamr-ud-dín,

Bhagwant Rái shut himself up in the fort at Gházípur, and the Dehli force had to return without effecting its object. The leader of the Patháns of Fatehgarh, Muhammad Khán Bangash, was left behind to prosecute the siege of Gházípur, but on receiving a money contribution, he consented to raise the siege. For some years more Bhagwant Rái continued, with the aid of the Marhattas, to defy the emperor till a force was sent under Burhán-ul-Mulk, the governor of Kora. Bhagwant Rái made a sally from Gházípur, which was at first successful, but he was defeated and killed. Another account is to the effect that his death was effected through treachery. At all events the opposition on the part of his family to the emperor ceased, and his successor became a subservient ally of the court of Dehli.

Conquered by the nawáb wazír of Oudh.

In 1750 the Rohillas from Farukhabad overran the district, and they in turn were expelled in 1751 by Safdar Jang, the wazír of the Emperor Ahmad Sháh. The emperor was deposed in 1754, and Safdar Jang, who had been holding the country on his own account, died almost immediately afterwards, and was succeeded by his son Shuja'-ud-daula. The country remained under the latter while the struggle between the Marhattas and Ahmad Sháh Durání was being fought out. Hostilities between the English and Shuja'-ud-daula shortly afterwards broke out, resulting in the defeat of the latter at Baksár in 1765. His defeat at Baksár was followed in the same year by his final overthrow at Jajmau on the Ganges, where he and the Marhattas were utterly routed. They fled and plundered Kora, but the nawáb wazír realised that his best policy was to throw himself on the mercy of the English. At this time Lord Clive arrived in India, and it suited his policy of establishing Sháh 'Álam as a puppet emperor, with all the real power in the hands of the British, to allow Shuja'-ud-daula to retain possession of Oudh. The settlement was made in 1765 at Allahabad by Lord Clive, Sháh 'Álam, and Shuja'-ud-daula. Under this agreement Kora and Allahabad were ceded to the emperor "as a royal demesne for the support of his dignity and expenses." In 1772 Sháh 'Álam was a prisoner in the hands of the Marhattas, to whom he made over the fief of Kora and Allahabad. This was held by the British Government to amount to a forfeiture of his rights, and by the treaty of the 1st of May, 1775, it was made over to the nawáb wazír of Oudh for 50 lákhs of rupees.

The district ceded to the emperor.

District sold to the nawáb wazír of Oudh.

As the nawáb of Oudh was always in arrears with tribute, an arrangement was eventually made that he should cede Allahabad and Kora in commutation of the tribute, and on the

Ceded to the British Government.

conclusion of this agreement, on 10th November, 1801, the tract of country, of which the Fatehpur district consists, passed into the hands of the British. The district was, however, not formed till 1826, up to which date parganah Kora was included in the Cawnpore district, and the remaining parganahs in the district of Allahabad. In 1814 the first step towards the formation of a new district was taken by the establishment of a joint-magistracy at Bithaura on the Ganges. The situation, however, was found to be very inconvenient, and the site of the station was removed to Fatehpur in 1825. In 1826 the district of Fatehpur was established, and has consisted ever since of the thirteen parganahs then transferred to it. Between the cession of 1801 and the mutiny of 1857 the district enjoyed a period of peace broken only by the revolt of Daniapat, alluded to in the history of the rájás of Asothar.

Formation of the present district.

On the 15th of May, 1857, the news of the tragedies that had occurred at Dehli and Meerut reached Fatehpur, and on the 23rd of May information was brought that the detachment of the 9th Bengal Infantry, stationed at Aligarh, had left for Dehli. Reliance had been placed on the fidelity of this regiment, and it was felt, when the news of its defection came, that it was high time to send away the ladies and children from Fatehpur. They were accordingly sent off at once to Allahabad. On the 26th and 27th of May, three companies of the 56th Native Infantry arrived from Bánda. The greater portion of this force marched under three English officers towards Cawnpore, and a treasure guard, under the command of a native officer, went on to Allahabad with some treasure. On the 4th of June a letter was received from Cawnpore to say that mutiny was expected to break out there, and on June 6th exaggerated rumours of the mutiny at Benares were circulated in the bázár, while heavy firing, heard in the afternoon from the direction of Cawnpore, showed that the work of mutiny had begun there. Up to this time the district had been remarkably quiet, and there had even been a diminution in the amount of ordinary crime committed. The post had, indeed, been interrupted for two days, but this was no uncommon thing, and there were also rumours that some landholders of bad character had been collecting ammunition and assembling bands of retainers. Though considerable excitement was created in the town on hearing the report of the firing from Cawnpore, nothing was done that night. On the morning of the 7th June the treasure-party of the 56th Native Infantry, consisting of some 70 men, with 25 sawárs, returned from Allahabad. Mr. J. W. Sherer, the magistrate, had with him some 800 matchlock men, furnished by zamíndárs of the district, and these

The Mutiny.

were divided into two parties to control, if possible, the sepoys of the 56th. There was also the jail guard, consisting of some 70 or 80 men, and a guard of the 6th Native Infantry on the Government treasure. The Europeans, with the exception of Mr. Tucker, the judge, who insisted upon living at his own house, and sleeping by the treasure guard, were all collected at the house belonging to Mr. Edmonstone. This was barricaded and rendered as effective for purposes of defence as possible. The sepoys of the 56th Native Infantry proceeded on arrival to parley with the guard of the 6th Native Infantry at the treasury, but the native officer in command of the latter, prompted not by zeal on behalf of Government, but by fear of the consequences if he allowed any soldiers but those of his own regiment to obtain the treasure threatened to fire on them. They then moved off, looted the treasure at the tahsíli of Kaliánpur, and set out for Cawnpore. On the 8th disquieting rumours of events at Allahabad and Cawnpore were circulated, and news arrived of the plunder of the tahsíli at Khága by some mutineers, who were said to be marching on Fatehpur. Nothing, however, happened on that day, and the ordinary business was transacted as usual. On the 9th of June the bad characters of the city attacked the jail, and were fired upon by the guard. The fire was, however, purposely misdirected, and not a single shot took effect. The post-office, dák bungalow, and one or two private houses were then burnt by the mob. An attempt was also made to rob the treasure at the opium godown, but it was frustrated by Mr. Tucker with a few of the jail guard. After midday Hikmat-ullah, deputy collector, visited the house, where the Europeans (numbering 11) were living, accompanied by 200 roughs, chiefly Muhammadans. His ostensible object was to offer the services of these men in defence of the Europeans, but there can be little doubt that he came in order to see what preparations for defence had been made, and what the strength of the little garrison was. On this day the transaction of business at the public offices was intermitted for the first time, and as news was received from Bánda that that district was quiet, the Europeans resolved to leave Fatehpur, and accordingly set out for Bánda at 10 P.M. on the evening of the 9th. Mr. Tucker resolved to stay behind at Fatehpur, and paid for his devotion with his life on June 10th. The district was then given up to the tender mercies of the mutineers.

Recovery of the district.

The recovery of the district was made by General Havelock, who left Allahabad on July 6th, with about 1,200 European infantry, 150 Sikhs, and 20 to 25 volunteer cavalry. The departure of this force from Allahabad became known at Cawnpore, and on July 11th a force of mutineers left that place with the object of checking Havelock's

advance. On July 11th the British force reached Khága, and found the place deserted. The *thána* was re-established, and a *thánadar* appointed. The force pressed on with the object of catching up Major Renaud, who had gone on with a smaller force of European and Sikh infantry, two guns, and about 80 irregular cavalry. The forces amalgamated at midnight, and by 7 A.M. had reached Bilanda, about four miles from Fatehpur. The rebels began to attack soon after, but owing to the land on both sides of the road being under water, they advanced their guns down the Grand Trunk Road in rows of two or three at a time. The artillery fire of the British drove them back into Fatehpur, and by midday they had been cleared out, and the English force had encamped a short distance on the Cawnpore side of Fatehpur. The rebels had received information that Havelock's force was a very weak one, and had attacked with confidence. The whole of their artillery, consisting of 12 Government guns, was captured. The town of Fatehpur was given up to plunder, the inhabitants having all deserted it, and the country-people having come in in crowds from the neighbourhood, under the pretence that they were the Europeans' servants, with the object of looting. After the evacuation of the city, the volunteer cavalry were sent out to reconnoitre on the left and the irregular cavalry on the right. The latter, meeting a party of rebel cavalry, refused to face them, and finally took to flight. For this dastardly conduct the irregular cavalry was disbanded on the 14th July. The British force marched again on the 12th, and reached Kaliánpur on the 14th. On the 15th they found the enemy posted at Áung with entrenchments on the road, and with the infantry protected by walled gardens. Under cover of the musketry fire the rebel cavalry tried to outflank the English force and attack the baggage guard, but they were beaten off, and the village was taken without much difficulty. The rebels then took up a position on the Pándú river with two guns, the fire of which was directed straight down the road. The infantry, however, moving up on the flanks of the rebels, dislodged the gunners by their fire, and the enemy, after a feeble attempt to destroy the bridge, fled in confusion, leaving the guns behind. The force stayed there till the night of the 15th, and the next day marched on towards Cawnpore, with the history of which district its subsequent exploits are connected. After the battle of Cawnpore, Fatehpur was placed under the command of Brigadier-General Carthew, with the Madras brigade. He joined his command on December 19th, and a few days before a small force, under Colonel Barker, R.A., had made a raid, and expelled the most disloyal of the villagers from the district. These combined with mutineers from Gwáliár, Jhánsi, and Bundelkhand; and General Carthew

accordingly marched with a small force along the Cawnpore road. Turning to the west towards Kálpi he eventually occupied Bhognipur, and the rebel leaders were forced to recross the Jumna. General Carthew advanced to Sinkandra, and thence returned *viâ* Cawnpore to Fatehpur. The district, however, remained subject to frequent raids from the rebels, and it was found necessary to form a movable column to patrol the country lying between the Ganges and the Jumna. It was not till the fall of Lucknow placed an overwhelming force at the disposal of the commander-in-chief, while Sir Hugh Rose's force simultaneously advanced on the Doáb, that the district resumed its peaceful state. The peace that then followed has never been broken.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

FATEHPUR DISTRICT.

PART IV.

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The above list contains the names of all places containing a population of over 2,000, or which are entitled to notice on other grounds. The latitudes and longitudes have been kindly supplied by Mr. H. Cole, B.A., Deputy Superintendent, Trigonometrical Survey. Unless otherwise stated, the population given is invariably that recorded at the census of 1881.

Airáwán Sádát.—Village in parganah Hathgáon, tahsíl Khága, 24 miles from Fatehpur, and 6 from Khága. Latitude 25°-48′-58″; longitude 81°-12′-41″. Population 1,917 (1,032 females), chiefly Musalmáns. There is an imperial post-office. A small religious fair is held here in May.

Amauli.—Village in tahsíl and parganah Kora, 42 miles from Fatehpur, and 8 from Kora-Jahánabad. Latitude 26°-0′-52″; longitude 80°-21′-14″. Population 1,836 (916 females), chiefly Brahmans. There is a third-class police-station and an imperial post-office. The place has a good market twice a week.

Asni.—Agricultural village in tahsíl and parganah Fatehpur, situated on the Ganges, 10 miles from the sadr station. Latitude 26°-1′-18″; longitude 80°-57′-47″. Population 1,847 (970 females), chiefly Brahmans. There is an imperial post-office. There are some wealthy inhabitants, who lend money and are wholesale dealers. The remains of a fort, built by one Harnáth Brahman in Akbar's time, exist here.

Asothar.—Village in tahsíl and parganah Gházípur, on the road between Bahúa and Rájápur, 14 miles from Fatehpur, and 8 from Gházípur. Latitude 25°-44′-20″; longitude 80°-56′-32″. Population 3,105 (1,530 females), chiefly Brahmans. The place was founded by Araru Sinh, ancestor of the present rája of Asothar, who lives here. It was formerly a town under Act XX. of 1856. There is a third-class police-station and an imperial post-office.

A'ung.—Village on the Grand Trunk Road in parganah Bindki, tahsíl Kaliánpur, 24 miles from Fatehpur, and 7 from Kaliánpur. Latitude 26°-8′-48″; longitude 80°-36′-37″. Population 1,045 (509 females), chiefly Kurmís. There is a second-class police-station, and an imperial post-office. The village was the scene of a defeat of the rebels by General Havelock in the Mutiny.

Aurai.—Village in parganah Haswa, tahsíl Fatehpur, 12 miles from the sadr station. Latitude 25°-47′-50″; longitude 81°-1′-1″. Population 2,449 (1,185 females), prevailing caste Brahmans.

A'yáh Sáh.—North-western parganah of tahsíl Gházípur, bounded on the north by parganah Fatehpur, on the east by parganah Gházípur, on the west by parganah Tappa Jár, and on the south by parganah Mutaur.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 40·6 square miles, of which 26·6 were cultivated, 8·4 cultivable, and 5·6 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 40,068; or, with local rates and cesses, Rs. 47,095. The amount of rent, including local cesses, paid by cultivators was Rs. 71,746.

Population.

The population of the parganah recorded in 1872 was 17,203 (8,254 females), and was almost identical with that of 1881, which was 17,155 (8,393 females). The Hindu population of the latter census was composed of Brahmans, 1,568 (728 females); Rájputs, 1,277 (576 females); Baniás, 677 (335 females); and "other Hindu castes," 12,789 6,327 females). Of Muhammadans there were Sunnís 843 (426 females), and Shiás 1 (female). There were no Christians, Sikhs, or Jains. Classified according to occupation, 114 were returned as zamíndárs, 5,036 as cultivators, and 12,005 as of other occupations. The most numerous classes are Kurmís, Chamárs, Brahmans, and Ahírs. The number of the population to each square mile is 428.

Physical features.

The parganah, which derives its name from the names of the villages Áyáh and Sáh, was one of the original mahál composing sarkár Kara. Its physical features are somewhat similar to those of parganah Fatehpur, and it consists chiefly of tracts of loam and clay. Water is, however, further from the surface than it is in Fatehpur, and the *jhíls* do not retain water so constantly as they do in that parganah. The whole parganah is removed from the influence either of the Ganges or the Jumna, and it consequently ranks considerably higher as regards fertility than do the other two parganahs, which, with it, compose the tahsíl of Gházípur.

Communications.

The Fatehpur and Bánda metalled road runs though the parganah, and a good unmetalled road runs from west to east, joining the Bánda road, after it has passed through the parganah, in parganah Mutaur. The tahsíl head-quarters at Gházípur are connected with Bahúa by another road.

Irrigation.

In the north of the parganah water is met with at 30 feet from the surface. There is good irrigation from masonry wells, tanks, and *jhíls*. The water in the latter is, however, apt to fail before the spring crop has been sufficiently irrigated. There is very little irrigation from earthen wells.

Soils.

The prevalent soils are irrigated and unirrigated loam (*dúmat*), and clay (*matiyár*); at the settlement they covered respectively 31·5 per cent., 40·5 per cent., and 21·9 per cent. of the cultivated area. The other soils cover less important areas.

Crops.

The autumn and spring crops were respectively cultivated at settlement on 48·2 and 51·8 per cent. of the total cultivated area. The prevalent crops in the autumn are rice and *juár*, covering respectively about 23 and 16 per cent. of the cultivated area. For the spring

harvest *birra* (barley and gram mixed) is sown over one-third, while gram and wheat occupy about 11 and 5 per cent. respectively of the whole area for both harvests.

Landholders and their tenures.

The proprietary classes and the percentages of the whole parganah they respectively owned were as follows at settlement :—

Káyaths ...	...	27·6 per cent.	Rastogís ...	...	5·8 per cent.
Rájpúts ...	...	26· ,,	Kurmís ...	...	5·1 ,,
Brahmáns...	...	12·1 ,,	Kaláls ...	...	1·6 ,,
Khatrís ...	...	11·4 ,,	Ahírs ...	...	0·7 ,,
Musalmáns	...	9·6 ,,	Lodhás ...	...	0·1 ,,

The *zamíndári* tenure is the most common in the parganah. The number of estates (*mahál*) is 62.

Cultivators.

Proprietors cultivated at settlement 10·8 per cent. of the cultivated area as *sír;* tenants with rights of occupancy cultivated 61·8 per cent.; and tenants-at-will 27·4 per cent. The cultivating proprietors are chiefly Rájputs, Káyaths, Kurmís, and Brahmans ; the chief occupancy tenants Rájputs, Kurmís, Brahmans, Ahírs, and Lodhás ; and the chief tenants-at-will Kurmís, Brahmans, and Rájputs. The rental assumed at settlement for purposes of assessment, including all village assets, was Rs. 81,217. The recorded rent-roll now stands at Rs. 71,746.

Fiscal history.

After the cession the parganah was till 1809 managed by Nawáb Bákar 'Alí Khán, who received 10 per cent. of the collections. The successive assessments made by the British Government have been as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840), after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
40,986	33,588	37,015	40,136	41,675

The assessment of 1840 did not press on this parganah anything like so heavily as it did on parganahs Mutaur and Gházípur, and in consequence the value of land was always much higher in Áyáh Sáh than in those parganahs. The result of the last settlement was a decrease of 3·7 per cent. in the revenue, which now stands at Rs. 40,068. The incidence on the cultivated acre of the revenue assessed at the penultimate settlement was Rs. 2-13-0 : it is now Rs. 2-8-10.

Bahrámpur.—Village in parganah Haswa, tahsíl Fatehpur, distant 13½ miles from Fatehpur. Latitude 25°-49′-19″ ; longitude 81°-1′-31″. Population 953 (442 females). There is a railway-station and an imperial post-office.

Bahúa.—Village in parganah Áyáh Sáh, tahsíl Gházípur, on the Bánda road, 13 miles from Fatehpur and 7 from Gházípur. Latitude 25°-50′-38″; longitude 80°-41′-17″. Population 2,412 (1,193 females), prevailing caste Kurmís. There is a police outpost and an encamping-ground for troops. A bi-weekly market is held here.

Bilanda (or Sarái Saiyid Khán).—Village in parganah Haswa, tahsíl Fatehpur, situated on the Grand Trunk Road about 4 miles from Fatehpur. Latitude 25°-48′-20″; longitude 80°-59′-54″. Population 1,680 (820 females), prevailing caste Lodhás. The village, though callad Bilanda, is situated partly in Sarái Saiyid Khán and partly in Chak Barári. The original name of the latter portion was Mohsinábad, so called from Mohsin, son of Alamgír, and afterwards Sultán Muhammad Muazzim Sháh, whose tutor was connected with the place. The village is said to have derived its present name from Sarbuland Khán, who lived in the time of Muhammad Sháh. There is a police outpost, an imperial post-office, and a good market. The village was the scene of the action fought between the British troops under General Havelock and the rebels previous to the recapture of the town of Fatehpur.

Bindki.—North-Western parganah of tahsíl Kaliánpur; bounded on the north by the Ganges, on the east by parganah Kútia Gunír, on the west by the Cawnpore district, and on the south by parganahs Tappa Jár and Kora.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 89·5 square miles, of which 49·5 were cultivated, 15·6 cultivable, and 24·4 barren; the whole area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 87,610; or, with local rates and cesses, Rs. 102,155. The amount of rent, including local cesses, paid by cultivators was Rs. 139,496.

Population.

In 1872, the population was recorded as 40,648 (18,856 females). In 1881, it had increased to 44,351 (21,328 females). The Hindu population at the latter census consisted of Brahmans, 7,138 (3,602 females); Rájputs, 6,574 (2,887 females); Baniás, 1,762 (826 females); and "other castes," 26,198 (12,705 females). There were 2,670 (1,302 females) Sunnís, and 9 (6 females) Shiás, among the Muhammadan population. There were no Christians, Sikhs, or Jains. Classified according to occupation, there were 822 zamíndárs, 10,420 cultivators, and 33,109 persons of other occupations. The most numerous classes are Brahmans, Rájputs, Chamárs, and Ahírs. The number of the population to the square mile is 515.

The parganah was formerly called Kíratpur Kananda, its name being derived, it is said, from the Gautam rája Kírat Sinh. When it took its present name, which is popularly derived from the name of Bandagí Sháh, the spiritual adviser of this rája, is not known. It was one of original mahál of sarkár Kora.

Physical features.

The Pándú forms part of the western boundary of the parganah, flowing north and east from the Cawnpore district till it falls into the Ganges at Shiurájpur. It is twice bridged within the parganah at places where the East Indian Railway and the Grand Trunk Road severally cross it. Along the banks of the Pándú and Ganges, the country is considerably broken up into ravines, containing wild pig and *nílgái*. The soil of the highlands along the Ganges and Pándú is light and sandy. There is a small tract of *tarái* in the bed of the Pándú, and a much larger and richer one along the Ganges. The rest of the parganah is formed of *dúmat* with clay beds, and large *úsar* plains near the loam tracts. The watershed of the Doáb is within three or four miles of the Ganges, and the drainage of the rest of the parganah finds its way to the Rind or the *jhíls* of the Fatehpur parganah. Over 7 per cent. of the total area of the parganah and 9·2 per cent. of its culturable area is occupied by groves.

Communications.

The Grand Trunk Road and the East Indian Railway run parallel to each other through the centre of the parganah. A station of the latter at Mauhár is connected with the Ganges and Jumna by good metalled roads, running straight through the parganah. The old imperial road connecting Bindki with Kora and Fatehpur runs through the southern portion of the parganah from east to west. There are unmetalled roads connecting the different parts of the parganah with each other and with the tahsíl head-quarters.

Irrigation.

At the time of settlement there were 432 masonry wells irrigating 3,900 acres, and 1,675 earthen wells irrigating 8,609 acres. Water is found at no very great distance from the surface, except in the high lands near the Ganges, where it lies at between 40 and 50 feet below the surface.

Soils.

The most prevalent soil is loam (*dúmat*), which, irrigated and unirrigated, covers half the cultivated area of the parganah. There are also large areas of sandy soil (*barwa*) and sandy loam (*síqon*).

Crops.

Autumn crops were grown on 41·2 per cent., and spring crops on 58·8 per cent. of the cultivated area at the last settlement. The principal autumn crops are *juár*, cotton, and rice; the

latter staple is, however, less cultivated than it is generally in the district. Sugarcane is grown on 3 5 per cent. of the cultivated area. *Birra* barley and gram), *gojai* (wheat and barley), and gram sown by itself, cover about 37, 7, and 6 per cent. of the cultivated area respectively.

Landholders and their tenures.

At settlement the proprietary rights within the parganah were held as follows :—

Proprietors.	Percentage.	Proprietors.	Percentage.
Rájputs ...	... 47 7	Ahírs ...	... 0 9
Brahmans ...	... 21·7	Kurmís ...	... 0·6
Musalmáns ...	... 10·3	Káyaths ...	... 7·6
Khatrís ...	... 7·5	Baniás ...	... 0·5
Kaláls ...	... 3·2		

Of the 105 estates, 72 were held under the *zamíndári*, 13 under the perfect *pattídári*, and 20 under the imperfect *pattídári* tenures. Fifteen estates were owned by proprietors owning more than one estate, 24 by one owner or less than six sharers, and 66 by proprietary bodies of over six sharers. There are now 148 estates.

Cultivators.

The percentage of the land cultivated as *sír*, by tenants with rights of occupancy, and tenants-at-will was 15·4, 62·8, and 21·8 respectively. The *sír* cultivation was almost entirely in the hands of the Brahmans and Rájputs, who also cultivated the greater portion of the land held by tenants with occupancy rights and tenants-at-will. The Kurmís, Kewats, and Ahírs formed the other important classes of the tenantry. The rental estimated by the settlement officer for purposes of assessment was Rs. 177,140. The present recorded rental is Rs. 139,496.

Fiscal history.

Before the cession the parganah was farmed to Mír Almas 'Alí Khán by the Oudh government. The revenues which have been successively imposed on the parganah at revisions of settlement since the cession are as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808.)	4th settlement (1812).	5th settlement (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
107,104	93,215	94,512	94,743	94,507

The revenue of the settlement of 1840, though far from light, did not press so severely in this parganah as it did elsewhere. It was reduced at settlement by 6·9 per cent. and now stands at Rs. 87,610. The incidence of the expiring revenue on the cultivated acre was Rs. 3-1-11 ; it is now Rs. 2-14-6.

Bindki (or Akbarpur-Aima).—Town in the parganah of the same name, tahsíl Kaliánpur, 18 miles from Fatehpur, and 5 from Kaliánpur. Latitude 26°-2′-22″ ; longitude 80°-37′-3″. By the census of 1881 the area was 122

acres, with a total population of 6,698 (3,178 females), giving a density of 55 to the acre. The Hindus numbered 5,213 (2,449 females); Musalmáns 1,485 (729 females). The number of inhabited houses was 1,232.

The town lies on the road between Kora and Fatehpur, and is connected by a branch road with the local railway station at Mauhár. It is the most thriving and important trading town in the district, and is the centre to which the trade from Bundelkhand is attracted. Great quantities of *ghí* are brought across the Jumna from the Bánda and Hamírpur districts for transmission by rail to Calcutta, Bombay, and elsewhere, and the amount of grain of all kinds that reaches the town is enormous. The market is held in an extensive quadrangle, the sides of which are formed by rows of houses facing inwards. There is a well-attended weekly cattle market, and the place is the scene of a religious gathering in November. There is a second-class police-station, an imperial post-office, and a parganah school. The school has earned a reputation for inefficiency.

At the penultimate settlement there was a dispute between the zamíndárs of Bindki and Akbarpur-Aima (of which two *mauzas* the town consists) as to the boundaries of the bázár. The bázár was declared to be in Akbarpur Aima, but the zamíndárs of that *mauza* have never really been in possession of it. The tahsíli was removed from Bindki in 1851 to Kaliánpur.

The watch and ward of the town of Bindki is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 942-5-0 from the preceding year, gave a total income of Rs. 2,433-4-3. The expenditure, which was chiefly on police (Rs. 912), public works (Rs. 901-9-3), and conservancy (Rs 719-8-0), amounted to Rs. 2,533-1-3. The returns showed 1,117 houses, of which 636 were assessed with the tax: the incidence being Rs. 2-5-6 per house assessed, and Re. 0-3-7 per head of population.

Budhwan.—Village in parganah Hathgáon, tahsíl Khága, situated 25 miles from Fatehpur, and five miles from Khága. Latitude 25°-46′-9″; longitude 81°-13′-27″. Population 3,018 (1,520 females), prevailing caste Lodhás. There is an imperial post-office. The place is said to be called after a great warrior called Budhan, who flourished over five centuries ago, and received a tract of country from the local rája in recognition of his services. His descendants still occupy the village, but are in a very reduced and impoverished condition. A good market is held at the village.

Chándpur.—Agricultural village in tahsíl Kora, situated on the banks of the Jumna, 11 miles from Jahánabad, and 30 miles from Fatehpur. Latitude

25°-56′-16″; longitude 80°-24′-51″. Population 2,827 (1,351 females), prevailing caste Rájputs. There is a police outpost.

Datauli.—Village in parganah Mutaur, tahsíl Gházípur, situated 14 miles from Gházípur, and 21 from Fatehpur. Latitude 25°-44′-5″; longitude 80°-40′-37″. Population 2,071 (1,021 females), prevailing caste Rájputs. There is an imperial post-office.

Deomai.—Village in tahsíl Kora, distant 31 miles from Fatehpur, and 7 from Jahánabad. Latitude 26°-7′-52″; longitude 80°-30′-16″. Population 2,763 (1,352 females), prevailing caste Brahmans. There is an imperial post-office.

Dharampur Sátaun.—Village in parganah Haswa, tahsíl Fatehpur, on the road between Bahúa and Rájápur, situated 15 miles from Fatehpur. Latitude 25°-46′-22″; longitude 81°-1′-35.″ Population 2,515 (1,193 females), prevailing caste Rájputs. There is a police outpost.

Dháta.—South-eastern parganah of tahsíl Khakrerú, bounded on the north and west by parganah Ekdala, on the east by the Allahabad district, and on the south by the Jumna.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 33·1 square miles, of which 23·3 were cultivated, 3·7 cultivable, and 6·1 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 33,400; or, with local rates and cesses, Rs. 39,337. The amount of rent, including local cesses, paid by cultivators was Rs. 44,284.

Population.

The population recorded at the census of 1872 was 15,487 (7,523 females). It had fallen in 1881 to 13,187 (6,666 females). The Hindu portion of the population of the latter census consisted of Brahmans, 1,406 (707 females); Rájputs, 218 (94 females); Baniás, 241 (122 females); and "other castes," 10,772 (5,467 females). The Muhammadan population consisted of Sunnís 550 (276 females). There were no Christians, Jains, or Sikhs. Classified according to occupation, the population consisted of 352 zamíndárs, 4,944 cultivators, and 7,891 persons of other occupations. The most numerous classes are Kurmís, Chamárs, and Brahmans. The number of the population to the square mile is 399.

Physical features.

The Jumna only skirts a small portion of the south of the parganah, and in the neighbourhood of the river the soil is calcareous and gravelly, like that of Bundelkhand. In the north and centre of the parganah the soil is a light loam, which, though there

are but few wells from which to irrigate it, produces good crops both in spring and autumn with the aid of irrigation from *jhíls* and tanks.

Communications.

There are no metalled roads in the parganah. A good unmetalled road connects Dháta with Khakrerú, and both with Ghá-zípur and the western part of the district.

Irrigation.

In the centre and north of the parganah water is met with at from 50 to 60 feet from the surface, and in the neighbourhood of the Jumna at 90 feet. The number of masonry wells is very small, and there are no earthen wells, the sub-soil being too sandy to admit of their construction. The sources of irrigation are *jhíls* and tanks.

Soils.

The most prevalent soil in the parganah is loam *(dúmat)*. About 30 per cent. of the total cultivated area is irrigated, and about 36 per cent. unirrigated, loam. Sandy loam (*sígon*) covers about 7 per cent., and clay (*matiyár*) about 6 per cent. of the area. The other soils cover smaller areas.

Crops.

Autumn crops covered 55, and spring crops 45 per cent. of the cultivated area, when the survey for the recent settlement took place. Rice is sown on about 20 per cent., cotton on 15 per cent., *juár* on 11 per cent., and *bájra* on 7 per cent. of the cultivated area. *Birra* (gram and barley) covering 16 per cent, wheat 14 per cent., and gram 11 per cent. of the area sown in both seasons, are the chief spring crops.

Landholders and their tenures.

Proprietary rights were held at settlement by the following classes :— Kurmís (82·8 per cent.), Brahmans (11·3 per cent.), and Musalmáns (5·9 per cent.). The majority of the estates were held under the *zamíndári* tenures. There are now 66 estates within the parganah.

Cultivators.

The large proportion of 25·5 per cent. of the cultivated area was cultivated by proprietors as *sír* ; 68·8 per cent. was held by tenants with rights of occupancy ; and 5·9 per cent. by tenants-at-will. The *sír* lands were cultivated almost entirely by Kurmís. The chief classes of tenants with occupancy rights were, in the order named, Kurmís, Brahmans, Kewats, and Rájputs ; and of tenants-at-will Kurmís and Brahmans. The Kurmís of the parganah are more prosperous than any clan in the district. The rental, assumed for assessment purposes by the settlement officer, was Rs. 68,780. The recorded rent-roll at present is Rs. 44,284.

Fiscal history.

Parganah Rárí was one of the mahál belonging to sarkár Kara. In 1789, owing to disputes between rival parties of Kurmís, the nawáb wazír took away fifty villages from

Rárí, which parganah is now called Ekdala, and formed them into the parganah of Dháta. After the cession the parganah was managed by Nawáb Bákar 'Alí Khán, who received 10 per cent. of the collections. The assessments of the successive settlements after the cession are thus shown :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840) after revision;
Rs.	Rs.	Rs.	Rs.	Rs.
2*,969	27,457	30,168	30,665	34,802

The revenue did not press severely on Dháta during the penultimate settlement. It was thought necessary, however, to reduce the demand at the last settlement by 4 per cent. to Rs. 33,400, at which figure it now stands. The revenue falls at the rate of Rs. 2-5-9 on the cultivated acre.

Dháta (Kárikánh).—Village in parganah Dháta, tahsíl Khakrerú; situated 37 miles from Fatehpur, and 7 from Khakrerú. Latitude 25°-32′-19″; longitude 81°-16′-26″. Population 2,165 (1,083 females), prevailing caste Kurmís. There is a third-class police-station and a district post-office. The village is famous for the pottery made there. There are two commercial fairs held at the village in April and October, which are well attended.

Dígh.—Village in parganah Kútia Gunír, talísil Kaliánpur, distant 10 miles from Fatehpur, and 6 from Bindki. Latitude 25°-57′-55″; longitude 80°-40′-54″. Population 2,389 (1,138 females), prevailing caste Rájputs.

Dighrúa.—Village in tahsíl Kora, 21 miles from Fatehpur, and 8 miles from the tahsíl head-quarters. Latitude 26°-0′-19″; longitude 80°-27′-48″. Population 1,149 (606 females), prevailing caste Brahmans.

Ekdala.—North-western parganah of tahsíl Khakrerú, bounded on the north by parganah Hathgáon, on the east by Dháta and the Allahabad district, on the west by Gházipur, and on the south by the Jumna.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 182·1 square miles, of which 106·9 were cultivated, 30·9 cultivable, and 44·3 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 145,079; or, with local rates and cesses, Rs. 170,945. The amount of rent, including local cesses, paid by cultivators was Rs. 212,146.

Population.

At the census of 1872 the population was recorded as 71,666 (34,757 females). It had decreased in 1881 to 65,499 (32,736 females). The Hindu population of the latter census consisted of Brahmans, 6,803 (3,393 females); Rájputs, 2,152 (991 females);

Baniás, 2,188 (1,094 females); and "other castes," 45,085 (22,392 females). The Muhammadan population consisted of Sunnís 9,259 (4,860 females), and Shiás 12 (6 females). There were no Christians, Jains, or Sikhs. Classified according to occupation, the population consisted of 1,158 zamíndárs, 23,872 cultivators, and 40,469 persons of other occupations. The most numerous classes are Musalmáns, Chamárs, Brahmans, and Lodhás. The number of the population to the square mile is 359.

Physical features.

A larger proportion of the parganah feels the influence of the Jumna than of any other parganah in the district. The river flows southward as the parganah boundary, then northward, and then again in a south-easterly direction. The country is much cut up by ravines, the jungle of which affords protection to many wild animals that injure the crops. Near the Jumna the soil is like that of Bundelkhand, and, even at some distance from the ravines, it is light and unproductive. The water drains off so rapidly that the full benefit of the rains is not reaped by the parganah, and the *káns* grass has done much injury in parts of it.

Communications.

The unmetalled road mentioned in the notice of Dháta runs through the parganah, and there is a second road running through Khakrerú from the Jumna to the railway and to Bánda. Otherwise the parganah is poorly supplied with communications.

Irrigation.

In the north of the parganah water is found at 30 feet, in the centre at from 40 to 50 feet, and near the Jumna at from 60 to 80 feet below the surface. The chief sources of irrigation are *jhíls* and tanks, and, though there are a fair number of masonry wells, there are but very few earthen wells.

Soils.

There is a considerable variety of soils in the parganah. Irrigated and unirrigated loam each cover about 17 per cent., and sandy loam (*sigon*) about 16 per cent., of the cultivated area. Unirrigated gravelly soil (*rákar*) is found over about 10 per cent., and clay (*matiyár*) over about 6 per cent. of the area.

Crops.

At settlement autumn crops were sown on 53·4, and spring crops on 46·6 per cent., of the cultivated area. Cotton, rice, *juár*, and *bájra*, in the order named, are the most important autumn crops, the percentage of the cultivated area sown by them respectively being, 16, 14, 13, and 7. *Birra*, as usual, is the chief spring crop, covering 21 per cent., while gram and wheat cover respectively about 15 and 7 per cent. of the area cultivated in both seasons.

Landholders and their tenures.

The land was held at settlement by the following classes :—

Musalmáns	31·9 per cent.	Lodhás	5· per cent.
Brahmans	19 8 „	Rájputs	4·8 „
Káyaths	16·4 „	Baniás	4·4 „
Kurmís	8·3 „	Bháts and Gosáins	1· „ each.
Khatrís	7·4 „		

The prevailing form of tenure was the *zamíndári*, but a number of villages are held by Musalmáns under the *bhaiyáchára* tenure. There are now 235 estates in the parganah.

Cultivators.

Proprietors cultivated at settlement 14·2 per cent. of the total area under cultivation as *sír*; tenants with rights of occupancy cultivated 69·2 per cent.; and the remainder (16·6 per cent.) was cultivated by tenants-at-will. The chief cultivators of *sír* were Musalmáns, Brahmans, Kurmís, and Lodhás; of holdings held with rights of occupancy, Brahmans, Kurmís, Lodhás, Musalmáns, and Rájputs; and of holdings held without these rights, Kurmís, Brahmans, and Musalmáns. The rental assumed by the settlement officer for assessment purposes was Rs. 292,740. The recorded rent-roll is at present Rs. 212,146.

Fiscal history.

The parganah was formerly called Rárí, after a village of that name within it, and formed one of the mahál of sarkár Kora. The name and head-quarters were changed by Nawáb Shujá'-ud-daula owing to the refractory character of the Rári zamíndárs. Lodhás were once the chief proprietors of the parganah, and, though they have lost much, even since the cession, they still retain a remnant of what was once a large *zamíndári*. From 1801 till 1809 Nawáb Bákar 'Alí Khán managed the parganah, receiving 10 per cent. on the collections. The successive adjustments of the revenue since the cession have been as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
1,66,228	1,46,493	1,55,172	1,54,196	1,66,120

The proprietors and the tenantry are alike poor and indebted, and the parganah has suffered much injury from the incursions of *káns* grass. In addition to these circumstances the assessment of the fifth settlement was a severe one, and the demand pressed very heavily on the parganah. It was found necessary to reduce it at the last settlement by 12½ per cent., and it is now Rs. 145,079. The revenue falls at the rate of Rs. 2-4-6 on the cultivated acre.

Ekdala Khás.—Village in parganah Ekdala, tahsíl Khakrerú, distant seven miles from Khakrerú, and 28 from Fatehpur. Latitude 25°-38′-10″; longitude 81°-5′-2″. Population 963 (482 females), chiefly Brahmans. The name is said to

be derived from the fact that before the village was founded there was a *bargad* tree on the opposite side of the Jumna, one of whose branches stretched across the river. The crossing of the river here was from this circumstance called the Ekdala *ghát*, and the story goes that travellers were able to cross on the tree's branch without the aid of a bridge or boat. The village was made the head-quarters of the tahsíl, when they were removed from Rárí. In 1853 Khakrerú was made the head-quarters of the tahsíl.

Fatehpur.—Northern tahsíl in the central tract of the district, containing parganahs Fatehpur and Haswa; bounded on the north by the Ganges, on the east by tahsíl Khága, on the west by tahsíl Kaliánpur, and on the south by tahsíl Gházípur.

The total area according to the latest official statement (1881) was 357·3 square miles, of which 177·0 were cultivated, 77·2 cultivable, and 103·1 barren. The area paying Government revenue or quit-rent was 356·8 square miles (176·5 cultivated, 77·2 cultivable, 103·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exist, water advantage, but not water-rates) was Rs. 287,175; or, with local rates and cesses, Rs. 338,636. The amount of rent, including local cesses, paid by cultivators was Rs. 503,823.

According to the census of 1881, the tahsíl contained 367 inhabited villages: of which 149 had less than 200 inhabitants; 131 between 200 and 500, 51 between 500 and 1,000; 26 between 1,000 and 2,000; 7 between 2,000 and 3,000; and 3 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Fatehpur. The total population was 177,596 (86,637 females), giving a density of 496 to the square mile. Classified according to religion, there were 155,384 Hindus (75,254 females); 22,124 Musalmáns (11,342 females); 87 Christians (41 females); and 1 other (male).

The tahsíl is sufficiently described in the notices of the parganahs composing it.

Fatehpur.—Western parganah of tahsíl Fatehpur, bounded on the north by the Ganges, on the east and south-east by parganahs Kotila and Haswa, on the west by parganahs Kútia Gunír and Tappa Jár, and on the south by parganahs Gházípur and Áyáh Sáh.

The total area according to the latest official statement (1881) was 216·8 square miles, of which 106·4 were cultivated, 46·0 cultivable, and 64·4 barren. The area paying Government revenue or quit-rent was 216·6 square miles (106·2 cultivated, 46·0 cultivable, 64·4 barren). The amount of payment to Government, whether land-revenue or

Area, revenue, and rent.

quit-rent (including, where such exist, water advantage, but not water-rates), was Rs. 173,334; or, with local rates and cesses, Rs. 204,567. The amount of rent, including local cesses, paid by cultivators was Rs. 304,454.

Population.

According to the census of 1872, the population was 103,876 (49,941 females). It had risen by 1881 to 112,960 (55,141 females). The Hindu population of the latter census was composed of Brahmans, 12,001 (5,986 females); Rájputs, 5,725 (2,475 females); Baniás, 3,772 (1,860 females); and of other castes, 75,997 (36,848 females). Of Muhammadans there were Sunnís 15,068 (7,757 females), and Shiás 315 (175 females). The number of Christians was 81 (40 females), and there was one Sikh (male). Classified according to occupation, there were 989 zamíndárs, 26,712 cultivators, and 85,259 persons of "other occupations." The most numerous classes are Brahmans, Musalmáns, Ahírs, and Chamárs. The number of the population to the square mile is 515.

Physical features.

The Ganges drains a small portion on the north, but the greater part of the drainage flows south-east through the series of *jhíls* in the centre of the district, or is carried off by the channel of the Sasur-Khaderi, which rises near Fatehpur, and falls into the Jumna near Allahabad. It is a mere drainage channel, and, its bed being very little below the level of the surrounding country, it often breaks its banks during the rains. There are two series of *jhíls* draining towards the south-east—one on the eastern side of the parganah, and the other to the west. Along the Ganges the soil is light and sandy, varied by ravines and broken ground, but here and there good sandy loam is found. This tract extends to the water-shed, which is within three or four miles of the river, and beyond it is a tract of sandy loam, which developes into fine *dúmat* in depressed plain in the central and southern part of the parganah. On the south-west, near parganah Gházípur, there is a small tract lying higher than this plain, and with a much lighter soil. In the central portion of the parganah there are *úsar* plains here and there covered with *reh*, and the barren land within the parganah amounts to nearly one-third of the whole area. The number of groves is large and they cover over 9,000 acres.

Communications.

The East Indian Railway and the Grand Trunk Road run parallel through the centre of the parganah. Metalled roads run to the north to Rai Bareli, and to the south to Bánda. The imperial road runs to Bindki. There are good unmetalled roads throughout the parganah, and the Ganges and Jumna are both accessible for the conveyance of produce.

Irrigation.

In the central tract of the parganah water is found at 25 or even 15 feet below the surface; in the high land by the Ganges at 40 to 45 feet; and on the watershed and in the south-western part of the parganah at 30 feet. The *jhíls* of the parganah are much used for irrigation purposes. At the time of settlement 66 per cent. of the cultivated area was irrigated. There were 1,570 masonry wells irrigating over 15,000 acres, and 2,077 earthen wells irrigating over 9,000 acres. The greater portion of the wells were made before the fifth settlement and were built by tenants.

Soils.

The prevalent soils are irrigated *dúmat* covering about 31 per cent., irrigated *síyon* covering about 18 per cent., unirrigated *síyon* covering 12 per cent., and *matiyár* covering 9 per cent. of the cultivated area. There are also considerable areas of *bhúr*, and of a very inferior clayey soil called *chanchar*.

Crops.

The autumn and spring crops are sown on almost equal areas. Rice covers 19 per cent., and *juár* over 13 per cent., while *birra* (barley and gram) covers nearly 27 per cent., barley about 11 per cent., and wheat about 7 per cent. of the total cultivated area.

Landholders and their tenures.

At settlement the landholding classes with the percentages of the parganah they respectively owned were:—

Musalmáns ...	... 38·5 per cent.	Brahmans ...	... 9·2 per cent.
Rájputs (chiefly Ráwats, Bais, and Raghubansís)	... 24·9 „	Kalárs ...	... 3·5 „
Káyaths ...	... 15·9 „	Baniás ...	... 3·6 „
		Khatrís ...	... 3·1 „

The tenure was *zamíndári* in 228 estates; perfect *pattídári* in 50; and imperfect *pattídári* in 49 out of a total of 327 estates. Nine of the estates belonged to single proprietors owning more than one village, 176 estates belonged to one owner or to bodies of less than six sharers, and 142 estates to proprietary bodies consisting of more than six sharers. There are now 378 estates.

Cultivators.

Proprietors cultivated 10·4 per cent. of the cultivated area as *sír*; tenants with rights of occupancy cultivated 70·2; and tenants-at-will 19·4 per cent. The chief cultivating proprietors were Rájputs, who, with Brahmans, Kurmís, Ahírs, and Lodhás, also formed the bulk of the tenants with occupancy rights. The ranks of the tenants-at-will are chiefly recruited from Brahmans, Ahírs, Kurmís, and Rájputs. The rental, including all forms of assets, assumed for purposes of assessment, was Rs. 348,001. The present recorded rental is Rs. 304,454.

Fiscal history.

At the cession the parganah was part of sarkár Kara and was farmed to Mír Almas 'Alí Khán. The assessments fixed at the successive settlements since the cession were as follows:—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
2,05,437	1,61,591	1,62,006	1,70,389	1,82,515

At the sixth settlement the demand was reduced by 4 per cent. and it now stands at Rs. 173,334. The incidence per acre is Rs. 2-9-6.

Fatehpur.—Head-quarters of the district, situated on the Grand Trunk Road and East Indian Railway. Latitude 25°-55′-18″; longitude 80°-52′-0″.

Population.

The population in 1865 was 20,478, and in 1872 19,879 (9,582 females). By the census of 1881 the area was 761 acres, with a total population of 21,328 (10,256 females), giving a density of 28 to the acre. The Hindus numbered 11,896 (5,327 females); Musalmáns, 9,356 (4,893 females); Christians, 75 (36 females); and there was one member (male) of another religion. The number of inhabited houses was 3,595. The following is a statement of the principal occupations in the Fatehpur municipality followed by more than 40 males [1]:—

(I) Persons employed by Government or municipality, 619: (III) ministers of the Hindu religion, 71: (IX) school teachers (not specified as Government), 51: (XI) inn-keepers (*bhatiyára*), 50: (XII) domestic servants, 389: (XV) carters, 90: (XVIII) landholders, 206; landholder's establishment, 66; cultivators and tenants, 741; agricultural labourers, 164: (XIX) horse-keepers and elephant-drivers, 102: (XXIX) cotton-carders, 63; weavers, 264; cloth-merchants (*bazáz*), 62; tailors, 173; makers and sellers of shoes, 85; washermen, 104; barbers, 170: (XXX) milk-sellers, 41; butchers, 101; corn and flour dealers, 192; confectioners (*halwái*), 65; greengrocers and fruiterers, 137; grain-parchers, 73; tobacconists, 53; condiment-dealers (*pansári*), 59: (XXXI) leather-dyers, 68: (XXXII) manufacturers and sellers of oil, 105: (XXXIII) sweepers and scavengers, 128; earthenware-manufacturers, 41; water-carriers, 54; gold and silver-smiths, 84; blacksmiths, 45: (XXXIV) general labourers, 705; persons in undefined service (*naukari*) 484; and beggars, 212.

Approaches, &c.

Fatehpur is a station on the East Indian Railway, and is connected by metalled roads with Allahabad, Cawnpore, Rai Bareli, and Bánda. The position of the city is somewhat raised, and shady trees are numerous over its site. It is mainly inhabited by poor persons, and the greater portion of its houses are simple flat-roofed mud huts. Indeed, with the exception of the public buildings, buildings of brick and lime are scarcely to be met with.

[1] Roman numerals indicate the classes in the census returns.

Derivation of name.

The name of the city is popularly supposed to have been given after a victory won by Sultán Ibrahím, the *Sharkí* king of Jaunpur, over Rája Sitanand of Athgarhia (the eight forts). There is nothing but tradition to support the idea that the name of the town was thus given, and the name of the conqueror is given in some accounts as Jalál-ud-dín, sultán of Bengal.

A second derivation has been suggested, to the effect that the name of the city was given by its founder, Fatehmand Khán, one of the generals of the Sultán Alá-ud-dín. This conjecture is based on a fragment of an inscription said to have been found in a Hindu temple at Denda Sai in parganah Ekdala. The inscription, which is apparently incomplete, is as follows:—

بعصمدالله شاهنشاه گیتی سنین هفتده نه صد ز هجرت

علاالدین ظل‌الله سلطان به فتح‌مندخان فرمود فرمان

["By the grace of God, King of the Kings of the World, Ala-ud-dín, Shadow of the Almighty, Sultán, gave, in the year 917H., a *farmán* to Fatehmand Khán.]

If this conjecture be true, the town must have been founded in the year 917H. of the Muhammadan, or 1519 of the Christian era. Abúnagar (a portion of the present town) is said to have been founded by Abú Muhammad, son of Nawáb Abdul Samád Khán, faujdár of Sadípur Pailáni in Bundelkhand in the time of Sháh 'Alamgir, and the Katra Abdul Ghani, now included in the town, but formerly separate from it, was founded by Faujdár Abdul Ghani about 1664 A.D.

Streets.

The principal streets are Chotí Bázár, Barí Bázár, Pilu Tola, and Klatganj, running from east to west; and Mának Chauk, Purána Chauk, and Lála Bázár running from north to south.

Muhallas.

The *muhallas*, or quarters of the city, are 27 in number. The names and derivations of but a few of them have any general interest. Abúnagar and Katra Abdul Ghani have been alluded to before. Bákarganj recalls the name of Bákar 'Alí Khán, and Rastogíganj owes its foundation to the same Abdul Ghani who founded Katra Abdul Ghani. Most of the *muhallas* derive their names from the class most numerous within them.

Water-supply and health.

The water of the wells was analysed by Dr. May in 1868 and found to be generally of fair quality, though many of the wells in the neighbourhood contain brackish water. The general health of the townspeople is on the whole good. Cholera in an epidemic form visited the town in May, July, and August, 1882, but the total number of deaths from this cause amounted to only 48. The disease was confined

to the town. The ratio of deaths per 1,000 in the municipality is given as 36·71 in the *Sanitary Commissioner's Report* for 1882.

Newspapers.

There are two newspapers, (1) *Nasim Hind* and (2) *Káyasth Beohár*, and one lithographic press. There is also one society called the Literary Society. It was originally founded about 13 years ago. It ceased to exist for some time, but has been recently revived.

Manufactures.

The town is in no sense a manufacturing one. The only industry peculiar to it, and that an unimportant one, is the manufacture of native whips.

Trade.

The chief articles of export are agricultural produce and leather. There is no extensive importation of any article. The income realised by the municipality in 1881-82 and 1882-83 on imported articles was as follows:—

Year.	Articles of food.	Animals for slaughter.	Fuel, lighting, and washing.	Building materials.	Drugs, spices, and gums.	Tobacco.	Cloth.	Metal.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1881-82...	6,305	634	592	212	505	192	1,822	174	10,436
1882-83 ..	6,162	752	701	263	479	192	2,176	223	10,948

A market is held twice a week (on Saturdays and Tuesdays) at Lála Bázár and Bákarganj.

Municipality.

The municipal committee consists at present of twelve non-official and six official members. Octroi is the chief source of income. In 1882-83 the gross receipts were Rs. 10,948, and the net receipts Rs. 10,249. The incidence of the gross receipts was 8 ánas and 9 pie, and of the net receipts 8 ánas and 3 pie per head of the municipal population.

Antiquities.

There are no old buildings of historical or antiquarian interest. The *makhbara* of Nawáb Abdul Samád Khán (in a ruined condition), the *garhi* of Nawáb Ahmad Husain Khán of Bindaur, and the *makhbara* and *masjid* of Nawáb Bákar 'Alí Khán, are the only objects of any antiquity at all, and they are not of any architectural importance. The *makhbara* and *masjid* of Bákar 'Alí Khán are situated in the centre of the town.

Public buildings.

The public buildings are the tahsíli, the dispensary, and the high school and boarding-house. These all lie to the west of the main portion of the town on the Grand Trunk Road. The police-station is situated in the interior of the town. There are six resting-houses (*sarâis*) for native travellers: one is known by the name of *Pakki Sarái* (built in the time of Sháh 'Alamgir), and one is called the *Kachhi Sarái;* the others are situated one in Ahmadganj, one in Jwáláganj, and two in Abúnagar.

History.

The date of the foundation of the city even is not definitely certain, and there is nothing of note in its history that has not already been alluded to in the general history of the district.

Civil station.

The civil station consists of some six bungalows lying to the south of the town between it and the railway. The criminal and revenue courts and offices, the post-office, the police lines, and the magistrate's lock-up lie close to the railway on the south of the line. The jail lies to the south-west of the town, about half a mile from it.

Garha.—Large village in parganah Ekdala, tahsíl Khakrerú, situated on the Jumna, about 22 miles from Fatehpur, and beween 4 and 5 miles from Khakrerú. Latitude 25°-36′-9″; longitude 81°-4′-49″. Population 4,464 (2,170 females), prevailing caste Kewats. It is said that the boundaries of a Bhar fort extended to this place, and that Malik Bhíl, ancestor of the Kot Patháns, took it from the Bhars.

Garhi Jár.—Village in parganah Tappa Jár, tahsíl Kaliánpur, distant 19 miles from Kaliánpur, and 21 from Fatehpur. Latitude 25°-57′-15″; longitude 80°-33′-0″. Population 1,141 (614 females). The place gives the parganah, in which it is situated, its name. It is said to have been founded by Bariár, a converted Gautam, who lived in the time of Akbar. He received a *jágír* from the emperor containing Jár and several of the surrounding villages. He built a fort, and a *rauza* remarkable for its architectural beauty, in which are the tombs of himself and his descendants.

Gházípur.—Southern tahsíl in the central portion of the district, bounded on the north by the tahsíl Fatehpur, on the east by parganah Ekdala of tahsíl Khakrerú, on the west by parganah Tappa Jár of tahsíl Kaliánpur and the Jumna, and on the south by the Jumna. The tahsíl contains the three parganahs of Áyáh Sáh, Gházípur, and Mutaur.

The total area according to the latest official statement (1881) was 282·5 square miles, of which 158 3 were cultivated, 61·3 cultivable, and 62 9 barren;

the whole area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs 196,238; or, with local rates and cesses, Rs. 230,690. The amount of rent, including local cesses, paid by cultivators was Rs. 324,394.

According to the census of 1881, the tahsíl contained 153 inhabited villages: of which 43 had less than 200 inhabitants; 58 between 200 and 500; 27 between 500 and 1,000; 14 between 1,000 and 2,000; 7 had between 2,000 and 3,000; and 4 had between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 90,170 (43,852 females), giving a density of 321 to the square mile. Classified according to religion, there were 84,619 Hindus (41,155 females); 5,551 Musálmans (2,697 females); no Jains, no Christians, and no members of other religions.

The tahsíl is described in the notices of the parganahs belonging to it.

Gházípur.—Eastern parganah of tahsíl Gházípur, bounded on the north by parganah Fatehpur, on the east by parganahs Haswa and Ekdala, on the west by parganahs Áyáh Sáh and Mutaur, and on the south by the Jumna.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 152·3 square miles, of which 80·9 were cultivated, 38·8 cultivable, and 32·6 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 96,490; or, with local rates and cesses, Rs. 113,463. The amount of rent, including local cesses, paid by cultivators was Rs. 161,052.

Population.

At the census of 1872 the population was recorded as 45,648 (21,711 females), and by 1881 it had risen to 46,231 (22,290 females). The Hindu portion of the population at the late census consisted of Brahmans, 5,989 (2,835 females); Rájputs, 4,972 (2,183 females); Baniás, 1,704 (868 females); "other castes," 31,697 (15,528 females). The Muhammadan population consisted of Sunnís 1,869 (876 females). There were no Christians, Jains, Sikhs, or Shíá Muhammadans. Classified according to occupation the population consisted of 565 zamíndárs, 12,259 cultivators, and 33,407 persons of other occupations. The most numerous classes were Brahmans, Chamárs, Rájputs, and Ahírs. The number of the population to the square mile was 304.

Physical features.

Gházipur and Mutaur are the two worst parganahs in the district, and it is in these parganahs that the recurring failures of the harvests have been most felt, and that the revenue

assessed at the fifth settlement pressed most severely. Half the parganah consists of a calcareous tract with soils similar to those found in Bundelkhand, and in parts of the Tappa Jár and Kora parganahs. There are large areas covered with ravines and jungle, and beyond the ravines the soil is light and incapable of retaining moisture. There is a fair *tarái* tract on the Jumna, and a tract resembling the loam and clay tracts of parganahs Áyáh Sáh and Fatehpur, though inferior in fertility, runs up between those parganahs.

Communications.

The Fatehpur and Bánda metalled road crosses the parganah. A good unmetalled road runs from west to east as a feeder to the Bánda road on the west. A road runs connected with this from Gházípur to Fatehpur, and another to the Bahrámpur railway station from Asothar. Another road runs south from Gházípur to Lilra on the Jumna.

Irrigation.

In the north of the parganah water is found at about 30 feet, and in the south at from 70 to 90 feet, below the surface. In parts there is good irrigation from masonry wells, and in the north of the parganah from tanks and *jhíls*. There is next to no irrigation from earthen wells, and the Jumna tract is unirrigated.

Soils.

The settlement officer divided the soils of the parganah into 19 classes. Irrigated *dúmat* covers about 13 per cent., and unirrigated *dúmat* about 35 per cent., of the cultivated area. The other important soils are *matiyár*, covering the same area as irrigated *dúmat*, and *sígon*, covering 10 per cent. of the area. The remaining soils are found over smaller areas.

Crops.

At settlement the area under autumn crops was 44·3, and that under spring crops 55·7 per cent. of the cultivated area. Of the autumn crops *juár* covers 16 per cent., rice about 11 per cent., and cotton 7 per cent. of the area sown in both seasons. The most important spring crops are *birra* and gram, which are respectively cultivated on 30 per cent. and 19 per cent. of the area under cultivation.

Landholders and their tenures.

The land was held as follows at settlement:—

Rájputs	... 32·5 per cent.	Gautam Nau-Muslims,	1·1 per cent.
Musalmáns	... 25·8 „	Kurmís	... 0·7 „
Káyaths	... 14·6 „	Bhurjís	... 0·5 „
Brahmans	... 13·4 „	Lodhás	... 0·3 „
Rastogís	... 8·8 „	Gosáins	... 0·2 „
Kalárs	... 2·0 „	Khatrís	... 0·1 „

The *zamíndári* tenure was the most prevalent form of tenure. There are now 156 estates in the parganah.

Cultivators.

Proprietors cultivated as sír 13·5 per cent. of the cultivated area; tenants with rights of occupancy cultivated 60·9 per cent.; and tenants-at-will 25·6 per cent. The chief classes of cultivating proprietors were Rájputs and Brahmans; of tenants with rights of occupancy Rájputs, Brahmans, Ahírs, and Lodhás; and of tenants-at-will Rájputs, Brahmans, and Ahírs. The rental assumed for assessment purposes, including all kinds of village assets, was Rs. 202,994. The recorded rent-roll is now Rs. 161,052.

Fiscal history.

The original name of the parganah was Aijhi, it being called after a village of that name on the Jumna. The establishment of Gházípur as a parganah dates probably from the date of the defeat of Ján Nisár Khán by Bhagwant Rái, who built his fort there. It was, however, not recognised as a parganah till after the cession, and in the first two British settlements it was recorded as Aijhi or Gházípur. It was a mahál of Sarkár Kara. The parganah was after the cession managed, like the rest of the tahsíl, by Nawáb Bákar 'Alí Khán. The revenues, that have been successively imposed since the cession, were as follows:—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
104,995	92,105	103,620	107,193	112,838

The revenue assessed at the fifth settlement pressed more hardly on Gházípur than it did on any other part of the district. The assessment was severe. The parganah was visited by scarcity very little removed from famine in 1838 and in 1868; and the zamíndárs and cultivators of the parganah are, as a rule, extravagant and idle. Reductions to the extent of 3 per cent. of the revenue had to be effected in 1873 before new revenue was fixed. The assessment was reduced at the sixth settlement by 14·5 per cent. The demand now stands at Rs. 96,490, falling at the rate of Rs. 2-0-11 on the cultivated acre.

Gházípur Khás.—Head-quarters of the tahsíl of the same name, situated on the Fatehpur and Lilra road, about 9 miles from the district head-quarters. Latitude 25°-48′-55″; longitude 80°-46′-41″. Population 2,134 (970 females), chiefly Rájputs. There is a first-class police-station and an imperial post-office. The town is said to have been founded by Araru Sinh, the ancestor of the present rája of Asothar, in 1691 A.D., and the fort was the chief stronghold of the Asothar rájas.

Gunír Khás.—Village in parganah Kútía Gunír, tahsíl Kaliánpur, distant 15 miles from Fatehpur, and 5 miles from Bindki. Latitude 26°-5′-23″;

longitude 80°-41′-26″. Population 3,078 (1,484 females), chiefly Rájputs. There is a bi-weekly market.

Haswa.—Eastern parganah of the Fatehpur tahsíl, bounded on the north and west by parganah Fatehpur, on the east by parganah Hathgáon, and on the south by parganah Gházípur.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 140·5 square miles, of which 70·6 were cultivated, 31·2 cultivable, and 38·7 barren. The area paying Government revenue or quit-rent was 140·2 square miles (70·3 cultivated, 31·2 cultivable, 38·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 113,841; or, with local-rates and cesses, Rs. 134,069. The amount of rent, including local cesses, paid by cultivators was Rs. 199,369.

Population.

The population recorded in 1872 was 57,057 (27,312 females). It had risen in 1881 to 64,636 (31,496 females). The Hindu portion of the population of the latter census was composed of Brahmans, 4,684 (2,208 females); Rájputs, 2,820 (1,235 females); Baniás, 2,033 (966 females); and "other castes," 48,352 (23,676 females). There were 6,439 (3,239 females) Sunnís and 302 (171 females) Shiás among the Muhammadans. There were 6 Christians (1 female), no Sikhs, and no Jains. Classified according to occupation, there were 552 zamíndárs, 19,756 cultivators, and 44,328 persons of other occupations. The most numerous classes were Lodhás, Ahírs, Chamárs, and Musalmáns. The number of the population to the square mile was 461.

Physical features.

The greatest length of the parganah is 21 miles, and its greatest breadth 16 miles. It lies in the very centre of the country between the Ganges and the Jumna, and is equi-distant from both rivers. The parganah is drained in a south-easterly direction by the Jumna, and the only stream within it is the Sasur-Khaderi. There are two branches of the stream, one of which forms the boundary between Haswa and parganah Gházípur, while the other flows through the centre of the parganah. There are three large lakes in the northern and central parts of the parganah, which are disconnected except during the rainy season, when they drain the country, the water flowing from them in a south-easterly direction towards the *jhíls* of parganah Hathgáon. The soil in the northern and central parts of the parganah is loam, with dry beds near the lakes and interspersed with *úsar* plains. In the southern portion of the parganah it is a lighter soil, and there are tracts of dhák (*Butea frondosa*) jungle. The small tract that

approaches to within three miles of the Jumna on the south-east consists of a poor sandy soil, broken up by ravines.

Communications.

The East Indian Railway and the Grand Trunk Road run through the middle of the parganah, and there is a railway station at Bahrámpur. The old imperial road runs north-east from the Grand Trunk Road, and an unmetalled road traverses the south-eastern portion of the parganah, with a feeder to connect it with the railway and the Grand Trunk Road.

Irrigation.

Water is found in the central and northern parts of the parganah at from 12 to 25 feet, and in the southern tract at from 40 to 50 feet below the surface. There were at the time of settlement 1,278 masonry wells, irrigating over 10,000 acres, and 346 earthen wells irrigating about 1,500 acres. The tanks and lakes in the parganah are much used for irrigation.

Soils.

There were 44,456 acres under cultivation at the time of settlement, of which 40·3 per cent. consisted of irrigated, and 20·6 per cent. of unirrigated loam (*dúmat*), 11·3 per cent. of land subject to immersion from the Sasur-Khaderi and the lakes and called *tarái*, and 6 per cent. of clay soil (*matiyár*). The other soils covered less important areas.

Crops.

The proportions in which autumn and spring crops were respectively grown were 47·9 and 52·1 per cent. The chief autumn crops were rice (20·7 per cent.); and *juár* (13·3 per cent.); and the chief spring crops *birra* (24·8 per cent.); barley (12·3 per cent.); and wheat (7 per cent.).

Landholders and their tenures.

The chief landholding classes in the parganah were—

Musalmáns	...	43·2 per cent.	Brahmans	...	... 6·3 per cent.
Rájputs	...	18·9 „	Sunárs	...	... 5·1 „
Káyaths	...	9·7 „	Baniás	...	... 4·5 „
Khatrís	...	6·7 „			

The remainder was held by Bháts, Lodhás, and Ahírs. There were 157 estates held under *zamíndári* tenure, and 40 and 23 held respectively under the perfect and imperfect forms of *pattídári* tenure, out of a total of 220 estates. Thirty-one estates belonged to proprietors owning more than one estate; 94 to one proprietor, or bodies of less than six sharers; and 95 to proprietary bodies consisting of more than six sharers. The number of estates has increased to 243.

Cultivators.

Of the cultivated area 11·13 per cent. was cultivated by proprietors as *sír*; 65·32 per cent. by tenants with rights of occupancy; and 23·55 per cent. by tenants-at-will. The chief classes of cultivating proprietors were Rájputs and Musalmáns; and Brahmans, Lodhás, Rájputs, Brahmans, and Ahírs, in the order named, were the chief cultivators with rights of occupancy; while the majority of the tenants-at-will were Lodhás, Ahírs, and Musalmáns. The rental assumed for purposes of assessment, including all forms of village assets, was Rs. 224,643. The recorded rental is now Rs. 199,369.

Fiscal history.

The parganah was one of the original maháls of sarkár Kara. It was let in farm to Mír Almas 'Alí Khán at the cession, and after 1808 it was managed by Nawáb Bákar 'Alí Khán, who received 10 per cent. on the collections. The revenues imposed since the cession were as follows:—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
118,819	93,854	104,475	108,372	116,528

At the sixth settlement the revenue was reduced by 2 per cent., and now stands at Rs. 113,841. The incidence per cultivated acre is Rs. 2-9-0.

Haswa.—Town in parganah Haswa, tahsíl Fatehpur, situated on the Grand Trunk Road, about seven miles from the district head-quarters. Latitude 25°-52′-16″; longitude 80°-57′-15″. Population 4,197 (2,160 females), chiefly Musalmáns. This is the oldest town in the district. Its former name was Champakha Puri, and it is said to have derived its present name from that of the Rája Hamzat Dhúj. The town extends over six villages—Srinámpur, Jaitipur, Muráipur, Kotwálipur, Salempur, and Sarái Azam.

Hathgáon.—South-eastern parganah of tahsíl Khága, bounded on the north by parganah Kotila and the Ganges, on the east by the Allahabad district, on the west by parganah Haswa, and on the south by parganah Ekdala.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 227·9 square miles, of which 106·3 were cultivated, 49·9 cultivable, and 71·7 barren. The area paying Government revenue or quit-rent was 227·8 square miles (106·2 cultivated, 49·9 cultivable, 71·7 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 164,793; or, with local rates and cesses, Rs. 193,811. The amount of rent, including local cesses, paid by cultivators was Rs. 304,070.

Population.

The population was recorded in 1872 as 97,860 (47,335 females). It had risen by 1881 to 111,880 (55,720 females). The Hindu portion of the population of the latter census consisted of Brahmans, 5,870 (2,893 females); Rájputs, 4,195 (1,885 females); Baniás, 2,418 (1,223 females); and "other castes," 82,736 (40,876 females). The Muhammadan population consisted of Sunnís 16,091 (8,512 females), and Shiás 569 (331 females). There was one Christian (male), but no Jains or Sikhs. Classified according to occupation, the population consisted of 1,284 zamíndárs, 32,141 cultivators, and 78,455 persons of other occupation. The most numerous classes are Musalmáns, Lodhás, Abírs, Chamárs, and Pásís. The number of the population to the square mile is 492.

Physical features.

The watershed of the Doáb is within three or four miles of the Ganges, and the drainage flows mainly towards the Jumna through the Sasur-Khaderi and Mahánadi. The country is without the large *jhíls* so common in Haswa and Fatehpur, but the railway has to a certain extent interfered with the drainage of the parganah and small *jhíls* are numerous. Except near the Ganges, where the soil is light and sandy, the whole of the parganah consists of loam and clay. There are large *úsar* plains in the neighbourhood of the Grand Trunk Road. The portion of the parganah in the extreme south-west feels the effect of the Jumna, and is of poorer quality than the other parts of it.

Communications.

The East Indian Railway and the Grand Trunk Road run parallel to each other from east to west for 16 miles. The old imperial road runs almost parallel to them, a few miles to the north, and the Khága railway station is connected with the Jumna by a road running to Ránípur. This road is continued on the north to the Ganges.

Irrigation.

Except near the Ganges, where the depth of the water increases to from 40 to 45 feet, water is found in the parganah at a depth of from 20 to 30 feet below the surface. There are numerous masonry wells, but earthen wells do not exist in the centre and south of the parganah. There is considerable irrigation, especially for rice, from the *jhíls* and tanks and a little irrigation from the Sasur-Khaderi and Mahánadi. As, however, these streams are apt to run dry, the irrigation from them is very precarious.

Soils.

Irrigated *dúmat* covers nearly 50 per cent. of the cultivated area. The other soils of importance are unirrigated *dúmat* (13 per cent); *matiyár* (7 per cent.); inferior clay soil or *chanchar* (8 per cent.), and *sigon* or sandy loam (10 per cent.).

Crops.

At settlement autumn and spring crops were cultivated in the proportions of 53·5 and 46·5 per cent. of the area cultivated for both harvests. The principal staples are rice, covering over 30 per cent., *birra*, covering 22 per cent., and *juár*, covering 11 per cent., of the cultivated area. Wheat and gram are grown on about about 8 per cent. of the area under cultivation.

Landholders and their tenures.

The following classes comprised the proprietary body at settlement, the percentage of the whole area owned by each class being appended to its name :—

Musalmáns ...	... 54·8 per cent.	Kaláls ...	... 1·2 per cent.
Káyaths ...	... 18·9 „	Khatrís ...	... 1 „
Rájputs ...	... 14·9 „	Ahírs ...	... ·07 „
Brahmans ...	... 5·9 „	Baniás ...	... ·05 „
Lodhás ...	... 1·7 „		

The majority of estates are held under the *zamíndári* form of tenure. The number of estates is now 363.

Cultivators.

Proprietors cultivated at settlement 9·3 per cent. of the cultivated area as *sír*, and the percentages cultivated by tenants with occupancy rights and tenants-at-will were respectively 70·9 and 19·8. The chief classes of cultivating proprietors were Rájputs and Musalmáns ; of tenants with rights of occupancy, Lodhás, Ahírs, Rájputs, and Brahmans ; and of tenants-at-will, Lodhás, Ahírs, and Musalmáns. The assumed rental for purposes of assessment was Rs. 334,716. The present recorded rental is Rs. 304,070.

Fiscal history.

The parganah formed one of the mahál s of sarkár Kara. It was farmed before the cession to Muhammad Bákar and managed after the cesssion by Bákar 'Alí Khán. The revenues assessed at the first five settlements after the cession were as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement after revision. (1840)
Rs.	Rs.	Rs.	Rs.	Rs.
185,124	161,190	146,617	156,662	172,824

The demand was reduced at the sixth settlement by 4 per cent. and now stands at Rs. 164,793. The incidence is Rs. 2-9-8 on the cultivated area.

Hathgáon.—Town in parganah Hathgáon, tahsíl Khága, situated 18 miles from Fatehpur, and 7 from Khága. Latitude 25°-52′-42″ ; longitude 81°-9′-51″. Population 4,202 (2,194 females), prevalent class Musalmáns. The town is the head-quarters of the parganah of the same name. The origin of the name has already been given. There is a second-class police-station and

an imperial post-office. The place was the residence of an *ámil* under native rule, and of a tahsíldár after the cession till 1852, when the head-quarters of the tahsíl were established at Khága. Act XX. of 1856 was formerly extended to Hathgáon, but it was found necessary to exempt the place from its operation. The people of the place worship the stone elephant every Tuesday, and a large fair is held in honour of Parasur Rikh in *Bhádon* (August-September). There is a good market. There was a fort in the time of Rája Jai Chand, but only the foundations of it remain.

Husainganj (or **Chhaunka**).—Agricultural town in tahsíl and parganah Fatehpur, situated on the Dalamau road, about 5 miles from the head-quarters station. Latitude 25°-59′-19″; longitude 80°-58′-0″. Population 2,740 (1,370 females), prevailing class Baniás. There is a parganah school, a second-class police-station, and an imperial post-office. The place once had a considerable trade, and there is a large bi-weekly market for the sale of country produce. The town has, however, not the same importance that it had before the opening of the railway. It was founded in 1771 by Husain Bakhsh, the *chela* of Mír Almas 'Alí Khán. The remains of a fort built by Kurmís, when in alliance with the rája of Dalamau, exist close by.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 129-15-11 from the preceding year, gave a total income of Rs. 729-14-5. The expenditure, which was chiefly on police (Rs. 287), public works (Rs. 29-13-6), and conservancy (Rs. 108), amounted to Rs. 424-13-6. The returns showed 752 houses, of which 257 were assessed with the tax: the incidence being Rs. 2-5-4 per house assessed, and Rs. 0-3-6 per head of population.

Jáfarganj (Chak Jáfar 'Alí Khán).—Town in parganah Tappa Jár, tahsíl Kaliánpur, distant 20 miles from Kaliánpur, and 20 from Fatehpur. Latitude 25°-54′-25″; longitude 80°-32′-27″. Population 1,884 (953 females), the prevailing class being Baniás. There is an imperial post-office and a third-class police-station. There is a good market.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 25-15-11 from the preceding year, gave a total income of Rs. 521-5-2. The expenditure, which was entirely on police (Rs. 243) and conservancy (Rs. 108), amounted to Rs. 351. The returns showed 554 houses, of which 189 were assessed with the tax: the incidence being Rs. 2-9-11 per house assessed, and Re. 0-4-2 per head of population.

Jahánabad—Town adjoining the town of Kora on the old imperial road, 29 miles from Fatehpur. Latitude 26°-6′-3·35″; longitude 80°-24′-18·54″. For a description of it the reader is referred to the notice of Kora. By the census of 1881 the area was 113 acres, with a total population of 5,244 (2,624 females), giving a density of 46 to the acre. The Hindus numbered 3,985 (1,959 females); Musalmáns 1,201 (639 females); and Jains 58 (26 females).

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 21-5-9 from the preceding year, gave a total income of Rs. 1,138-3-3. The expenditure, which was entirely on police (Rs. 740-1-7) and conservancy (Rs. 240), amounted to Rs. 980-1-7. The returns showed 1,630 houses, of which 530 were assessed with the tax: the incidence being Rs. 2-1-8 per house assessed, and Re. 0-3-5 per head of population.

Jamráwán.—Agricultural village in tahsíl and parganah Fatehpur, situated on the road to Dalamau by the Ganges, 12 miles distant from Fatehpur. Latitude 26°-1′-5″; longitude 81°-2′-26″. Population 4,145 (2,017 females), chiefly Rájputs. The village gave its name to a taluka belonging to the Raghubansís, which was confiscated on account of the rebellion of the zamíndárs in the Mutiny.

Kaliánpur.—Tahsíl in the western portion of the district, containing parganahs Bindki, Kútia Gunír, and Tappa Jár; bounded on the north by the Ganges and the Cawnpore district, on the east by the Fatehpur and Gházípur tahsíls, on the west by Kora tahsíl, and on the south by the Jumna and tahsíl Gházípur.

The total area according to the latest official statement (1881) was 279·5 square miles, of which 152·8 were cultivated, 46·4 cultivable, and 80·3 barren; the whole area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 256,065; or, with local rates and cesses, Rs. 298,936. The amount of rent, including local cesses, paid by cultivators was Rs. 421,434.

According to the census of 1881, the tahsíl contained 216 inhabited villages: of which 43 had less than 200 inhabitants; 109 between 200 and 500; 38 between 500 and 1,000; 19 between 1,000 and 2,000; 5 between 2,000 and 3,000; and 2 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Bindki. The total population was 119,182 (57,766 females), giving a density of 429 to the square mile. Classified according to

religion, there were 109,384 Hindus (52,882 females); 9,798 Musalmáns (4,884 females; no Jains, no Christians, and no members of other religions.

The tahsíl is sufficiently described in the notices of the parganahs that it contains.

Katoghan.—Village in parganah Hathgáon, tahsil Khága, situated on the Grand Trunk Road, about 24 miles from Fatehpur, and 4 from Khága. Latitude 25°-45′-10″; longitude 81°-11′-39″. Population 2,896 (1,357 females), prevailing class Lodhás. There is an encamping-ground for troops, a police outpost, and a large *sarái*.

Khága—Northern tahsíl in the eastern portion of the district, containing parganahs Hathgáon and Kotila. Is is bounded on the north by the Ganges, on the east by the Allahabad district, on the west by tahsíl Fatehpur, and on the south by parganah Ekdala of tahsíl Khakrerú.

The total area according to the latest official statement (1881) was 274·2 square miles, of which 129·5 were cultivated, 57·9 cultivable, and 86·8 barren. The area paying Government revenue or quit-rent was 274·1 square miles (124·4 cultivated, 57·9 cultivable, 86·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 199,252; or, with local-rates and cesses, Rs. 234,433. The amount of rent, including local cesses, paid by cultivators was Rs. 368,567.

According to the census of 1881, the tahsíl contained 335 inhabited villages: of which 155 had less than 200 inhabitants; 102 between 200 and 500; 47 between 500 and 1,000; 25 between 1,000 and 2,000; 4 between 2,000 and 3,000; and 2 between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 136,947 (68,235 females), giving a density of 502 to the square mile. Classified according to religion, there were 115,642 Hindus (56,962 females); 21,304 Musalmáns (11,273 females); and 1 Christian (male).

The tahsíl is described in the notices of the parganahs, of which it is composed.

Khága (Bahádurpur Khága).—Tahsíli town in parganah Hathgáon, tahsíl Khága, situated on the Grand Trunk Road about 20 miles from Fatehpur. Latitude 25°-46′-28″; longitude 81°-8′-46″. Population 1,643 (765 females), prevailing class Chamárs. There is a first-class police-station and an imperial post-office. There is a good market, and the place has a railway station. A religious fair is held here in the month of October.

Khajuha.— Town in parganah and tahsíl Kora on the old imperial road, 21 miles from Fatehpur, and 10 from Jahánabad. Latitude 26°-3′-12″; longitude 80°-34′-4″. Population 3,492 (1,810 females), prevailing caste Brahmans. The town contains 12 *muhallas*. There is a third-class police-station, an imperial post-office, and a parganah school. A considerable trade was formerly carried on here, but it has now been diverted to Bindki. There is a large religious fair in October, and a bi-weekly market. The town was formerly noted for its bow-makers, but its chief manufacture now is that of brass vessels.

Kasba Lakna-khera and Khajuha were two old villages adjacent to one another; the former was founded by a Kurmí zamíndár, and the name of the latter was derived from the fact that the land on which it was built had previously been covered by a *khajúr* jungle. The Emperor Aurangzeb, to commemorate his victory over Shúja in the neighbourhood in 1659 A.D., bought some land from the zamíndárs of Lakna-khera and Nandápur and founded a town. He built a tank and *sarái* and laid out a garden. He called the place Aurangabad in honour of himself, but the name has not survived. The garden, however, is still known by the name of the *Bádsháhi Bágh*. There was formerly an indigo factory in the garden owned by Mr. Fournier, who was murdered in the Mutiny. The town contains two or three mosques built in the times of native rule, and several Hindu temples raised since the cession. There is a *sarái* situated in the main street of the town and now partly used as a school-house, and a *báradari* outside the town. Both buildings were built by Aurangzeb to commemorate the victory mentioned above. The place is also noticeable as the scene of a battle in 1712 between Prince Farukhsíyar and Aiz-ud-dín, the son of Jahándar Sháh, and of a defeat of the rebels in the Mutiny.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 58-14-7 from the preceding year, gave a total income of Rs. 1,052-13-10. The expenditure, which was chiefly on police (Rs. 477-15-3), public works (Rs. 100), and conservancy (Rs. 297-4-10), amounted to Rs. 875-4-1. The returns showed 1,029 houses, of which 470 were assessed with the tax: the incidence being Re. 2-1-10 per house assessed, and Rs. 0-4-7 per head of population.

Khakrerú.—Southern tahsíl in the eastern portion of the district, containing parganahs Dháta and Ekdala; bounded on the north by tahsíl Khága, on the east by the Allahabad district, on the west by tahsíl Gházípur and the Jumna, and on the south by the Jumna.

The total area according to the latest official statement (1881) was 215·2 square miles, of which 130·2 were cultivated, 34·6 cultivable, and 50·4 barren; the whole area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 178,479; or, with local rates and cesses, Rs. 210,282. The amount of rent, including local cesses, paid by cultivators was Rs. 256,430.

According to the census of 1881, the tahsíl contained 169 inhabited villages: of which 56 had less than 200 inhabitants; 64 between 200 and 500; 33 between 500 and 1,000; 11 between 1,000 and 2,000; 3 between 2,000 and 3,000; and 2 between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 78,686 (39,402 females), giving a density of 366 to the square mile. Classified according to religion, there were 68,865 Hindus (34,260 females); 9,821 Musalmáns (5,142 females); no Jains, Christians, or followers of other religions.

The other details about the tahsíl that are of interest will be found in the notices of the parganahs of which it is comprised.

Khakrerú.—Head-quarters of the tahsíl of the same name, situated in parganah Ekdala, distant 29 miles from the head-quarters of the district. Latitude 25°-36′-56″; longitude 81°-10′-18. Population 1,152 (539 females), chiefly Musalmáns. There is a first-class police-station and an imperial post-office. A considerable trade in cotton is done here. There was a fort here, of which only the ruins now remain.

Khisahan.—Village in tahsíl and parganah Gházípur, situated about 3½ miles from Gházípur, and 8 from Fatehpur. Latitude 25°-48′-58″; longitude 80°-51′-10″. Population 2,383 (1,190 females), prevailing class Brahmans.

Kishanpur.—Town in parganah Ekdala, tahsíl Khakrerú, situated on the Jumna, 27 miles from Fatehpur, and 11 from Khakrerú. Latitude 25°-38′-25″; longitude 81°-3′-9″. Population 2,115 (1,084 females), prevailing class Baniás. There is a parganah school, a third-class police-station, and an imperial post-office. The town was founded by one Ramkishan Lodhá. It is a thriving place for its size, and is noted for its manufacture of floor-cloths and coverlets for beds. It has also some trade in grain. There is a large fair in October, which has both a religious and a commercial aspect.

The watch and ward of the town is provided for by taxation under Act XX of 1856 During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 82-6-7 from the preceding year, gave a total income of Rs. 574-11-1. The expenditure, which was chiefly on police (Rs. 236), public

works (Rs. 59-14-6), and conservancy (Rs. 136-8-0), amounted to Rs. 432-6-6. The returns showed 422 houses, of which 218 were assessed with the tax; the incidence being Rs. 2-4-2 per house assessed, and Re. 0-3-9 per head of population.

Kondar.—Village in parganah Mutaur, tahsíl Gházípur, distant 12 miles from Gházípur, and 18 from Fatehpur. Latitude 25°-50′-30″; longitude 80°-37′-10″. Population 2,125 (1,014 females), prevailing caste Rájputs.

Kora.—Western tahsíl of the district, consists of one parganah of the same name as the tahsíl. It is bounded on the north by parganah Bindki of tahsíl Kaliánpur, on the east by parganah Tappa Jár of the same tahsíl, on the west by the Cawnpore district, and on the south by the Jumna.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 230·0 square miles, of which 132·5 were cultivated, 35·4 cultivable, and 62·1 barren. The area paying Government revenue or quit-rent 229·4 square miles (132·1 cultviated, 35·3 cultivable, 62·0 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 192,310; or, with local rates and cesses, Rs. 226,138. The amount of rent, including local cesses, paid by cultivators was Rs. 326,183.

Population.

According to the census of 1881, the tahsíl contained 171 inhabited villages: of which 52 had less than 200 inhabitants; 74 between 200 and 500; 28 between 500 and 1,000; 12 between 1,000 and 2,000; 4 between 2,000 and 3,000; and 1 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Jahánabad. The population recorded in 1872 was 91,207 (44,095 females). It had fallen in 1881 to 81,164 (40,266 females). The Hindu portion of the population consisted of Brahmans, 13,257 (6,888 females); Rájputs, 3,506 (1,595 females); Baniás, 3,236 (1,562 females); and "other castes," 55,487 (27,296 females). Among the Muhammadans there were Sunnís 5,453 (2,807 females), and Shiás 167 (92 females). There were 58 Jains (26 females), but no Christians or Sikhs. Classified according to occupation, there were 827 zamíndárs, 22,807 cultivators, and 57,530 persons of other occupations. The most prevalent classes are Brahmans, Kurmís, Ahírs, and Chamárs. The number of the population to the square mile is 352.

Physical features.

The parganah is divided into three portions by the rivers Rind and Nún that pass through it in a direction from west to south-east. The Rind enters the parganah in the north-west, and,

after passing near Kora, where it is bridged by a massive Mughal bridge on the old Trunk Road, it passes through a tract of country much cut up by ravines till it enters parganah Tappa Jár. The soil in the neighbourhood of the ravine is reddish in colour, and is often mixed with *kankar*. The Nún enters the parganah in the south-west from the Cawnpore district, and flows in a south-easterly direction till it falls into the Jumna. The country lying between the Nún and the Jumna is very much cut up by immense ravines, covered with thorn jungle. The culturable land in the neighbourhood is calcareous and gravelly, and there is little or no irrigation. The parganah generally is much deteriorated by the large area of raviny land. In the Jumna *tarái* wheat is grown without irrigation.

Communications.

Kora is connected with Fatehpur by a first-class metalled road along the old Mughal road, which crosses the Rind by the bridge mentioned above. At Bakewar a metalled road branches off to connect Kora directly with the Mauhár station of the East Indian Railway. Unmetalled roads connect Kora with Shiurájpur on the north and Amauli on the south, and an unmetalled road runs east from Amauli to Jáfarganj in the Tappa Jár parganah. Another unmetalled road branches off to the west from Bakewar to the borders of the district. The southern portion of the parganah suffers during the rains from the want of a bridge over the Rind in its vicinity.

Irrigation.

In the northern and central tracts there is well-irrigation, but the southern tract is generally unirrigated. The irrigation is entirely from wells and tanks, the rivers not being used at all for the purpose. There were at the time of settlement 851 masonry wells, irrigating nearly 8,500 acres, and 1,982 earthen wells, irrigating an area of nearly 5 acres each.

Soils.

The presence of the Jumna, Rind, and Nún causes a great variety of soils, and the settlement officer divided them into 29 classes. The most important soils are irrigated *dúmat*, covering 22 per cent., and unirrigated *dúmat*, which extends over 30 per cent. of the cultivated area. About 13 per cent. of the area under cultivation consists of *sigon*. The other soils cover smaller areas.

Crops.

Autumn crops cover about 40·5, and spring crops 59·5 per cent. of the area cultivated for both harvests. The chief products of the autumn harvest are cotton, *juár*, and *bájra*, sown respectively over about 15, 14, and 6 per cent. of the total area cultivated.

The principal spring crops are *birra*, covering over 40 per cent., and wheat and gram, each sown on between 5 and 6 per cent. of the area under cultivation.

Landholders and their tenures.

The chief proprietary classes, with the extent of the property owned by them, is here given:—

Class.	*Percentage.*	*Class.*	*Percentage.*
Brahmans	45·4	Kalárs	5·8
Káyaths	13·	Kurmís	5·4
Rájputs	10·	Baniás	4·2
Musalmáns	10·	Khatrís	2·3

The tahsíl was once the home of the Gautam clan, and the rája of Argal still resides within it, but he is now the proprietor of only two villages. Of the 250 estates within the tahsíl at settlement 202 were held under the *zamínddri* tenure, and 25 and 23 respectively under the perfect and imperfect *pattídári* tenures. Thirty-three estates belonged to proprietors owning more than one estate; 127 estates to one owner or to bodies of less than six sharers; and 90 estates to proprietary bodies consisting of more than six sharers. The number of estates has increased to 294.

Cultivators.

Proprietors cultivated 7·3 per cent. of the total cultivated area as *sír*. The remainder was cultivated by tenants with occupancy rights and tenants-at-will in the percentages of 69·7 and 23 of the total cultivated area. The principal holders of *sír* were Rájputs, Brahmans, and Kurmís; of land held with occupancy rights, Kurmís, Brahmans, Rájputs, Ahírs, and Kewats; and of land held without rights of occupancy, Brahmans, Kurmís, and Ahírs. The names of these classes are given in order according to the extent of the area cultivated by them. The rates of rent paid within the parganah are the lowest paid in the district. The estimated rental of the settlement officer for purposes of assessment was Rs. 382,439. The recorded rent-roll is at present Rs. 326,183.

Fiscal history.

The parganah formed one of the original mahals of sarkár Kora. It is conjectured by Sir H. Elliot that its name may have been derived from one of the family names of the rájas of Kanauj, with whom the rájas of Argal intermarried. The rájas of Argal themselves give a different derivation, relating that one of their ancestors, Rája Kulang Deo, built a fort at Kora, calling it Karra (hard), and saying that the flinty nature of the soil made the place well suited to be the home of soldiers. The parganah is at all events a very old fiscal division. Before the cession it was farmed to Mír Almas 'Alí Khán. The settlements that succeeded the

cession have been described in the fiscal history of the district. The assessments fixed for this parganah were as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840). after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
216,182	2 1°,476	201,612	204,377	203,234

At the sixth settlement the revenue was reduced by 5·7 per cent. The revenue now stands at Rs. 192,310, and its incidence on the cultivated area Rs. 2-5-3.

Kora.—Head-quarters of the tahsíl of the same name situated on the river Rind, 29 miles from Fatehpur. Latitude 26°-6′-35″; longitude 80°-24′-21″. Population 2,650 (1,452 females), prevailing class Musalmáns. Twenty-two generations ago Rája Kulang Deo of the Argal family built the fort here, from which the town is said to have obtained its name. The two towns of Kora and Jahánabad, which are known as one under the name of Kora-Jahánabad, are situated on the old imperial road, and are separated one from the other by a road only. They are, however, separately administered under Act XX., 1856. There is a first-class police-station, an imperial post-office, and a tahsíli school. A Great Trigonometrical Survey Station exists within the Jahánabad portion of the town. The place had once a good trade, but situated as it is on the old imperial road, and lying off the Grand Trunk Road and the railway, much of its trade has been diverted to other places. It is, however, still a market for the disposal of agricultural produce, and copper and bell-metal vessels are manufactured in some quantity. The town contains many old and substantially-built houses, most of which are ruinous and desolate in appearance. In Kora there is a very magnificent tank of great size and depth, and retaining a constant supply of clear water. It was built by the *chakladár* Mír Almas 'Alí Khán. Facing the tank is an elegant *báradari* (erected by the same person), and a large but neglected garden, surrounded by high walls. The fort is used as a tahsíli.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 70-3-11 from the preceding year, gave a total income of Rs. 586-1-11. The expenditure, which was entirely on police (Rs. 263) and conservancy (Rs. 132), amounted to Rs. 395. The returns showed 671 houses, of which 205 were assessed with the tax: the incidence being Rs. 2-8-3 per house assessed, and Re. 0-3-1 per head of population.

Kot.—Village in parganah Ekdala, tahsíl Khakrerú, situated on the Jumna, about 32 miles from Fatehpur, and 5 from Khakrerú. Latitude 25°-31′ 40″;

longitude 81°-8′-22″. Population 2,113 (1,108 females), chiefly Musalmáns. A Bhar rája had a fort at this place, which was visited by the sons of Ala-ud-dín Ghorí on a hunting expedition. The hunting expedition was converted into a hostile raid, and the Bhar rája was defeated and overthrown. The place was given to four brothers, Patháns of the Khokar tribe, of whom the eldest was Malik Bhíl or Malik Bábar. They destroyed the fort and took up their residence at the village, which was named after the fort, and is still owned by their descendants.

Kotila.—Northern parganah of tahsíl Khága, bounded on the north by the Ganges, on the east and south by parganah Hathgáon, and on the west by parganah Fatehpur.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 46·3 square miles, of which 23·2 were cultivated, 8·0 cultivable, and 15·1 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 34,459; or, with local rates and cesses, Rs. 40,622. The amount of rent, including local cesses, paid by cultivators was Rs. 64,493.

Population.

The population was recorded in 1872 as 20,774 (10,221 females). It had risen by 1881 to 25,067 (12,515 females). The Hindu portion of the population consisted of Brahmans, 1,435 (667 females); Rájputs, 881 (397 females); Baniás, 480 (243 females); and "other castes," 17,627 (8,778 females). The Muhammadan population consisted of Sunnís 4,499 (2,359 females) and Shiás 145 (71 females). There were no Christians, Jains, or Sikhs. Classified according to occupation, the population consisted of 261 zamíndárs, 6,185 cultivators, and 18,621 persons of other occupations. The most numerous classes are Musalmáns, Ahírs, Chamárs, Muráís, and Pásís. The number of the population to the square mile is 577.

Physical features, &c.

The physical features and the communications of the parganah have been generally described under Hathgáon parganah. Kotila is slightly inferior in fertility to Hathgáon, having more sandy soil near the Ganges.

Irrigation.

As in parganah Hathgáon irrigation is carried on from tanks, *jhíls*, and masonry wells. Water is found at from 25 to 30 feet from the surface, and the soil is very favourable to the construction of earthen wells, which are, in consequence, very numerous.

Soils.

Of 13,701 acres cultivated at the time of settlement, 41·4 per cent. were irrigated loam (*dúmat*), and 16 per cent. irrigated and 12·7 per cent. unirrigated sandy loam (*sigon*). The other soils covered much smaller areas.

Crops.

Autumn crops cover 45, and spring crops 55, per cent. of the cultivated area. *Juár*, covering 17 per cent., and rice, covering 15 per cent., of the area under cultivation for both harvests, are the principal autumn crops. Of the spring crops *birra* is sown on 33 per cent., wheat on 7 per cent., and gram on 6 per cent. of the whole cultivated area.

Landholders and their tenures.

The proprietary classes at settlement were—

Musalmáns	65 per cent	Baniás	4·1 per cent.
Káyaths	11 „	Kaláls	·03 „
Brahmans	9·4 „	Lodhás, and Ahírs ...	·02 „
Rájputs	8·9 „		

The majority of the estates are held under the *zamíndári* form of tenure. The number of estates is 186.

Cultivators.

Proprietors cultivated at settlement 16·5 per cent. of the cultivated area as *sír*, and the percentages of the whole area cultivated by tenants with rights of occupancy and tenants-at-will respectively were 58 and 25·5. The chief classes of cultivating proprietors were Musalmáns and Rájputs; of tenants with rights of occupancy and tenants-at-will Ahírs, Musalmáns, Brahmans, and Muráís. The rental assumed for purposes of assessment was Rs 70,655. The recorded rental at present is Rs. 64,493.

Fiscal history.

Before the cession the parganah, with Hathgáon, was farmed to Muhammad Bákar, whose descendants still own a considerable number of villages. After the cession it was managed by Nawáb Bákar 'Alí Khán till 1809. The revenues successively fixed during British rule were :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
37,442.	31,897.	31,991.	34,465.	37,287.

The fifth settlement, though unequal, worked well in this parganah, and the people of it are more prosperous than in any parganah except Dháta. At settlement the revenue was reduced by 6·8 per cent., and it now stands at Rs. 34,459, its incidence on the cultivated acre being Rs. 2-8-3.

Kotila.—Village in parganah Kotila, tahsíl Khága, distant 12 miles from Khága, and 19 from Fatehpur. Latitude 25°-57′-52″; longitude 81°-8′-20″. Population 713 (363 females), chiefly Musalmáns. The ruins of two forts remain; one said to have been built in the time of Rája Jai Chand, and one by an Afghán whose name is not known.

Kúrá Kanik.—Village in parganah Mutaur, tahsíl Gházípur, situated on the Jumna, 18 miles from Fatehpur, and 10 miles from Gházípur. Latitude 25°-47′-50″; longitude 80°-38′-31″. Population 3,456 (1,745 females), prevailing caste Rájputs. The village is owned by Musalmáns, the descendants of converted Dikhit Rájputs. A fair is held here daily through the month of March and is largely attended.

Kúrsam.—Village in parganah Bindki, tahsíl Kaliánpur, 18 miles from Fatehpur, and 2 from Bindki. Latitude 26°-4′-32″; longitude 80°-36′-24″. Population 2,573 1,236 females), prevailing caste Rájputs.

Kúsumbhi.—Agricultural village in parganah Haswa, tahsíl Fatehpur, 8 miles from the district head-quarters. Latitude 25°-50′-2″; longitude 80°-52′-41″. Population 2,481 (1,196 females), prevailing caste Rájputs.

Kútia Gunír.—North-eastern parganah of Kaliánpur tahsíl, bounded on the north by the Ganges, on the east by parganah Fatehpur, on the west by parganah Bindki, and on the south by parganah Tappa Jár.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 82·5 square miles, of which 43·2 were cultivated, 16·5 cultivable, and 22·8 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 73,905; or, with local rates and cesses, Rs. 86,411. The amount of rent, including local cesses, paid by cultivators was Rs. 117,694.

Population.

The population recorded at 1872 was 36,101 (17,069 females). It had risen in 1881 to 37,489 (18,248 females). The Hindu portion of the population consisted of Brahmans, 4,095 (2,054 females); Rájputs, 3,760 (1,680 females); Baniás, 773 (383 females); and "other castes," 26,412 (12,949 females). Among the Musalmáns there were 2,419 (1,169 females) Sunnís and 30 (13 females) Shiás. There were no Christians, Sikhs, or Jains. Classified according to occupation the population consisted of 550 zamíndárs, 10,274 cultivators, and 26,665 persons of other occupations. The most numerous classes are Brahmans, Rájputs, Ahírs, and Chamárs. The number of the population to the square mile is 457.

The parganah forms with Bindkí the northern division of tahsíl Kaliánpur.

Physical features.

The East Indian Railway and Grand Trunk Road pass through the parganah, the local railway station being at Malwa. In its general features the parganah is very similar to Bindki, the description of which applies equally well to Kútia Gunír. In the latter parganah 6·9 per cent. of the total area and 9·5 per cent. of the culturable area is occupied by groves.

Irrigation.

At the time of settlement there were 806 masonry wells, irrigating 7,315 acres, and 823 earthen wells, irrigating 3,758 acres. The soil is not so suitable to earthen wells as that of Bindki, and water generally lies nearer to the surface, being not more than 15 feet from the surface in the south-east portion of the parganah.

Soils.

The soils of Kútia Gunír are the same as those of Bindki, except that it is, of course, without the *tarái* of the Pándú, which river does not enter the parganah. Irrigated *dúmat* covers about 41 per cent., and unirrigated *dúmat* about 11 per cent. of the cultivated area. *Matiyár* is found over 13 per cent., and Ganges *tarái* land over between 8 and 9 per cent. of the area. The other soils cover smaller areas.

Crops.

The parganah grows a larger proportion of superior crops than Bindki. The autumn crops cover 42 per cent., and the spring crops 58 per cent., of the cultivated area. Rice, covering 17 per cent. of the area sown for both harvests, *juár*, covering 8 per cent., *bájra*, covering 4 per cent., and sugarcane, covering 3½ per cent., are the most important autumn crops. For the spring harvest *birra* is, as usual, the most extensively cultivated crop, covering 38 per cent. of the total cultivated area, while *gojai* and gram cover about 11 per cent. and 5 per cent. respectively.

Landholders and their tenures.

Proprietary rights are distributed among the following classes in the percentages placed opposite their names :—

Class.	*Percentage.*	*Class.*	*Percentage.*
Rájputs ...	62·1	Gautam Nau-Muslims ...	4·6
Káyaths ...	10·8	Kaláls ...	2·9
Musalmáns ...	10·4	Baniás ...	1·7
Brahmans ...	7·4	Bháts ...	0·1

Of 110 estates existing at the time of settlement, 69 were held under the *zamíndári* form of tenure ; 33 under the perfect, and 8 under the imperfect *patlídári* tenures. Fifteen estates belonged to proprietors owning more than

one estate ; 26 estates to one owner, or to a body of less than six sharers ; and 69 to proprietary bodies consisting of more than six sharers. The number of estates has risen to 131.

Cultivators.

The percentages of the cultivated area held as *sír* by proprietors, cultivated by tenants with rights of occupancy, and by tenants-at-will, were respectively 14·8, 65·4, and 19·8. Nearly the whole of the cultivators of *sír* were Rájputs, but a small portion was in the hands of Káyaths and Musalmáns. Rájputs, Brahmans, Kurmís, Ahírs, and Kewats, in the order named, were the principal classes of tenants with occupancy rights, and Rájputs, Kewats, and Kurmís the chief classes of tenants-at-will. For purposes of assessment the rental was estimated by the settlement officer at Rs. 154,346. The recorded rental is now Rs. 117,694.

Fiscal history.

The parganah consists of the two parganahs Kútia and Gunír, which were maháls of sarkár Kora, and were amalgamated at the settlement of 1840. Up to the cession the parganahs were farmed to Mír Almas 'Alí Khán by the Oudh government. The assessments made at the different settlements, which have been described in the fiscal history of the district, were as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlment (1812).	5th settlement. (1840) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
97,235	74,773	75,497	79,281	80,922

The prevailing character of the fifth settlement was its inequality, and the revenue, though not so uniformly severe as in other parganahs of the district, pressed very severely on some estates. At the last settlement it was reduced by 7·1 per cent., and it now stands at Rs. 73,905. The incidence on the cultivated acre is Rs. 2-14-0.

Kútia Khás.—Agricultural village in parganah Kútia Gunír, tahsíl Kaliánpur, situated on the Ganges, 11 miles from Fatehpur, and 4 from Bindki. Latitude 26°-2′-42″; longitude 80°-47′-1″. Population 2,656 (1,351 females), prevailing class Ahírs.

Lalauli.—Agricultural village in parganah Mutaur, tahsíl Gházípur, situated on the Jumna, 20 miles from Fatehpur, and 10 from Gházípur. Latitude 25°-48′-50″; longitude 80°-35′-13″. Population 3,324 (1,577 females), prevailing class Musalmáns. There is a third-class police-station, and an imperial post-office. The village is owned by Musalmáns, who were originally Dikhit Rájputs and were converted to Muhammadanism about 450 years ago.

Malwa.—Village in parganah Kútia Gunír, tahsíl Kaliánpur, distant 12 miles from Fatehpur, and 6 from Kaliánpur. Latitude 26°-1′-16″; longitude 80°-45′-18″. Population 1,820 (855 females), prevailing caste Rájputs. There is an imperial post-office and a third-class police-station. The place has also an encamping-ground for troops and a station on the East Indian Railway.

Mandráwan.—Village in parganah Tappa Jár, tahsíl Kaliánpur, distant 10 miles from Fatehpur, and 4 from Bindki. Latitude 26°-0′-20″; longitude 80°-35′-36″. Population 2,239 (1,107 females), prevailing class Kurmís.

Mandwa.—Village in parganah Hathgáon, tahsíl Khága, distant 25 miles from Fatehpur, and 9 from Khága. Latitude 25°-19′-35″; longitude 81°-18′-21″. Population 2,615 (1,364 females), prevailing class Musalmáns. There is an imperial post-office and a parganah school.

Mauhár.—Village in parganah Bindki, tahsíl Kaliánpur, on the Grand Trunk Road, distant 20 miles from Fatehpur, and 4 from Bindki. Latitude 26°-5′-38″; longitude 80°-38′-51″. Population 3,322 (1,592 females), chiefly Rájputs. There is an imperial post-office, and the railway station, from which all the grain and produce brought to Bindki is exported, is the most important one in the district.

Mawai.—Village in tahsíl and parganah Kora, situated on the Jumna, distant 32 miles from head-quarters. Latitude 25°-57′-47″; longitude 81°-2′-40″. Population 2,232 (1,123 females), prevailing caste Rájputs.

Muhammadpur Gaunti.—Village in parganah Hathgáon, tahsíl Khága, distant 28 miles from Fatehpur, and 10 from Khága. Latitude 25°-47′-42″; longitude 81°-19′-21″. Population 3,369 (1,727 females), prevailing class Musalmáns. There is a third-class police-station and an imperial post-office. There is a good market here. The village was founded by Gautams, but is said to have derived its present name from the victory of Muhammad Sháhab-ud-dín Ghorí over Rája Jai Chand in 1194 A.D.

Mutaur.—South-western parganah of tahsíl Gházípur, bounded on the north by the parganahs Áyáh Sáh and Tappa Jár, on the east by parganah Gházípur, on the west by the Jumna and parganah Tappa Jár, and on the south by the Jumna. The parganah was originally called Kúnra or Karson, on account, says Sir H. Elliot, of the resemblance of the projecting patches of alluvial land on the Jumna to a *kunda* (platter). There is a village called Kúnra on the Jumna. The parganah formed one of mahál s of sarkár Kara. Its name was changed by Nawáb Abdul Samád Khán, who transferred the head-quarters to Mutaur in the time of the Emperor Sháh 'Alamgír.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 89·6 square miles, of which 50·8 were cultivated, 14·1 cultivable, and 24·7 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 59,680; or, with local rates and cesses, Rs. 70,132. The amount of rent, including local cesses, paid by cultivators, was Rs. 91,596.

Population.

The population recorded in 1872 was 26,646 (12,637 females), and in 1881 it had risen to 26,784 (13,169 females). The Hindu portion of the population at the latter census consisted of Brahmans, 3,150 (1,601 females); Rájputs, 5,673 (2,571 females); Baniás, 866 (434 females); and "other castes," 14,257 (7,169 females). The Muhammadan population consisted of Sunnís 2,837 (1,394 females and Shiás 1 (male). There were no Christians, Sikhs, or Jains. Classified according to occupation, the population consisted of 698 zamíndárs, 6,117 cultivators, and 19,969 persons of other occupations. The most numerous classes are Rájputs, Brahmans, Kewats, and Chamárs. The number of the population to the square mile is 300.

Physical features.

The parganah belongs almost entirely to the Jumna tract, which consists of calcareous soil, is very liable to injury from the growth of *káns* grass, and is without means of irrigation. There is, however, a fine and extensive tract of *tarái* land in the Jumna, which produces good spring crops.

Communications.

The communications of the parganah have been noticed in the description given of parganah Gházípur.

Irrigation.

Water lies at a depth of from 70 to 90 feet below the surface, and there is practically no irrigation from wells, *jhíls*, or tanks.

Soils.

The most important soils in the parganah are sandy loam (*sigon*), Pándú-Jumna *tarái*, dry loam, and land subject to fluvial action (*kachhár*). The percentages of the total area covered by these soils are respectively about 21, 19, 16, 14, and 11.

Crops.

The autumn and spring crops cover almost equal areas. *Juár* covers nearly 19 per cent., *bájra* about 15 per cent., and cotton about 10 per cent., of the cultivated area. The greater part of the area cultivated for the spring harvest is occupied by gram and *birra*, which respectively cover 25 and 20 per cent. of the area sown for both harvests.

Landholders and their tenures.

The land was owned at settlement by the following classes:—Rájputs (41·6 per cent.), Brahmans (25·7 per cent.), Musalmáns (21 per cent.), Káyaths (11·1 per cent.), and Rastogís (0·6 per cent.) The prevalent form of tenure was the *zamíndári* tenure. The number of estates is now 90.

Cultivators.

Proprietors cultivated as *sír* as large a proportion as 31·6 per cent. of the cultivated area, while tenants with rights of occupancy cultivated 44·2, and tenants-at-will 24·2 per cent. The cultivating proprietors were mainly Rájputs and Musalmáns. The tenants with rights of occupancy were chiefly Rájputs, Brahmans, Kewats, and Ahírs, and the tenants-at-will Rájputs, Brahmans, and Kewats. The rental assumed for purposes of assessment was Rs. 128,169. The recorded rent-roll is at present Rs. 91,596.

Fiscal history.

The parganah was managed after the cession till 1809 by Nawáb Bákar 'Alí Khán. The successive assessments that have been fixed since the cession were as follows:—

1st settlement (1801).	*2nd settlement* (1805).	*3rd settlement* (1808).	*4th settlement* (1812).	*5th settlement* (1840). after revision.
Rs.	Rs	Rs.	Rs.	Rs.
69,561	66,294	69,709	72,158	71,615

With the exception of parganah Gházípur, this parganah felt the pressure of the last assessment more severely than any other part of the district. The revenue was reduced at the sixth settlement by 16·6 per cent. on the revenue of 1840. It had in 1873 been found necessary to reduce the revenue by 5·4 per cent., pending the assessment of the parganah by the settlement officer. The revenue stands at present at Rs. 59,680, its incidence on the cultivated acre being Rs. 2.

Mutaur.—Village in parganah Mutaur, tahsíl Gházípur, distant 14 miles from Gházípur, and 13 from Fatehpur. Latitude 25°-47′-30″; longitude 80°-41′-10″. Population 1,101 (580 females), prevailing caste Brahmans. The place was the residence of Abdul Samád Khán, the názim of Sháh 'Alamgír.

Naraini.—Village in parganah Haswa, tahsíl Fatehpur, distant 17 miles from the district head-quarters. Latitude 25°-44′-12″; longitude 81°-2′-25″. Population 2,212 (1,018 females), prevailing caste Brahmans. Said to have been founded 500 years ago by one Narain. There is a large bi-weekly market.

Rámpur Thariáon.—Village in parganah Haswa, tahsíl Fatehpur, on the Grand Trunk Road, about 12 miles from Fatehpur. Latitude 25°-51′-11″;

longitude 81°-1′-27″. Population 3,679 (1,740 females), prevailing class Lodhás. There is an encamping-ground for troops, a first-class police-station, and a district post-office. The place is the head-quarters of a taluka of Bisen Rájputs. A religious fair is held in April.

Ramúa Panthúa.—Village in tahsíl and parganah Fatehpur, distant 3½ miles from the district head-quarters. Latitude 25°-52′-30″; longitude 80°-52′-43″. Population 2,670 (1,302 females), prevailing caste Rájputs.

Rain.—Village in parganah Mutaur, tahsíl Gházípur, distant 14 miles from Gházípur, and 18 from Fatehpur. Population 982 (444 females), chiefly Rájputs. It was a large and important place in former times. The ruins of a fort built by the Saráogi proprietors still remain. The village came into the hands of some Bais Rájputs, two and a half centuries ago. In later times it was acquired by a family of Dikhits, whose descendants still own it.

Rárí.—Village on the Jumna in parganah Ekdala, tahsíl Khakrerú, 5 miles distant from Khakreru, and 28 from Fatehpur. Latitude 25°-38′-10″; longitude 81°-7′-12″. Population 1,393 (673 females), chiefly Brahmans. The village was the head-quarters of the *ámil* under native rule, and gave its name to what is now known as parganah Ekdala. The zamíndárs of the estate are said to have been most refractory, and in the time of Shujá'-ud-daula they openly resisted the authority of the Government officers. It was owing to their action that the head-quarters of the parganah were removed to Ekdala.

Sáh.—Large village in parganah Áyáh Sáh, tahsíl Gházípur, distant 7 miles from Fatehpur, and 5 from Gházípur. Latitude 25°-52′-55″; longitude 80° 45′-46″. Population 3,385 (1,665 females), prevailing class Ahírs. There is a parganah school and an imperial post-office. The fort of the place is said to have been built by a Bais Rájput. There is a bi-weekly market.

Sangáon.—Village in tahsíl and parganah Fatehpur, distant 4 miles from Fatehpur, on the Grand Trunk Road. Latitude 25°-58′-12″; longitude 80°-50′-1″. Population 1,936 (963 females), chiefly Musalmáns.

Sánkha.—Village in tahsíl and parganah Gházípur, distant 13 miles from Fatehpur, and 4 from Gházípur. Latitude 25°-47′-11″; longitude 80°-44′-34″. Population 2,262 (1,060 females), prevailing caste Rájputs. There is a bi-weekly market, and in September a fair, lasting two days, is held, at which wrestling is the chief amusement.

Sarauli.—Village in parganah Ekdala, tahsíl Khakrerú, distant 22 miles from Fatehpur, and 4½ from Khakrerú. Latitude 25°-40′-21″; longitude 81°- ′-19″. Population 3,228 (1,645 females), prevailing class Lodhás.

Sarkandi.—Village in parganah and tahsíl Gházípur, situated on the banks of the Jumna, 15 miles from Fatehpur, and 6 from Gházípur. Latitude 25°-44′-32″; longitude 80°-57′-4″. Population 2,409 (1,127 females), prevailing caste Brahmans.

Saunt-Jot.—Village in parganah Hathgáon, tahsíl Khága, 10 miles from Fatehpur, and 5 from Khága. Latitude 25°-50′-46″; longitude 81°-5′-9″. Population 2,216 (1,074 females), prevailing class Chamárs.

Sháhbázpur.—Village in parganah Tappa Jár, tahsíl Kaliánpur, 13 miles from Fatehpur, and 7 from Bindki. Latitude 25°-55′-40″; longitude 80°-39′-35″. Population 1,203 (567 females), chiefly Kurmís and Baniás. There is a police-outpost. A good market is held here.

Shiurájpur.—Village in parganah Bindki, tahsíl Kaliánpur, situated on the Ganges, 22 miles from Fatehpur, and 7 from Bindki. Latitude 26°-10′-20″; longitude 80°-38′-30″. Population 1,425 (652 females), chiefly Brahmans. The place is the resort of Gangáputras and the scene of the largest fair that takes place in the district. It is held at the *Puranmási* of Kártik (October-November). There are some fine buildings and *ghâts* belonging to the Gangáputras.

Sijauli.—Village in tahsíl and parganah Kora, distant 21 miles from Fatehpur, and 8 from Jahánabad. Latitude 25°-59′-28″; longitude 80°-30′-45″. Population 2,807 (1,391 females), prevailing caste Rájputs.

Tappa Jár.—Southern parganah of tahsíl Kaliánpur, bounded on the north by parganahs Bindki and Kútia Gunír, on the east by parganahs Fatehpur and Áyáh Sáh, on the west by tahsil Kora, and on the south by the Jumna and parganah Mutaur.

Area, revenue, and rent.

The total area according to the latest official statement (1881) was 107·5 square miles, of which 60·1 were cultivated, 14·3 cultivable, and 33·1 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 94,550; or, with local rates and cesses, Rs. 110,370. The amount of rent, including local cesses, paid by cultivators was Rs. 164,244.

Population.

In 1872 the population was recorded as 39,642 (18,571 females). In 1881 it had fallen to 37,342 (18,190 females). The Hindu portion of the population consisted of Brahmans, 3,662 (1,751 females); Rájputs, 2,962 (1,381 females); Baniás, 1,585 (757 females); and "other castes," 24,463 (11,907 females). The Muhamma-

dans were Sunnís 4,486 (2,300 females), and Shiás 184 (94 females). There were no Christians, Sikhs, or Jains. Classified according to occupation, there were 175 zamíndars, 11,791 cultivators, and 25,376 persons of other occupations. The most numerous classes are Kurmís, Brahmans, Chamárs, and Rájputs. The number of the population to the square mile is 348.

Physical features.

The parganah is divided into two unequal parts by the Rind, which enters it in the centre of its western boundary and falls into the Jumna in its south-eastern corner. On each side of the river for miles there are deep ravines, which carry off the superfluous water in the rains, and afford in parts, where they are covered with thick jungle, a favourite retreat for wild animals. The Rind receives the waste water from the Ganges canal at Cawnpore, and consequently has a full stream even in the hottest weather. It is picturesquely wooded in parts, and its ravines are near the cultivated valleys dotted with villages and ruins of Gautam forts. Beyond the raviny tract round the Rind the country is on the north and east a plain of loam soil with clay beds, the soil becoming lighter as the ravines are approached. To the south and west of the Rind tract the soil is entirely different, being calcareous and like that in Bundelkhand. Near the Jumna there are extensive ravines and the country is but thinly populated, but the *tardi* land along the river bed is of great fertility.

Communications.

The parganah is not so well provided with means of communication as are other parts of the district. The eastern corner of the parganah is traversed by the metalled road running from the Jumna to Bindki and Mauhar, and the northern border is skirted by the old imperial road. An unmetalled road runs through the centre of the parganah from Fatehpur to Hamírpur, but it is impassable in the rains and the villages to the south and west of the Rind are almost cut off from communication during that season.

Irrigation.

In the country north and east of the Rind water is found at a depth of from 30 to 40 feet from the surface. In the tract to the south and west of the river water is 60 to 90 feet from the surface, and irrigation is almost unknown. The parganah drains rapidly, and there is little facility for irrigation from *jhíls*. At the time of settlement there were 344 masonry wells irrigating 3,807 acres, and 716 earthen wells irrigating 4,091 acres.

Soils.

The prevalent soils are irrigated *dúmat* covering 19 per cent., unirrigated *dúmat* covering 24 per cent., *sigon*, irrigated and unirrigated, covering 16 per cent., and Pándú cover-

ing 11 per cent., of the cultivated area. There is also a considerable extent of refuse gravelly soil (*rákar*) and hard black tenacious soil (*kábar*).

Crops.

Autumn crops cover about 38 per cent., and spring crops 62 per cent. of the cultivated area. The chief crops and the percentages of the cultivated area that they cover are *birra* (43 per cent.), *juár* (10 per cent.), rice (9 per cent.), cotton (8½ per cent.), wheat (8 per cent.), and gram (7 per cent.).

Landholders and their tenures.

The landholders consisted at settlement of the following classes in the following percentages :—

Class.	*Percentage.*	*Class.*	*Percentage.*
Musalmáns	58	Baniás	9
Rájputs	10	Kalárs	3
Káyaths	10	Kurmís	2
Brahmans	5		

The remainder was held by Bháts and Khatrís. The parganah was once a Gautam possession, and many of the Musalmáns, now owning portions of it, are descended from converts from that tribe. The Musalmáns have lost 18 per cent. of their possessions since 1840. Of 132 estates no less than 120 were held at settlement under the *zamíndári* tenure, while 6 were held in perfect and 6 in imperfect *pattídári*. Thirty-one estates belonged to proprietors (owning more than one estate), 55 to one owner, or bodies of less than six sharers; and 46 to proprietary bodies containing more than six shares. The number of estates is now 172.

Cultivators.

Of the cultivated area 5·6 per cent. only was held as *sír*, 71·5 per cent. by tenants with rights of occupancy, and 22·9 per cent. by tenants-at-will. The chief cultivators of *sír* were Musalmáns, Rájputs, and Brahmans; the classes who held the most land with rights of occupancy were Rájputs, Kurmís, Brahmans, and Musalmáns; and the chief classes of tenants-at-will were, in the order named, Kurmís, Brahmans, Rájputs, and Musalmáns. The estimated rental, taken by the settlement officer for purposes of assessment, was Rs. 185,130. The present recorded rent-roll is Rs. 164,244.

Fiscal history.

The parganah was originally part of parganah Kora, from which it was separated in 1772. The name is derived from the village Jár, which belonged to a Nau-Muslim Gautam in the reign of Akbar. Before the cession the parganah was farmed to Mír Almas 'Alí Khán, who sublet it to Zain-ul-abdín Khán. The successive settlements that occurred after the cession have been described in the fiscal his-

tory of the district. The revenue assessed on Tappa Jár at each of these assessments was as follows :—

1st settlement (1801).	2nd settlement (1805).	3rd settlement (1808).	4th settlement (1812).	5th settlement (1849) after revision.
Rs.	Rs.	Rs.	Rs.	Rs.
66,402	66,169	109,099	115,219	112,041

The demand fixed at the fifth settlement pressed most severely on this parganah. The old proprietors were embarrassed and rents were at the highest pitch. A summary reduction of Rs. 890 was made in revenue before the last settlement began. The revenue was ultimately reduced by 15·8 per cent. It now stands at Rs. 94,550 and its incidence is Rs. 2-9-10 on the cultivated acre.

Umraundi Kaliánpur.—Head-quarters of *tahsíl* Kaliánpur, situated on the Grand Trunk Road in parganah Kútia Gunír, 16 miles from Fatehpur. Latitude 26°-3′-0″; longitude 80°-42′-0″. Population 1,170 (509 females), chiefly Kurmís and Brahmans. There are, in addition to the tahsíli, a first-class police-station and an imperial post-office.

Zafarábad.—Village in parganah Kútia Gunír, tahsil Kaliánpur, 15 miles from Fatehpur and 1 from Bindki. Latitude 26°-0′-43·97″; longitude 80°-38′-3 87″. Population 2,251 (1,127 females), prevailing class Kurmís. Is a station of the Great Trigonometical Survey.

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NOTE.—*In the text, to avoid excessive corrections of proofs, the rule observed in former volumes of omitting, generally, the mark for a final long vowel in vernacular names of persons and places has been followed. It is the exceptions for a final vowel in such names to be short; but, to remove any uncertainty, the marks for all long vowels have been added in this Index, and the reader's indulgence is asked for this frequent omission in the text.*

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